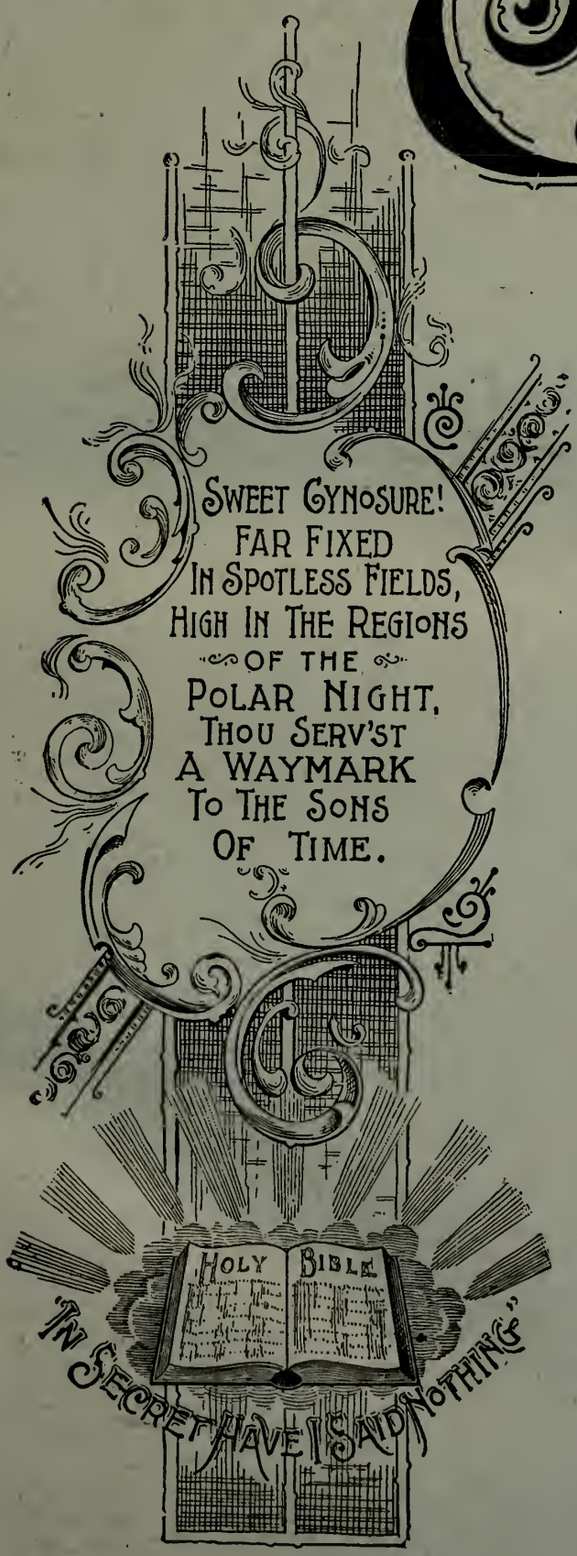
Christian Cynosure.

CHICAGO, MAY, 1909.



Many Voices

Annual Meeting

President Blanchard's Letter

Blasting at the Rock of Ages

The Christian Church and her Greatest Enemy

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
221 West Madison Street, Chicago

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SERMONS AND ADDRESSES

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Its relation to civil government and the Christian religion. By President J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. **5 cents.**

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII. CHICAGO, MAY, 1909. NUMBER 1

THE NATIONAL CHRISTIAN ASSOCIATION

Invite you to the

Annual Conference

respecting

SECRET SOCIETIES

in the

BELDEN AVENUE BAPTIST CHURCH

Cor. Belden Avenue and Halsted Street, CHICAGO

Thursday and Friday, June 3rd and 4th, 1909

¶ Among the speakers are Prof. John O. Reed, Dean Michigan University, Rev. Wm. Dallmann, President English Synod, Lutheran Church, President Blanchard of Wheaton College and others.

Seats Free **All Welcome**

WHAT ABOUT MAY THIRTIETH?

Will you see your pastor at once and get him to preach May 30 on the relation of secret societies to the home, the church and the person of our Lord? We would not think it advisable to urge pastors who have *recently* preached on this subject, though there is no question but thousands every year are lost to the Church and secured by the Lodge because the people lack instruction.

We expect the *June* Cynosure to be in the mail by May 25 with additional facts of interest about the Annual Meeting of June 3 and 4. How many copies can you use to advantage?

THE JUNE RALLY.

The most important meeting of the year to the Cause is that of our Annual Meeting June 3 and 4. The oftener one attends the more important it seems. Rev. J. W. Brink, president of the Michigan Association, and pastor of an important church in Grand Rapids, writes that we may expect a delegation from Michigan. "I am looking forward to going and hope that nothing will interfere." His experience is an illustration in point. Our vice-president, Rev. J. Groen, is another Michigan man who realizes the benefits of such a gathering and, like Mr. Brink, is no stranger to these annual conferences. Comparatively few of the many friends of this movement can be present, but the various churches of the score of denominations that are in sympathy can hold special services on the Sunday previous; that is Sabbath, May 30, setting forth the importance of this movement and its relation to the Church of Christ.

The Church and the Lodge.

Just as Baalism crowded upon and into the Jewish church so Lodgism, its twin, to-day is affecting the Christian church.

The Pawtucket (R. I.) Evening Times gave an account last month of the Masonic "Feast of the Paschal Lamb" had in Providence, R. I., on the evening of

April 8. Last month in Chicago some 250 are said to have been received into the Scottish Rite at one time. No other Masonic rite equals this in caricaturing the Book of Revelation and the Crucifixion of our Lord. The object of the Scottish Rite, said the late Jonathan Blanchard in his vigorous way, "is to burlesque and degrade Christ." "Sacrilege is profaning sacred things. And this degree (17th S. R.) uses the sacred symbols of the Revelation to run its own dirt machine." "You see the august and awful symbols of the Apocalypse used as wheel-grease for their devil's machine." How emphatically true is this indictment is known to every one who has read the Scotch Rite Rituals.

This appeal is made to pastors in sympathy with the objects of our coming Annual Meeting. How many will *make it the subject of special prayers* at their mid-week service May 26 or 27?

How many will hold such a service on the Sabbath of May 30? Such help as we can give will be *freely furnished* to pastors for that occasion.

THE EAGLE'S BILL.

Under the heading, "Goat is Too Strenuous," the Pittsburg Gazette tells of a suit for $5,000 brought against an Eagle lodge in Butler, Pa., about a year after the initiation in which serious injury is alleged to have been done. The complainant says that he shall be a cripple all his life, his leg having been broken during a rigorous initiation. He charges the fault to the degree team, and now reveals that he was sworn to secrecy, so that during this long time he has allowed it to be supposed that he broke his leg by falling down stairs. Swearing him not to tell, and propagating a false explanation, seem truly fraternal—in the lodge sense of the term. The Aerie of Eagles appears to have fraternally neglected, not to say refused, to indemnify the brother. He now appeals from an Eagle to a judge. Saloon birds must not be expected to fly too high; "Yea, Yea!" neither must make-believe Eagles be expected to be too much gentler than the rapacious birds whose name they steal.

THE WORD OF GOD EXALTED IN CHICAGO.

BY EZRA WESTCOTE CLARK.

An experiment in instructive evangelism has been successfully tried in the heart of Chicago's great commercial district by Dr. James M. Gray, dean of the Moody Bible Institute, who has just concluded a series of *noon-day meetings* for business men and women in the Great Northern Theater, located adjacent to the great department stores and office buildings, which make the city the "Great Central Market" of the country.

Dr. Gray believes in the Bible. He believes in it not as a literary classic, or collection of interesting traditions. He believes in the Bible as the inspired Word of God. To him it is meat and drink. It is the revelation to him of the divine plan of salvation.

His meetings have been unique. Departing from the usual methods of evangelism, he discarded all attempts at emotionalism and the telling of catching stories. The gatherings were the most deeply spiritual and religiously instructive that have been held in Chicago in a generation. Not for years has the city given such enthusiastic support to a series of religious meetings. The building was crowded at all times and the attention accorded to the speakers and singers was little less than remarkable.

"Five Roman Jewels" formed the subject of Dr. Gray's daily message. It developed that the jewels were really the five fundamental principles of the gospel as revealed in Paul's epistle to the Romans, as follows: Salvation, Satisfaction, Sanctification, Security and Service.

Dr. Gray is essentially a teacher. He has the happy faculty of interesting and holding the attention of large audiences. For years his services have been in constant demand at large Bible conferences and conventions, his engagements along this line carrying him into all parts of the country, and annually for a number of years across the ocean.

Studiously avoiding all methods and appeals that might be construed as sensational emotionalism and evangelists, esteeming it their mission to exalt the

Word of God, endeavored to press home to the hearts of men and women the principles of the gospel and inculcate in the lives of the people a love for the truth as it is in Christ Jesus.

"Were there any conversions?" you ask.

"Yes." Personal work with inquirers was quietly done at every meeting.

"Were not the results of the meetings lost if no cards were signed and if the people were not urged to join particular churches?"

"No."

Once the Word of God is implanted in the human heart and given the slightest encouragement to grow, it will be watered and nourished by the Holy Spirit and eventually will become manifest in the life.

Thus was the Word magnified in Chicago.

BLASTING AT THE ROCK OF AGES.

This is the title of a series of articles soon to appear in The Cosmopolitan Magazine.

"In hundreds of classrooms, according to Mr. Bolce, it is being taught daily that the decalogue is no more sacred than a syllabus; that the home as an institution is doomed; that there are no absolute evils; that immorality is simply an act in contravention of society's accepted standards; that democracy is a failure and the Declaration of Independence only spectacular rhetoric; that the change from one religion to another is like getting a new hat; that moral precepts are passing shibboleths; that conceptions of right and wrong are as unstable as styles of dress; that wide stairways are open between social levels, but that to the climber children are an incumbrance; that the sole effect of prolificacy is to fill tiny graves; and that there can be and are holier alliances without the marriage bond than within it. These are some of the revolutionary and sensational teachings submitted with academic warrant to the minds of hundreds of thousands of students in the United States."

More than sixty-five years ago in Riply, Ohio, President Jonathan Blanchard gave an address which began with these words:

"It was a cunning and effectual artifice of ancient savage warfare to pollute the fountains of a land and poison its wells; nor will Satan, the arch foe of men, be likely to omit a like policy in destroying souls.

"The churches and seminaries of a land are its well-springs of thought; and as the thoughts of a free nation, as of an individual, govern its actions and determine its character, these institutions can not be too warmly cherished, too wisely guarded or too sedulously watched. For in civilized countries, the force of public opinion is the force of law; and to teach a land is to govern it."

God save our country from professedly Christian teachers who are not so in fact!

THE GENIUS OF FREEMASONRY.

"The Genius of Freemasonry and the Twentieth Century Crusade," by J. D. Buck, is reviewed in a well-written article by Rev. James Stoddard in "Home Light" for October. Mr. Buck's book is an attack on what he names Politico-Ecclesiastical Clericalism. Two world powers are in conflict, "Freemasonry and Clericalism." Freemasonry is a "summary of human wisdom, clear, concise, and simple, such as nowhere exists in the world." Clericalism, on the other hand, is irrational, dogmatic, bigoted, avaricious, subtle, unscrupulous, and insatiable in its greed for place and power. Yet his attack is not on Romanism alone, for he includes Protestantism in the world-power that Freemasonry must destroy.

He admits, however, that Jesus was chief among ancient Masonic brethren, and prince among the magi of his age. In becoming so he was aided by the Wise Men of the East, with whom he probably spent the eighteen years between his interview with the doctors of the law in the Temple and his public appearance as a teacher. They taught him the genius, the landmarks, and the mysteries of Freemasonry. As a result he gained sagacity and power, becoming "a perfect and upright man and Mason." Mr. Stoddard notes that Mr. Buck shares the notion of certain other authors who hold that "the Christian religion originated from ancient Freemasonry."

The book seems also to claim that the republic was founded by Masonry, which

framed the constitution and is the source of all that has been good in its politics, while all the evil has come from lack of adherence to Masonic ideals. He charges cowardice or treason on all Masons who refuse to use their controlling influence in churches, and their two million votes in the nation, in wiping out summarily the religious world power. He declares that "America to-day is not only facing the most momentous issue in her history, but the issue is one that cannot long be evaded." Naturally, Mr. Stoddard gives his review of such a book the descriptive title, "Coming into the Open"; he himself was already there, though always on the defensive side.

CONVERTED BUT NEEDING LIGHT.

The writer has before him a letter from a gentleman, who, with his wife, was converted recently and he says that their conscience seems to tell them that they ought to leave the Woodmen, Odd Fellow and Rebekah Lodges, of which they are members, but that they need advice. He says that he has been to several ministers, who advise him to get out of the lodges, but fail to give him any reason why he ought to do so.

Perhaps these pastors belong to that class who say that all that is needed is to "preach the Gospel." Perhaps they belong to another class. A pastor once gave to the writer at some length his reasons why a Christian ought not to hold membership in a secret lodge, and closed by saying, I have spoken to you freely, but confidentially, and request you not to let my views on this subject be known in this town, for if they become known I shall have to abandon this pulpit.

We do not know why the pastors, consulted by our brother and sister, did not give them the instruction that they needed about membership in secret societies, but there is great need for the readers of the Cynosure to supplement the work of many pastors. Something like the following would be helpful to many souls.

Church Member Not Lodge Member.

First. Because God and Christ and His people are the light of the world and none of them oppose His orders to do good. "God is light." I. John 1:5. Jesus Christ said: "I am the light." John 6:12. He also said: "You are the light." Matt. 5:14. Light is opposed to darkness and secrecy.

Second. Secret societies unite godly and godless men in unequal fellowship. This is forbidden by II. Cor. 6:14-18. If all the members of a lodge in one place should be Christians, still, the same lodge in the next town might be made up almost exclusively of godless and wicked men. A man who joins the Woodmen in South Dakota, or any lodge in his State, belongs to the Woodmen also in every other State. He ought not to become yoked with wicked men, if he is a Christian.

Third. If one man should be strong enough to belong to a lodge without falling into sin, yet his brother may not be able to do so. If he is able to remain away from the dances, the Sabbath-breaking excursion and the drinking banquets, yet his brother may not be able to do anyone of these things. So the Christian who belongs to the lodge may occasion the temporal and eternal ruin of his weak brother, who belongs to the same lodge. Rom. 14:15, 21; I. Cor. 8: 12, 13.

Fourth. We are commanded to be followers of those who, through faith and patience, have inherited the promises. Heb. 6:12. That is, we ought to be energetic Christians and to follow in the steps of godly men who have done service for the Kingdom of Jesus Christ. Those scriptures forbid our fellowship in secret societies, for whatever may be true of professed Christians, who are found in secret societies, it is unquestionable that the great majority of earnest, godly men have never maintained such relations: John Wesley, Charles G. Finney, Dwight L. Moody, Major Whittle, R. A. Torrey and a great host of other men of like minds. They taught that secret societies are inconsistent with the example and teaching of Jesus Christ; they kept out of such organizations themselves and warned other Christians to do the same.

Fifth. Secret organizations in their initiations defile and dishonor the temple of the Holy Ghost. They are improving in this respect as fast as public, Chris-

tian sentiment compels them to do so, but they still strip, blind-fold, halter and knock about the bodies of men which God has created for temples of the Holy Ghost. I. Cor. 3:16, 17; I. Cor. 6:19, 20.

FACSIMILE OF A BUSINES CARD.

(Face of card: the words italicized are written on card with lead pencil; other wording is as printed.)

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G. F. MARTIN, SUPERINTENDENT.

The Edwards Vitrified Brick & Sewer Pipe Co.

If you are a Mason you will understand this card, if not, you will not.

ALBION, ILLINOIS.

Over.

(Back of card: a few typographical errors are reproduced which appear on the card.)

The following conversation was overheard, it being between a policeman and tramp printer:

From whence came you?

From a town down the railroad, to the south, called Grayville, on the Wabash.

What's your business here?

To learn to subdue my appetite and sponge my living from an indulgent public.

Then you are a regular tramp, I presume?

I am so taken and accepted wherever I go.

How do you know yourself to be a tramp?

In seeking food, by being often denied, but ready to try again.

Will you be off or from?

With your permission, I will be off very quick.

Of what were you in pursuit?

Work, which, by my own endeavors and with the assistance of others, I hope I shall never be able to find.

Where were you made a tramp?

In a regular organized country, where only the rich enjoy life, and the laboring man was considerably below par.

How were you prepared to become a tramp?

By being divested of everything I had of value, reduced to poverty, and thrown upon the world barefoot and hungry.

How gained you admission to this town?

By the assistance of a tie-pass over the Big Four.

Had you the pass?

I had it not; my chum had it for me.

Whither art thou traveling?

As soon as I get out of your clutches I'll journey Eastward, and that, too, at a lively pace.

On entering this town how were you received?

On the end of a policeman's billy, applied to my naked off ear, which was to teach me that, as the ear is the most tender organ in cold weather, so might the recollection thereof ever be to my mind and conscience should I again attempt to enter a strange town without the necessary money to pay for a night s lodging.

What did the policeman say to you?

He asked me, "Who comes here?"

Your answer?

A poor weary traveler, who has not tasted food for days, and though he is short on funds, he is long on walks, and will travel many blocks further upon the assurance of being able to encounter a free lunch.

What followed?

I was directed to wait with patience until the marshal could be informed of my deplorable condition, and his answer returned.

What answer did he return?

Let him enter the station and we will endeavor to feed him and permit him to work out his board bill on the streets.

Bad men may do right from selfish reasons; good men do right regardless of consequences.

"Home happiness is the incense that rises from the altar of mutual self-sacrifice."

Earnestness spells sincerity.

A FAMOUS HIRQUESTRIAN.

If W. J. Bryan ever wishes to retire from journalism and politics, the natural thing for him to do is to settle on a goat ranch and tend his accumulated flock; for his favorite exercise is neither golf-playing, equestrianism, nor tennis, but goat riding. His regular trade for the present is that of a joiner; we do not know what he has joined. He joins lodges and builds platforms.

Lately, the Eagles have fitted him with wings. Some of our readers may have heard near a saloon, or through its open door, the yell "Yea! Yea!" That is the cry of the Eagles. In his new nest, or Aerie, or lodge, he found among the officers a Worthy Secretary who is a bartender; Worthy Chaplain (or unworthy) bartender of a saloon; two trustees, saloonkeepers. The bartending chaplain doubtless made a prayer, or performed some ostensibly religious service, and the eloquent candidate delighted his saloon audience with an address on the subject of Equality. Perhaps he made himself the equal of the chaplain.

The Patriot Phalanx, a prohibition paper published at Indianapolis, begins an article relating to this initiation by saying: "The latest exploit of William Jennings Bryan is not calculated to increase the confidence of those democratic supporters who have looked to the "Peerless Leader" as the hope of the temperance and prohibition cause in politics;" and closes the article with the text, "Your covenant with Death shall be annulled, and your agreement with Hell shall not stand."

SECRET LODGE SYSTEM.

We called attention in our last number to a book by Rev. John V. Potts, *The Secret Lodge System.* The book is bound in cloth, 202 pages, and is sold by the German Literary Board, Burlington, Iowa, at $1.25 per copy.

The contents are divided into five parts. Part first contains a description of the two forms of organization, the open and the secret. Part second contrasts the two systems. Part three gives testimonies of eminent men. Part four is entitled "Spirit of the Muse." The last division undertakes to give the remedy.

NO JOINER, NO SHOW.

The little organ of a certain lodge of the Royal Arcanum lately covered its last page with matter from which we copy the following:

"We Must Have Applications for Membership in Our Council or Stop All Entertainments."

March 15, 1909.

"Brothers—The above statement explains the situation in regard to future entertainments. Our dance on February 22 was a signal success—large crowd, a jolly good time, *and only one application.* SHAME ON YOU; COME, WAKE UP! You have evidently forgotten that the principal object of these good times is to secure suitable members for our Council. We must have them. A series of entertainments has been arranged for by your Orator, such as have never before been attempted; but unless twelve bona-fide applications are received by the next regular meeting, all contracts will be cancelled and the Orator will take a much needed rest.

"A glance at the following program will give an idea of what is in store for you. Not one amateur in the lot. All the artists are filling engagements in this city during the week of March 22.

"Use the enclosed tickets to advantage and induce men who are worthy of companionship in our Council to join us."

There follows a program of "Refined Vaudeville."

I have read the CYNOSURE with great interest and profit, and being engaged in Anti-secret work in this city, need all the information on the subject I can secure.

Wishing you God's richest blessings in this most necessary and difficult work, and assuring you of my co-operation, I am Yours in His work,

(Rev.) Theodor O. Posselt.

If anywhere there is an answering smile it will be found in the face of the child. The encouragement of that smile should be one of the pleasures of maturer years.

Death is a child of sin.

Contributions.

FRATERNITY AND CHURCH.

Or Secrets of the Modern Woodmen of America.

BY REV. R. J. DODDS.

A circular under the above title has recently been widely distributed in this community. It has been sent through the mails to a number of members of the church to which I minister, a church which is so strongly opposed to the identification of those who profess godliness with secret and private societies, which should be reproved, that it will not admit one of their members into its membership.

It is an anonymous production, published apparently with at least a two-fold object. The first object is to secure an increase in lodge membership. The second is to soothe a troublesome conscience.

The writer is clearly both a church member, or, at least, possessed of a certain degree of attachment to the church, and a member of the fraternity. He appears to have had such instruction at his mother's knee, and such an influence about him in his father's home, as makes his identification with the lodge uncomfortable.

It is impossible to look upon the circular otherwise than in the nature of a challenge to the only church in the community, so far as I know, that takes a positive stand against such societies, and absolutely refuses to fellowship in church membership any person who has connection with the lodge. This tract is my answer to this challenge, and I hope it may in the good providence of God prove beneficial to many besides those in the membership of the Reformed Presbyterian church.

The circular purports to be an amplification of a conversation between a member of "a church that *pretends* to oppose secret societies" and a member of the church, apparently, who is a "Neighbor" of the Modern Woodmen and anxious to persuade his friend to become a member of the lodge also.

If there be any irony intended in the use of the word *"pretends,"* in the description of the church in question, it does not hurt that to which I have the honor of belonging. I shall allow others to speak for themselves.

Is It Wrong?

The conversation is between A. and B. Their names in full are Mr. Arrogance and Browbeaten. They are both easily recognized. Arrogance, being on the defensive, when introduced, asks three preliminary questions: *First,* Is it wrong for a man to carry insurance on his life? *Second,* Is it wrong to help a man in misfortune who needs financial or other legitimate assistance? *Third,* Is it wrong to visit the sick and to employ nurses to care for them when necessary?

These questions are so manifestly out of all bearing upon the case that they might well be passed over in silent contempt. It is as if Arrogance had asked his friend, Is it wrong to breathe? Is it wrong to eat? Is it wrong to drink? To all of which Browbeaten might have replied, "Whether we eat or drink, or whatever we do, we should do all to the glory of God. Whatsoever is not of faith is sin." The moral character of an act depends upon conditions—for one thing, on the motive which prompts it. Is it wrong for a farmer to plow his field? God says, "The plowing of the *wicked* is sin."

Arrogance's questions, though having no bearing upon the subject in hand, were asked for a purpose, a Jesuitical purpose. The *first* is to give Browbeaten an opportunity to acknowledge that the church is fallible. This is of the nature of an insinuation (pitiful in the mouth of a professing Christian) that the church is not a divine institution. This, of course, is not a correct deduction, but it is one to which an untrained mind will naturally be led. The lodge gains by weakening confidence in, and regard for, the church. The *second* is asked for the sake of introducing the parenthetical sentence, that follows it, in praise of the wonderful benevolence of the fraternity. The character of the benevolence is enhanced by the use of the descriptive adjective *"voluntary."* The word *"legitimate"* has an illegitimate place and force in the second question.

In it lies the error that logicians call Begging the Question. It is a contemptible subterfuge. The second question is an appeal to the natural avarice and selfishness of the human heart.

The *third* is only another form of the second. Its object evidently is to put in Browbeaten's mouth an accusation of the church as doing nothing, in the way of visiting and caring for the sick, while at the same time excusing her on the ground of inability. The effect of this misrepresentation would be to lead men to gravitate towards the lodge rather than towards the church. The very subtlety of the old serpent is manifest in putting this arraignment of the church in the mouth of a simple-minded Christian, in the form of an acknowledgement of a well-known fact. Browbeaten is made to say, The church would do the same thing if it had funds. Why should he be prevented from stating the well-known truth that the church *does do the same thing on a very much larger scale than any lodge,* though without sounding a trumpet before her, as the hypocrites do.

The Cardinal Functions of Our Fraternity.

Browbeaten, having admitted that he did not object to identifying with the lodge on the ground that its members eat and drink and breathe like the rest of mankind, Arrogance clinches his fists and squaring off at him, cries in disgust, "Well, what's the matter with you, then? I tell you these are the cardinal functions of our fraternity." In the same way an idolater might say to a Christian, You don't object to prayer? You don't object to a place of worship? You don't object to a statue? To all these points the Christian must reply in the negative. Then the poor pagan might, like Mr. Arrogance, cry out, "Well, then, what are you down on our religion for? These are the cardinal constituents of paganism." You admire jewels? Yes. You like to see nice pigs? Yes. Well, where is your consistency in objecting to a jewel in a swine's snout? There is a consistency, just as there was in Mr. Browbeaten's attitude, and yet in opposition to a secret lodge, which boasts that the practice of prudence and benevolence are its cardinal functions, though everyone may not be so constituted as to perceive the consistency.

Arrogance thinks Browbeaten a very incomprehensible fellow because, after he has made him acknowledge that he thinks hands and feet and eyes are very good institutions, and he has told him that monkeys have hands and feet and eyes, he asserts that he does not care to take up his abode thenceforth in a monkey cage. This is a simile.

Arrogance now presses Browbeaten to point out objections to identifying with the Modern Woodmen of America, since he does not object to eating, drinking and sleeping, all of which functions are characteristic of Woodmen.

Twelve Reasons.

Browbeaten ventures to state a series of twelve objections. First he objects to the principle of secrecy as found in so-called secret and private societies. Arrogance happens to know that he has not conscientiously acted up to this principle. He casts it up to him. He can not beat us all with that ugly stick, however. Browbeaten ought to have acknowledged the corn and said, "I repent of my sin." He does not do this, but begins to flounder in the mud.

His second objection is a limitation. He expects fraternities that are of too frivolous a character to be mistaken for religious institutions. He has found lodge men sometimes infatuated enough to think they could be saved in the lodge and needed no other religion. Arrogance then says the fraternity for which he is an agent is not of the class his friend condemns. It has no religious services in opening or closing meetings, and recognizes the church as exclusive in the field of religion.

Now many societies open and close their meetings with religious services without any danger of being mistaken for rivals of the church. It is not the fact that some lodges open and close in this way that leads to their being so regarded. That the fraternity in question recognizes the church as exclusive in the field of religion can only be admitted if we consent to a ridiculous narrowing down of the field of religion. The Christian cannot consent. Christ defines the

limits of that field. Third, Browbeaten objects to the part the lodge takes in funerals. He thinks that it here infringes on the sphere of the church, and practically claims to be a religious society in rivalry with the church. Had he read the ritual of the Modern Woodmen he might also very reasonably have objected to the copious and irreverent quotations of Scripture used in their ceremonies, as savoring of the spirit of their heathen ancestry.

But what he does object to is their mountebank mock solemn services at funerals. Had he looked over the revised ritual of the order he would have found several pages taken up with funeral ceremonies, which if they do not prove it a rival of the church in religion, at least prove it a very irreverent and blasphemous society, that would go deliberately into the presence of the death of one whom they have ridden on their lodge goat, taught to prostitute the oath, to violate the law of God by foreswearing themselves, to degrade their manhood in the same act, to descend to the puerilities of their initiation ceremonies, in which even death, which is now a fact, was made the subject of ribald jest, and proceed, in the face of grief-stricken relatives, to repeat their memorized platitudes, repeating also solemn words of Scripture, and endeavoring to improve upon them by the omission of the reference to Jesus Christ as the Lord from heaven, as a person not suitable to be recognized in a lodge religion, and then contradict the Scripture by teaching Unitarianism, with a Creator and no Saviour, and Universalism, declaring the future happiness of all men, and confidently declaring that the deceased Woodman—even if an unbeliever—is safe in the glories of his Maker.

Members of lodges appear to die only to afford the members of their order an opportunity to display themselves on dress parade, by way of advertising the order. The only way for a man to escape this contemptuous mockery in death is to abandon all such institutions in life.

Arrogance likes a minister of religion to be present, to take a place secondary to the order; if a member of the lodge, so much the better, as an advertising and by the way of showing the inferiority of the church to the fraternity, for the Head Consul of the order in the introduction to the revised edition of the ritual, 1894, declares that Woodmen put nothing but home and country before the order. It is next to home and country in their hearts. Therefore they are either a religious order or they think the objects for which Christ established the church are of less moment than the selfish ends of the fraternity.

No self-respecting, not to say God-honoring, minister of religion would consent to officiate where a lodge takes precedence of the church, and places itself among the mourners as though its bonds were closer and more tender than those of the church, whose members are taught to behave themselves with modesty and decorum upon such a solemn occasion, unless they happen to be members of some lodge as well as of the church, in which case Saturnalian rights are accorded them, because they are supposed to be possessors of a lodge religion, whose deities are Selfishness and Vanity.

Fourth. Browbeaten objects to men taking obligations before they know what they are going to take. Of course, as a Christian, he knows it to be contrary to the law of God. As a reasonable being he sees that it is capable of being used as a menace to society. As a student of history he knows it has in fact been often so employed. As a man he knows it is degrading to manhood. He should also have objected to the profanity of unauthorized persons administering the oath—a prostitution of a divine ordidance. Arrogance points out that the consciences of over a million men have been sufficiently searched to permit them to foreswear themselves in contravention of the divine law without compunctions. This reveals a deplorable state of public morals, and is a matter to be inquired into by the state, for public morality is essential to the strength and stability of the State. "Righteousness exalteth a nation, but sin is a disgrace to any people.

Arrogance also attacks Browbeaten in a cowardly way by pointing to his having formerly connected himself with a society which required him to commit

this sin. His doctrine is that a man by once doing wrong is thenceforth exempt from every moral law. But our common proverb says, "Two wrongs do not make a right."

Fifth. Browbeaten objects to initiations. They are known to be always silly, often brutal, and sometimes fatal. Arrogance could not say that Browbeaten had never had any experience to justify his condemnation, so he partially acquiesces, yet maintains that they do contain many valuable suggestions. Having gone carefully through the initiatory exercises of the Woodmen as described in their official ritual, to discover some of the *valuable suggestions,* and having found no trace of any, I would *suggest* that every self-respecting man keep himself aloof from all connection with all such degrading folly. One must expect to ride to fame on something else than an undulating lodge goat, with its uneven wheels, and mischief-loving operator. Browbeaten's objection cannot but come with force to Christians who desire to walk worthy of their holy vocation. There are probably no others to whom the participation in the worst forms of rowdyism will appear otherwise than as a very venial sin, if a sin at all. So Arrogance, in spite of Browbeaten's views, will as a good Woodman, "keep the logs a-rolling, boys, and pile them high and dry."

Browbeaten's next object is to the signs and passwords. This is contained in fact in his first objection, to the principle, secrecy, which was misstated by Arrogance, as an objection to secrets. Solomon said in his day that a wicked man winks with his eyes, speaks with his feet and teaches with his fingers. Arrogance attempts a faint defense of the signs and the pass words, to which Browbeaten might have replied by pointing out that such are not employed by those who are insured in a non-secret company. The ground of objection, however, lies really in that they are essential to carrying out an un-Christian principle of secrecy.

Browbeaten's seventh objection is to going into the lodge to help a certain gang when any right-hearted man would from mere principles of humanity delight in aiding any fellow-being who is in need. Arrogance adds to this that it is especially a duty enjoined on all Christians. Arrogance is here compelled to withdraw his former boastful claim of charity and benevolence for the lodge, and admits, what every intelligent man knows, that their charity is only that of any business corporation, and that it cannot, like the church of Christ, be expected to extend its ministrations beyond members and their families. So the field of disinterested charity and benevolence is abandoned to the church as its proper sphere. Arrogance, however, claims that the lodge is likely to make a man more charitable and thus prove helpful to the church. Observation will not confirm this claim. The charity the church wants is that which springs from the love of God shed abroad in the heart by the Holy Ghost. This charity is not fostered by the lodges, which seem never to have heard that there is a Holy Ghost.

Eighth. Browbeaten objects to lodges *dabbling in* politics." Arrogance agrees that it is not right, but insists that the Woodmen do not. Browbeaten is wrong in this case, at least; let me explain, if it ought not to be in politics it is because, for some reason, its influence is necessarily bad there. In this Browbeaten and Arrogance are agreed. They recognize a fact, but not the reason for it. It lies in Browbeaten's first objection. The principle of secrecy is wrong. "A corrupt tree cannot bring forth good fruit." If the lodges have a right to exist they have a right to be in politics up to the neck, and not merely to *"dabble."* It is more than a right, it is their duty. The church is in politics, and that by the appointment of Christ. If the lodge, in politics, is a menace to free government—and it is, *because of its principle of secrecy*—it only proves that it is an institution hostile to good government and it ought to be suppressed.

Browbeaten's *ninth* objection is that lodge members warn and advise one another. As stated it is sufficiently trifling to pass over without comment, members of all associations may warn and advise one another. Browbeaten probably has reference, however, to the well-known fact that many members of lodges are

criminals and aid one another in escaping the clutches of the law and defeat the ends of justice; also to the fact that they often help one another into positions that ought to be held by better men, and so perpetrate many wrongs on society. All this lies in Browbeaten's first objection. *The danger is in the principle of secrecy.*

The tenth objection is to the great number of bad men in the fraternities. Arrogance retorts that there are hypocrites in the church. They do not have to act the hypocrite in the lodge, nor very much in lodge-affected churches. The more's the pity. A bad man is just as good a lodge man as a good man. Arrogance thinks the best men may be impostors and the worst may have princely hearts. Truly if the associations of the lodge are responsible for such an opinion and utterance, for such an utter perversion of mind and inversion of reason one should, as he values his life, beware of lodge influence.

Browbeaten's eleventh objection to the lodges is on the ground that they are much spoken against. Many warnings are uttered against them. The fact is brought out that the best men and purest churches are hostile to these institutions. Among those who condemn them are many distinguished and pious men who have been in their membership, and whom a tender and enlightened conscience has compelled to separate from them. Not a few such witnesses against the lodges have been put to death by those lodges from which they have seceded, *on the charge of perjury and violation of lodge obligations,* and so the lodges themselves have become vouchers for the truth of the testimony of these martyrs. I have never known the case of a bad man condemning the lodge, but I have, like Mr. Browbeaten, found thousands of the best of men, the very salt of the earth, condemning it strongly. But Arrogance says outside testimony amounts to nothing, as long as the lodges do not condemn themselves you may be sure they are all right! He claims that the safest way to judge any one accused of a crime is to accept his own testimony of himself rather than the testimony of witnesses. Thus the tendency of the lodge, and even a fraternity, like the Woodmen, which is by no means the worst of secret societies, is towards anarchy and chaos.

Browbeaten's twelfth objection is only a restatement in another form of his tenth. It is to the prevalence of a bad element in the lodge, and the necessary association with bad men, on a footing of equality, as being your fit and worthy companions. The unconscious introduction of this point twice shows how much it had been weighing on the mind of the writer of the circular. But Arrogance retorts again upon the church. This is what we used to term a "honeyman" in college, and its use was regarded as unmanly. But Arrogance uses it. He says,

"What if There Are Bad Men in the Lodges?"

"They are found even in the church." But the fact remains that *bad men are impostors in the church.* They are not impostors in the lodge. They have to make a pretense of decency to retain membership in the church, none to retain membership in a lodge. Arrogance defends membership in a lodge in which bad men are too much in evidence on the ground that we have to live in a world full of bad men. Well, I do not think the fact that there are a great many nasty women in the world in which we have to live, need serve as an argument with a decent man for marrying one of them. In the church you have to be, or else violate a divine command. Arrogance strangely overlooks the fact that lodges are voluntary associations, and that the church is not. He goes into a lodge of his own choice. He goes into the church as a duty laid upon him by Christ. Those who stand aloof from the church must some time give an account for their attitude of separation as a sin. But the judge of all the earth will never lay it as a sin to any man that he has not mocked the oath, foresworn himself, ridden on a lodge goat, or made a contemptible fool of himself in any of the thousand and one ways known to secret society men. Arrogance claims that he and his friend came out of a secret society as good as they went in.

They took a great risk of coming out worse than they went in.

Arrogance says the fraternity does like the church, tries to pick out good men. This reveals a strange misconception of the mission of the church. The church goes to the world, to the chief of sinners, becoming an agent in their conversion, receiving into its membership those who renounce their former course and profess faith in the Lord Jesus Christ. By means of the church God takes men out of the kingdom of Satan and brings them into the kingdom of his dear Son. The lodge has never been known to make a bad man good. In so far as it picks out good men it picks out those whom the church has made good, and its very touch as it picks them out pollutes them, and they never recover their virgin purity so long as they remain in its connection.

"There Is No Secret."

The writer of the circular now takes leave of A. and B. and speaks in his own proper person. In large capitals he assures us that *there is no secret in the Woodmen's society that is such for fear of the law, or because it would embarrass the members if the secret were made public.* No amount of vociferation proves anything. What does the testimony of an anonymous writer amount to, anyway? And what estimation should we put on the testimony of a man who admits having placed himself under bonds to conceal secrets before they were revealed to him?

The writer thinks there is nothing objectionable even to a Christian in the doings of a Modern Woodmen's camp. I have shown that besides many other things, the very first obligation is a violation of Christian morality. The word of God is explicit, Thou shalt not foreswear thyself. Even the worldly advantages promised by lodges are often delusive. They often give ostentatiously, in the name of charity, where there is no need, simply as an advertisement, as a bait to enrich the order. They just as often, and oftener, crawl out of paying just dues where there is need, but the claims can be set aside with impunity. Secret societies are of two general classes, those in which the element of folly predominates, and those in which other forms of wickedness predominate.

The Woodmen claim to exist for the purpose of providing for the sick and the afflicted and for the families of the dead. God promises to do this for His children. They can rely upon His promise. The circular intimates that the church's funds are insufficient to do what good she would desire. If the tithes were brought into God's storehouse the church would have no lack of funds, and church members who pay lodge dues with greater punctuality than they do their tithes to the church, are robbing God. As a matter of fact, in so far as lodges can claim to be charitable, they are so in imitation of the church, and all their boasted charity is not a drop in the bucket, in comparison with that of the church.

The lodge's so-called charity often paralyzes industry, economy, and trustful confidence in God. Christians, who work and save, can do better with their money than the lodges can. No! A Christian needs not to be unequally yoked together with unbelievers, or to hide his light under a lodge bushel, in order to be cared for in sickness and old age.

The circular closes with a strong appeal to men to join the Modern Woodmen. Those who think of doing so should seek further light than they can get from members of the order. They should at least provide themselves with a copy of the ritual—which they can do at a trifling expense. There is probably not a secret society in existence whose secrets have not been published, and are easily accessible. There is no excuse for men going into them blindly.

We cannot hope to appeal successfully to any but Christians against the lodges on the ground of their moral character. But no Christian should be in doubt as to how he should stand in relation to a secret society, no matter what its name and object. "Come out from among them and be ye separate" is the divine command. Trust God to make provision for you and He will not in old age cast you off, or try to get you off His roll, when the infirmities of years prevent you from gaining a livelihood, as secret insurance societies too

often do. Trust Him who has said, "To old age I am He and to hoar hairs I will carry you," and goodness and mercy shall follow you all your life. His promises are all yea and amen in Christ Jesus.

Wahoo, Neb., Sept. 10, 1908.

PRESIDENT BLANCHARD'S LETTER.

Fathers and Brethren: I have often reminded you in these letters that the lodge movement is simply a heathen religion planted in a Christian country. In this connection it has been my duty to call your attention to the fact that in idolatrous festivals lascivious dancing has always played a prominent part. I think that the reputable men who have been fooled into the orders and who seldom attend their meetings have at times found it difficult or impossible to believe this statement so far as their own lodges are concerned. In support of the doctrine laid down I submit the following note taken from a recent publication. It was found in an ordinary daily paper and is in no sense an attack on the lodge system. It simply shows what lodges are doing and how the thousands of men who frequent them are spending their nights.

Those who were not present at the Wednesday night smoker of the Modern Woodmen of America are anxiously inquiring about the doings there and some 300 odd men who were there are saying as little as possible. Some of those who never have been known to miss one of of these entertainments before are declaring strenuously to family friends that they were unable to attend the smoker. Meanwhile the women of Hammond have their ears to the ground and are waiting.

A Salome dance was announced on the printed program of the evening's entertainment, to be performed by a miss of Chicago. But the question that has aroused the curiosity of the townspeople is: "What was her costume?" One man says her costume beggars description, while another declares there was nothing to describe.

The entertainment committee pleads that there was no intention to have anything out of the ordinary, but that it was powerless to stop the crowd.

This account put into English means that a company of men to the number of about three hundred got together for a smoker and had as part of the entertainment a dance by a woman who was nearly or quite naked. Of course, in a secret order such an event will take place as often as the men who attend wish it. This is the difference between a secret and an open society. In the one you are likely to have such entertainments at any time, in the other you never have them at all.

No Women Wanted.

That is, no respectable women are wanted. Lodgemen have always been embarrassed when asked why a man's wife or daughter might not go to lodge with him. The simple fact is that the ceremonies, the customs and the conversation are such as no worthy man would subject his wife to. When three hundred men wish to see a naked woman dancing they do not ask their wives to go along. I was talking only this week with a man who is a prominent member of the Masonic and other orders. He is a business man, a Christian professor and is happily married to a lovely wife. As is almost invariably the case, we had been talking only a few moments before he began to say that he did not often go to the lodges, and speaking of one, which is specially addicted to such dances as are referred to above, he said that he did not attend that one at all.

In this connection it is fitting to mention a letter which came to our Secretary recently. A husband writes that his wife has become a member of the order of the Eastern Star. He wishes to

know what obligations she has taken and sends money for a ritual of that lodge. This casts a broad light on the question of the lodge influence on the home. Here is a wife who unites with a secret order and her husband does not know what she is obligated to. Either she will not tell him or he is unable to believe what she says. In this dilemma he writes to our society to gain the desired information. Of course, he has a right to know all the facts in the case, but no more right than a wife has, whose husband is a member of an order to which she has not access. As was said in a recent address: "When a man or a woman unites with a secret order, of which the partner is not a member, it is an incipient divorce."

Lodge Influence in the Courts.

All adhering lodgemen deny that secret orders are used to manipulate courts of justice. When a man is ready to say that the orders are in a conspiracy to defeat civil law he is ready to step out of his secret society. It is obvious, however, that a lodgeman in difficulty with the courts, will use his lodge membership if he can. Why not? What is his order good for if he cannot use it at such a time?

That it is so used, the testimony of Allen Pinkerton and other officers abundantly proves. From time to time we see in the papers items that show the hidden work of these orders. Take for example the following:

Attorney Robert E. Cantwell, charged with conspiracy to defeat justice in a Chinese murder trial, was accused yesterday of striking up an acquaintanceship with Ernest Larson, one of the veniremen called in the case now before Judge McEwen. As a result the State assigned special detectives to keep close tab on the twelve jurors finally impaneled. After the selection of the jury court adjourned until to-morrow morning, when the taking of testimony will begin.

During the examination of Larson, Assistant State's Attorney Popham asked:

"Do you know the defendant?"

"No, except for a few minutes' conversation I had with him this morning," Larson replied. "Just before court opened he introduced himself and began discussing different lodges."

"What lodges did you discuss?"

"The Masons and the Elks. We talked about the class of men that belonged. That was about all."

"You are a member of a lodge to which he belongs, are you not?"

"Yes."

Larson was excused.

You will observe that, according to this testimony, there was nothing said by either of these two people which was objectionable. The man charged with crime talked with the juryman to whom he had introduced himself about lodges; What was the harm of that? It is to be believed in the absence of testimony to the contrary that they talked of the thing that was at issue, that is, of the trial of the lodge brother, but they do not say this, only that they were talking of lodges and of the nice men who belonged to them.

You will also observe that there was no hesitation about the matter on the part of the court; the juror was at once excused. Why so? Or why was he not questioned regarding the conversation and allowed to remain on the jury in case he should declare that all the talk he had with the indicted man was on general lines and unobjectionable from a legal standpoint. The reason is obvious; the court knew that the two lodge men were talking about the case and that it was not safe to have the one lodge man on the jury to try the other.

But suppose the two lodge men had not been seen in conference, or suppose that the person seeing them had not known that they were lodge men, or suppose that he had been so much a lodge man

that he was unwilling to raise the question before the court, what then? The fact is that no man's life or property or reputation is safe in a country where secret societies exist. I do not remember who said that a secret order was a conspiracy against all not connected with it, but it is true; not because there are not worthy men in lodges, but because the good men are at home while the other sort run the orders. It is also clear that the man who needs to be watched will understand the value of secrecy and employ it, while the other will not even suspect what is going forward until it is done.

The Death Struggle of the Lodge.

You will remember the quotation at the beginning of this article concerning the Woodmen's smoker and the dancing by the naked woman. Please put alongside that the following extract sent out by the head clerk of the order:

"My Dear Sir—This Society, at the present time, is making a careful investigation of the work of various local club organizations—literary, social, musical, scientific, civics, benevolent, patriotic, domestic science, social science, philanthropic, etc., with the idea of determining the value of these respective lines of endeavor to the masses of the people, and working out carefully a program of work along these various lines, that may be employed by our 13,000 local organizations."

It is not long since, in this correspondence, attention was directed to the fact that these lodges were attempting to do something in the line of real social uplift in order to justify their existence. Men even of a low type will grow weary of the dreary round of the initiation ceremonies and will remain away unless there can be something devised to hold them. Hence these attempts to arrange such programs as have been used by open organizations for centuries. Do the orders get up these entertainments to benefit the people? Certainly not; they get them up to help the lodge to live. Just as they put out the liquor drinking when they will lose members if they do not do so.

This is no new thing under the sun. Temperance, patriotism, love of family and kindly regard for men have all been hitched to the car of secretism. As my honored father used to say, this is not because these virtues need the help of secrecy, but because secrecy needs the help of these virtues. And always we should remember that such false pretenses not only fail to promote the social graces named, but they tend to break down the whole moral character, and make the man a mere bundle of hypocrisy.

Thank God and Take Courage.

Some one has said that "hypocrisy is the tribute which vice pays to virtue." It is this and more. It is the token of its coming dissolution. All these efforts to make it appear that secrecy has some real good to do in the world and the never ending canvass for members show that the end is not far distant. "Soon will our Saviour from heaven appear." And when He comes the Beast, that is, godless government, and the False Prophet, that is, all forms of christless religion, will be cast into the lake of fire. It will be a thousand years after that before the devil is cast into that fiery heat, but there will never be a godless government or a christless church on earth after Our Lord Jesus Christ comes. We are living in the last days and must be faithful until the end. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord."

Faithfully yours,

Charles A. Blanchard.

THE CHRISTIAN CHURCH AND HER GREATST ENEMY.

BY REV. ENOS H. HESS.

That the Christian church should have an enemy is scriptural; as in the first promise of a Saviour by God there is included the promise of enmity. (Gen. 3:15.) The *greatest* enemy will be a subject for future discussion. In order to determine correctly what the enemy is we must first see what the genuine is and on what it depends. In Isa. 53:1-6, we have a pen picture of the Saviour—the foundation of the Christian church—and the attitude of men in general toward Him—"He was despised and rejected of men." When we look at the indifference and even opposition to Christ and His work at present, we must believe that the world has not changed much in its attitude toward Him since His coming into the world.

"The stone which the builders refused is become the head stone of the corner." (Psa. 118:22; Matt. 21:42.) The Jews, and more particularly the Pharisees, were builders of the then dominant spiritual house, and how dearly did they reject Him who should have been their chief corner-stone. "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." (Matt. 21:44.) Very clearly is the coming to Christ a breaking process of our selfhood, but His coming judgment will be a destroying—grinding process. (Jude 14, 15.) Saints meet their judgment in coming to Christ—repentance and all its attendant parts—and assist in the judgment of those who in their day of grace—life—reject Him.

The "must," to this, is given by Peter through the power of the Holy Ghost in Acts 4:11-12. Thus a salvation promised without Christ as the chief corner-stone is a counterfeit and will not stand in the day of final accounts. In John 10:1-15 we have Christ picturing Himself as the door to the sheep fold—heaven, and also as the Chief Shepherd, and any one that would gain entrance to heaven except through Him becomes a thief and robber. The Father hath committed all judgment unto the Son and therefore if we make not our peace with the Son can we expect a better fate than that of the fallen angels? (Jude 6.) We may do reverence and apparently honor the Father, but if we reject and dishonor the Son as did the Jews we shall all likewise perish. Christ expects us to honor and openly confess Him before our fellowmen and then will He also be willing to own and confess us before the heavenly Father. (Matt. 10:32, 33.) "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Signing a card and joining a church may be considered as meeting this requirement, but in nature we have "still born" children and birth for them means burial—no life. The corollary to this in the spiritual world is described in Jno. 1:12-14. Joining the church does not give a passport to heaven. Accompanied therewith must be the creative fiat of God, "Let there be" in him or her a new creation—a new life. Church membership should stand for spiritual life—right living. If it does not then it only becomes our spiritual burial place. I fear many so-called Christians or church members will awake in the second resurrection and hear the awful summons, "depart from me ye workers of iniquity, I never knew you."

Matt. 25:31-46 gives us a picture of the judgment and we see there that the rewards are a surprise to the worthy ones and the punishments a disappointment to the condemned ones. Further we see in it the thought from those condemned that they were, while in life, doing those things that would earn for them salvation. That charitable deeds were done by them while in life we are ready to believe, but they failed to do them in the name and for the honor of Christ—hence losing the reward.

From the foregoing we conclude therefore that the Christian church depends upon Jesus Christ as her chief corner-stone, and is made up of individuals who have been spiritually born and thenceforward walked in all the light revealed to them through the Word and Holy Spirit.

Should we find individuals, or a collection of individuals, that build for themselves a spiritual house, and conse-

quently a passport to heaven without including Christ and His atonement in such building and taking for a substitute their good works and lives, we would, in my mind, have a great enemy to the cause of Christ. But you ask, Do we have such individuals or organizations? I answer, Yes. Who and what are they? Secret orders as a rule in general, and Free Masons and Odd Fellows in particular. Members in these organizations will tell you that if they live up to their rules and regulations it is sufficient to insure them heaven when they die. Their burial ritual says that the departed brother has left the lodge here on earth to be in the grand lodge above. Their members will tell you that all their work is founded on the Bible, but when they use II. Thess. 3:6-12 and I. Pet. 2:5, and come to the name of Jesus Christ, they let it out and in all other passages used by them in which the name of Jesus Christ appears, His name is cut out. What an enemy! What a counterfeit! The lodge has no confession of sin, no atonement through the blood of Christ, no Holy Spirit. These cardinals are the essentials to our religion and we think that without them there is no salvation. But we hear them say that Masonry or Oddfellowship, as the case may be, is good enough religion for me. Others of their number deny its being a religion, but if Free Masonry is not a religion, why does it have an "altar, a creed, and a ritual?" The language of the rulers of the order confirms the impression produced by its secret and public work. Mackey, in his Ritualist, page 22, speaking of a candidate for Masonry, says: "There he stands on the threshold of his new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered with the pollutions of the outer or profane world, he comes inquiringly to our doors seeking the new birth and the removal of the veil which hides divine truth from his uninitiated sight." What about a minister of the gospel who makes such an acknowledgment? In his Lexicon, defining the word accacian, he says that the word signifies "A Mason who by living in strict accord with his obligations, is free from sin." Mackey's Lexicon, p. 16. Oliver says on the same word: "When the Master Mason exclaims, My name is Cassia, it is equivalent to saying, I have been in the grave. I have triumphed over it by rising from the dead and being regenerated in the process, I have a claim to life everlasting." Cyclopædia of Freemasonry, p. 48. To the same effect Morris says on the third degree: "We thus find man complete in morality and intelligence, with the stay of religion added to insure him the protection of deity and guard him against ever going astray, nor is it possible to conceive of anything more which the soul of man requires." It requires no argument to show that Masons who believe these statements and love Masonry will care little, if anything, about the Christian church.

Much is said of lodge charity of which there is some just ground, but inasmuch as it is done in the name of the lodge and not in the name of Christ, it clearly receives the ban of the twenty-fifth chapter of Matthew, as already referred to. "Inasmuch as ye did it not to one of the least of these, (his brethren) ye did it not to me." We must admit that the church does not in all instances adequately provide for its poor. The professed superiority of lodge charity is generally of a selfish nature and seldom goes beyond the confines of its own oath-bound circle. What about the millions given annually by the church for missions and charitable purposes in the name of Christ? This, in many instances regardless of creed, color or sex. Lodges are charitable among themselves, but exclude the lame, halt and blind and all such who are likely to need charity and cannot promptly pay their *dues*.

Another evil phase of the lodge is the blood-curdling oaths to secrecy demanded of its members. The third degree of Masonry binds the applicant to secrecy with no less penalty than to be willing to have his body cut in twain and bowels burnt to ashes and promises to protect his worthy brother in all cases except treason and murder. However, in the seventh, or Royal Arch Degree, treason and murder are not excepted. To which oath does such an individual re-

main true, when serving as a juror, judge or official of the government? The ease by which many present-day criminals go "scott free" answers the question. Claims may be made that the lodge oaths are mere forms, and are never carried out, but sixteen well authenticated cases of lodge murders are on record. William Morgan, in 1826, is one instance, and forty thousand left Masonry at that time as a result.

The only clear and clean way for a Christian in respect to lodges is separation. (II. Cor. 6:14-18.) However, the proper attitude of the church toward the lodges has been a burning question in many denominations and we find it is making inroads into our own beloved brotherhood. From those present at last year's conference we learn that a lodge substitute was suggested by a brother. As to a suitable substitute for the lodge, at least in its social aspect, we believe there is nothing better than a good weekly spiritual prayer meeting after the order of I. Cor. 14:26. If there are those within the church that do not enjoy such service, and insist on a substitute such as the lodge, the quicker the power of excommunication is carried out the better it will be for the church.

The financial aspect can be fully met by every member heeding the advice of the Apostle Paul to the Corinthian church. (I. Cor. 16:2.) If there is not enough love in the heart of the believers to prompt such service voluntarily, we question the advisability of making rules and regulations by which they shall be compelled to give of their store for the other's good. However, Scripture gives a method by which the Lord's treasury shall be replenished. In the Old Testament it was the tithe. If there is any change for the New it certainly is not any less. (Matt. 23:23; Rom. 12:1.)

At a ministerial conference of a certain denomination eighty per cent of the ministers present were Free Masons. Let us beware lest a like fate befall us. By countenancing the lodge, be the member rich, influential or otherwise, we are taking a step in the wrong direction.

What consistency is there in a minister who professes to preach Christ in the pulpit and belongs to an organization that forbids the use of His name? Thus to me it seems that the secret lodge system is the greatest present day enemy to the Christian church. Enos H. Hess.

THE LODGE APPEALS FOR HELP.

Calls Upon Congress to Prevent Exposures.

We call your attention to a bill introduced by Mr. Gaines of Tennessee, "To prevent the fraudulent use of the mail in matters concerning duly authorized secret orders and societies," and which was referred to the Committee on the Post-office and Post Roads of the House of Representatives, but which was not reported back, and hence is dead.

Read the bill carefully. It is one of the most significant testimonies to the influence of the thousands of ministers in saving their congregations from these satanic lodge traps, and of their ability in rescuing those who have been ensnared. Pastors have been strong because they have had the facts. They knew the character of the lodges. They possessed the exposure. Their teaching has been convincing. It is of interest also because it reveals the uneasiness of the Lodge. It smarts under opposition and the distribution of exposures among the people.

IN THE HOUSE OF REPRESENTATIVES,

February 8, 1909.

Mr. Gaines of Tennessee introduced the following bill, which was referred to the Committee on the Postoffice and Post Roads and ordered to be printed.

A BILL

To prevent the fraudulent use of the mail in matters concerning duly authorized secret orders and societies.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That it shall be unlawful for any person, firm or corporation to deposit or cause to be deposited in the mails, or send or cause to be sent, or print or cause to be printed for the purpose of depositing and sending, or deliver or cause to be delivered by mail, the ritual, or any part thereof, or rules, regulations, or works which are secret, of any fraternal order or so-

ciety organized by law, without the authority in writing of such order or society being first given; and any person, firm or corporation violating the provisions of this Act shall be guilty of a misdemeanor, and on conviction shall be punished by a fine of not less than one thousand dollars and imprisonment for not less than one year; and proceedings may be instituted by information or indictment and trial had in the district in which the unlawful matter was printed for the purpose of sending, or was mailed, or in that in which it was designed to be sent, or was sent and delivered.

Sec. 2. That grand juries shall have inquisitory power to inquire into violations of this Act, and any person shall be permitted to testify thereto of his own volition; and if no person offers himself as prosecutor in any case, juries shall make return of such bill of indictment in the court, if found, and the court shall order the name of the District Attorney entered thereon as prosecutor ex officio.

Such a Bill may be offered again and we give a form of letter, which ought to be sent in substance by every minister and reader of the Cynosure, to the Senator and to the Representative of his district, as well as to the Speaker of the House, Hon. Joseph G. Cannon, and to the presiding officer of the Senate, Vice-President Sherman, and to President Taft, whenever such a Bill shows its head.

My Dear Sir:

I have learned that there has been introduced into the House* by Mr. Gaines of Tennessee a bill which, if it becomes a law, will make it illegal to print the ritual or portions of the ritual of secret societies for transmission through the mails.

Slavery was always opposed to free speech, and the free press. Men were robbed and murdered for uttering their convictions in regard to that infamous system, which, after doing its best to destroy our government, was finally destroyed at an expense of billions of money and hundreds of thousands of lives.

Secret societies are in some respects more dangerous to our country than slavery was. They are the natural home of conspiracies against all who are not connected with them. They secure official positions for their members, and then override the laws of the land which forbid crime by protecting criminals.

This bill proposes to make it unlawful for self-sacrificing, public-spirited men to expose these secret organizations to the persons whom they seek to deceive and to defraud.

As a citizen, believing with many others, that secret societies obstruct the execution of the laws, and in the words of Daniel Webster, "are dangerous to the general cause of civil liberty and just government," I appeal to you. I am opposed to all secret societies as hostile to the home, the church and to the State. I believe them to be sources of personal, social and civil corruption. I am sorry that such organization should be chartered by our national or state governments. It seems to me suicidal for government to charter organizations which are by constitution secret.

I therefore earnestly request you to use all your lawful powers to prevent the enaction of this conspiracy against a free press into national law.

Yours respectfully,

Some men make light of the cross, some ignore it, some bear it as a burden and some are crucified upon it. But it is one of the fixities in this world which men must meet.

Some men will not become Christians because they want to dictate the terms by which Christ may come into their hearts.

No one who is seriously seeking Christ in His house is seriously disturbed by seeming slights from men.

From the stereotyped religious anecdote many an orthodox pulpit should pray for deliverance.

Lean heavy on the arm of truth and you will be led safely through the darkness.

News of Our Work.

ANNUAL MEETING

NATIONAL CHRISTIAN ASSOCIATION, JUNE 3 AND 4, 1909.

The annual business meeting and conference of the National Christian Association will occur on Thursday and Friday, June 3 and 4, 1909, at 10 o'clock a. m., in the Belden avenue Baptist Church, Chicago, Ill., for the election of officers and the transaction of other important business.

C. A. BLANCHARD, President.
N. E. KELLOGG, Recording Secretary.

President C. A. Blanchard writes: We had a great meeting at Berne, Ind., and I inclose check for $33.32, being collections for our Association last evening.

MEETING IN LEE, ILLINOIS.

On the 14th of March, I was booked for a lecture in Lee, Ill., on Secret Societies. I arrived in due time. There was quite an excitement previous to the meeting about a rumor that the lodge people had secured an expert, who was to be on hand and make it hot for the country preacher. A large gathering of people congregated at the main church outside of the village to take in the discussion. Contrary to custom, the lodge members also came out in large numbers.

At the appointed time the meeting was opened by Rev. Magelson. He bade all welcome and stated that in order to be fair to all, anyone would be allowed to ask questions. About half an hour was spent in proving that outsiders can speak intelligently about secret orders. Several genuine rituals were exhibited as a proof of this. The story how several of these rituals had come out was also told. Manuals, Proceedings, Official Organs, catalogues from houses furnishing paraphernalia, etc., were shown to prove that outsiders can know what is going on within the tyled doors of lodges. Some time was spent in giving the history of the orders and showing in what relation they stand to each other.

Some people believe that they could not be Masons or Oddfellows, but that they can be Woodmen or Workmen, and at the same time be good Christians. These people need to know that Masonry is the parent of all secret organizations, and that the rituals betray the Masonic influence. Secret societies are all one great family with some difference in ceremonies, but with the same fundamental institutions more or less, that promise to bring their members to the Grand Lodge above. But in so doing they have no use for the Savior. Christ has no place in their system of religion. He cannot be tolerated. Even to pray in the name of Jesus is contrary to the principles of secretism. His name must be expunged from Bible passages that are cited as is the case with Masons, Woodmen and others.

After two hours' discourse along the line mentioned an opportunity was now given to ask questions. The pastor exhorted lodge members especially to make the most of the opportunity and bring out their objections to what was presented. After some silence an old farmer got up and said that now was the time to speak and not wait until the lecturer was gone and then say that he had not spoken the truth. But silence continued until people got out of church. Since then it is stated that lodge talk has been the theme in Lee, Ill.

A Woodman was induced to come and see the rituals that had been used. He was too honest to be a real good Woodman because he stated that there was no doubt about the genuineness of the Ritual.

O. T. Lee.

Editor's Note. We regret that this very interesting report was omitted by mistake from the April number. Rev. O. T. Lee is one of the best posted men on the lodge system in this country.

Last month President Blanchard gave an address on the "Secret Empire" in Winnebago, Minn. The report comes to us that it was a good meeting. Two Masonic preachers were at the evening service. Winnebago is an educational center and a friend of the college there has very wisely provided for at least one address per year before the students on Secretism.

IMPORTANT TO LODGE PASTORS.

Berkeley, Cal., March 3, 1909.

Dear Brother Phillips:

Taking a church census of Berkeley, I was favored with a little inside information by a member of the Mission Lodge of Masons of San Francisco. It ran in this wise: I called at a certain house and my ring was responded to by the man of the house. I told him my business and began asking the usual questions. When I came to church preference I found he had none. As he was young and rather attractive looking, I could not help feeling an interest beyond the mere matter of getting the statistics. So I asked him if he had not been raised in the church and Sunday School, to which he readily responded that he had, and went on to tell me of his devout Christian mother; but, "to tell the truth," said he, "I belong to the Masons," and from that he went on to tell me that Masonry, for him, answered the requirements of religion.

Seeing that I had an interesting case, and hoping to help him, I told him of talks that I had had with friends of mine who were Masons, and especially on the point of there being no salvation without Christ, which is totally ignored by Masonry. One man I told him of insisted that the star, in the Masonic symbolism, stands for Christ, but when asked if a Jew or Mohammedan could not be just as good a Mason as a Christian, and that without acknowledging Christ, he was forced to admit it.

Then my new friend, who had settled down on the railing of the porch opposite where I was similarly supported, delivered himself as follows: He said that some time ago the Grand Master lectured at his lodge in San Francisco, and in the course of his remarks, told him that they had a preacher in his lodge at Sacramento who wanted to get the Masons to join his church—said preacher representing that Masonry and the church were complementary one to the other—that the church needed Masonry and that Masonry needed the church. He told me that the Grand Master said that he differed from the preacher about Masonry needing the church, and stated it as his conviction that Masonry furnished about everything that a man needed.

Thus my new friend was settled in the conviction that as a Mason he needed nothing from the church.

This incident was interesting to me because it showed how the teachers of Masonry conduct themselves on the inside, opposing it to the church as a self-sufficient institution. It also shows the folly of the poor lodge-preacher, and how his efforts are flouted by the knowing ones.

Then there is the poor dupe who pins his faith to a Christless and Godless institution as a substitute for the saving grace of Christ. Personally, I feel that the church has more to fear from this insidious foe than from any other that can be named.

Very sincerely,
Mead A. Kelsey,
Pastor of the Friends' Church.

CONTRIBUTIONS.

Prof. P. C. H., $20; Miss N. S. C., $1.80; Mrs. H. W. B., $6; Mrs. L. S. C., $5; I. C., $2; J. P. S., $5; Miss A. A. W., $1; Mrs. M. McC., $1; Rev. W. F. C., $5; W. I. P., $10; Rev. D. S. F., $1; Mrs. J. A. R., $5; W. I. P., 10; A. D. C., $3; G. W. B., $5; Dr. N. S. C., $20; R. P., $2; C. S. A., $5; R. L. P., $5; C. A. B., $10; J. J. Van W., $1; P. J. L., $1; D. B., $2; Rev. G. A. P., $5; 2d Ch. Ref. church, Paterson, N. J., $14.30; Ch. Ref. church, Leighton, Ia., $6.80; Ch. Ref. church, Ackley, Ia., $7.85; 1st Ch. Ref. church, Muskegon, Mich., $20.11; West. Ch. Ref. church, Grand Rapids, Mich., $18.15; College Church of Christ, Wheaton, Ill., $27.94; 1st Ch. Ref. church of Roseland, Chicago, $20.69; 1st Ch. Ref. church, Zealand, Mich., $25; Mennonite meeting, Berne, Ind., $33.32. E. W., $5; W. B. G., $5; J. E. P., $10; Rev. J. S., $1; Mrs. N. E. K., $5; Rev. B. E. B., $1; F. A. W., $5; Mrs. J. B. B., $5; Miss N. S. C., $4.98; Mrs. C. A. J., $5; Wm. G. H., $1; A. S., $1; R. M. S., $1; Miss M. M., $1; Mrs. J. S., $5; J. P., $2; Mrs. A. R., $3, and Rev. W. L. F., $1.

FROM EVANGELIST DAVIS.

Lundy, Mo., April 7, 1909.

Dear Sir and Brother: I have just started a good meeting at Flat River, Mo., in the great lead belt and lodge stronghold.

What a time I have had. I began to preach "The Way" and to reprove and rebuke, and the devil and his Orders began to get mad and swear that they would kill me. It did look that way to some. Finally the Order got a man filled with whisky to come up to me on the pulpit stand one night after I had dismissed the meeting. He said: "I want to talk to you." I said: "All right." "I am an Odd Fellow and we are not going to stand this. You are giving our lodge away, and our sins. So now we will just give you until noon to-morrow to get out of this town." It did look as though he was an Odd Fellow, sure enough, instead of an American citizen. I let him know at once that the meetings were going on just the same and asked him to come and hear the truth. He went away and gathered a company of the same sort as he was—Odd Fellows. (Acts 17:5.) On the next night he came back with others to hear me again, and I gave them rather a big dose. As soon as I dismissed they made a rush toward me, a big gang of them, with their hands in their pockets. It looked bad. They let me know that the lodges were not going to stand such things and that if I did not quit being so rough on them I would have to get out of the town, but if I would preach smooth (Isa. 30:10), it would be all right and they would come and hear me. But I let them know I was not preaching to please men.

The city was filled with confusion by this time and the officers were called on to come to the meeting the next night and keep order, but they being of the same craft, did not come. The meeting went on just the same and the next night I gave them a double dose, and it seemed to help the Odd Fellows. They got quiet and after that attended the meetings nightly. Many of them changed their minds about lodges. One young man who came quite a distance said he would have to quit the lodge if he wanted to be saved. He asked to see me privately, which I granted, and then I showed him what God said about lodges. I read to him passages of the Scripture until he said: "That is enough, I am done with the lodge."

I thank God for the work that is going on. Before the meeting was over many of their best members quit the lodge. They took off their pins. I hope they will wear them no more.

Yours in the good work,

J. L. Davis.

WORK IN TEXAS.

A pastor of the Methodist Episcopal Church South, writes: "I am just beginning the work of education of our people upon the Lodge in this portion of the country. Very few of our people know or are thinking about the nature and danger of lodges. Some of us are beginning to get a vision and to arouse ourselves to the conflict. I am very hopeful that God will yet lift up a standard against these godless institutions all over the state. We are indeed a lodge-ridden state, and the saddest part of it is, that the large number of the preachers of the various churches belong to some lodge, and more are joining every day.

"You are certainly doing a great work with the Cynosure, your tracts and other literature. You may depend on my doing all I can to help you in your work."

REV. S. A. SCARVIE IN SOUTH DAKOTA

Upon request of my classmate, Rev. P. C. Birkelo, I started for South Dakota to give some light on the darkness of Secret Societies. Sunday forenoon, Feb. 28, I preached in the Minnehaha church on the text of Christ's temptation, which gave me an opportunity to mention very pointedly the manner in which these lodges treat the Word of God. In the afternoon I spoke for about one and one-half hours on the evil of secrecy to a very attentive and appreciative audience, among which were some lodge members.

After the lecture discussion was called for, but no one had any objections to offer. A number of tracts and rituals were disposed of, and as many more

could have been distributed had I been more fully supplied. I hope the interest created will do some good, and aid Bro. Birkelo in his aggressive fight against secrecy.

Tuesday evening, March 2, I spoke to the students at Lutheran Normal School, Sioux Falls, on the same topic.

Yours for Christ as the Light of the World, S. A. Scarvie.

SECRETARY' STODDARD'S LETTER.

Boston, Mass., April 17, 1909.

Dear Cynosure—It will be noticed that I am again at "The Hub." The "Cradle of Liberty" surely needs agitating, that its cords be loosened. It is probably the most oath-bound cradle in operation.

After the Lancaster Convention I spent some days in Lehigh and adjacent counties in Pennsylvania. Opportunity was found in Allentown for two addresses in the Twelfth Street Baptist church, Rev. B. F. M. Fahl, pastor; a sermon in the Free Methodist church, Rev. O. D. Seward, pastor, and a lecture in a Mission, Rev. F. D. Geary, pastor. These meetings were well sustained, as was also a lecture given in the Baptist church at Macungie, near at hand. The Twelfth Street Baptist church is to be congratulated on its enlargement. During the pastorate of Rev. Fahl its seating capacity has been doubled. It will be remembered this was the meeting place of an Anti-secrecy State Convention during the pastorate of Brother Moore, who, though very aged, still gets to the House of God and rejoices in her prosperity. Brother Fahl assured me of his sympathy and that I would be welcome to the use of this church should I desire it for another Anti-secrecy Convention. At my second meeting in this church I was cheered by the presence of our former state Secretary, Rev. C. F. Kreider, who spoke in his characteristic way against the lodges. Cynosure lists were enlarged and I believe the Cause strengthened.

During my "home visit" I spoke in the Brethren church (not the Church of the Brethren), Washington, D. C. The pastor, Rev. Hubbard, gave me liberty to speak on the subject I thought best. Not having spoken to this people for many years regarding the lodge evil, I thought best to do so. The address was longer than usual, and this possibly accounted for the haste of some in leaving, but several remained to shake hands.

During the two weeks spent in New York City and vicinity I lectured in the Second Reformed Presbyterian church, Rev. R. M. Sommerville, pastor, and in the training school of the Missionary Alliance; also gave brief talks before a Conference of Mission Lutheran Pastors, meeting in Pastor C. J. Renz's church, and I addressed a meeting of the Holland Christian Reformed Clasis, meeting in the first church of that body, Paterson, N. J. The new domine, Rev. E. J. Krohne, subscribed for the Cynosure without being urged, and expressed a desire for lectures when I could arrange. I found all these pastors and domines as interested and helpful as expected.

Good preparation had been made by Domine F. Fortuin for the lecture at Whitinsville, Mass., last Wednesday, but the Lord sent an April shower of large proportions, diminishing the attendance. One man, who seemed much interested, said he walked a long ways, and would do so again should I let him know of a lecture which he might hear. The church at this place has been much enlarged and improved since my last visit. Surely these Christian Reformed friends have much to encourage, in pastor and place of worship. Rev. J. R. Thurston, who made the opening prayer at this meeting, has been for more than thirty years the honored pastor of the Congregational church at Whitinsville, Mass.

It being prayer meeting evening, I "dropped in" to the first United Presbyterian church, Boston, and found the expected crowd of worshipers. The pastor, Rev. A. K. MacLennan, is chairman of the directors of the N. E. C. A. Though his people are of the laboring class, the money, the treasurer says, just comes "pouring in." They are paying off the church debt, adding $500 to their pastor's salary and giving largely to missionary and other worthy causes. Your secretary was invited to speak; subject, "*Choose* this day whom ye will serve."

Not all the lectures could be arranged for in New York at this time, as I had planned. I return (D. V.) to speak in the Henry Street Norwegian Lutheran church, Brooklyn, N. Y., Tuesday next. Rev. C. S. Everson, the beloved pastor of this flock, took in over one hundred new members prior to the Easter service.

On the evening of May 4th I plan to speak in an Ohio Synod Lutheran church, Washington, D. C. Rev. J. E. A. Doermann, pastor.

I hope to give lectures early in May on my way West. The General Secretary writes of work expected after the middle of May up to the Annual Meeting, June 2 and 3. Should friends in Chicago or vicinity wish me to lecture, write William I. Phillips, 221 West Madison street, Chicago, Ill., for date.

The flowers are again lifting their faces of beauty toward the sun and shall we who have the Son of righteousness be less active?

W. B. Stoddard.

MRS. LIZZIE WOOD'S LETTER.

Demott, Ark., April 10, 1909.

I was over to Brinkley last month. I got the books you sent me the same day I left here for Brinkley, so I had a chance to show them to different ones on the train. Those books were eye-openers.

I met a doctor on the train who lives in New York. He heard me talking to a lady about secret orders and said: "Ladies, that is a great subject you are talking on, but you should not expose the oaths. I have been a member of seven secret societies and I found them all rotten, not one thing true in them, and I quit them all. I saw men bow on their knees and swear to be true to each other, and to protect their brothers' wives and daughters, but they don't mean what they say. The very worst men in them are generally the leaders. I went into the lodge at 15 years of age and I stayed in them until about four years ago. I am now 52 years old. I am thoroughly convinced now on the secret order question. They are all a humbug, with a few preachers to preach annual sermons to fool more people into them. I liked Masonry till I found out they were swearing to lies. They swear to be temperate, but they fill the lower floor of the temple with saloons. I don't want any more to do with them."

I said, why is it, if it is wrong, that you have to keep the oath? He said, "Well, I want to be true to my word." I said, Doctor, you know what is right, but you are a coward, like Peter was when he was warming by the devil's fire. I said, throw off the devil's yoke and take a stand for God. If I had made a league with the devil I would break it if I was killed the next minute. I said, don't the Masons protect murderers? He said, "Yes, they protect any kind of devilment; that is why I quit them. I would not stay in a thing that has all kinds of men in it and who help them out of their dirt."

Well, I bid the doctor good-bye and went to Brinkley, where I met some Woodmen. There were three or four of these men together. They belonged to different lodges. I showed them the Rituals. They were astonished to see the thing in a woman's hand, but they owned that the Rituals were correct.

I saw an article in one of our leading church papers, from which I clipped the following. It is written by one of the greatest leaders in this State:

"The attention of the secret order chiefs is called to the importance of revising the rituals so as to eliminate the annual sermon business. Ignorant men and women should not be made to believe that the lodge is a divine institution, and that they have the right to order the preaching of the gospel. Let the lodge live as a lodge, and the church as a church."

He says, take the annual sermon out of the church and let the lodge live. *I say,* take God's Word out of the Ritual, and let the lodge die, die, die. Yes, kill it dead. Yours for Christ,

Lizzie Woods.

Our young people's organization was born in 1888. It will not be of age for one year yet. How would a commemorative anniversary strike you?

GREAT CREDIT DUE POSTAL DEPARTMENT.

The names and addresses below are taken from envelopes delivered to us and intended for us. It is much to the credit of the postoffice department that it secures the delivery of so many strangely misdirected letters:

D. D. Philip, 227 Madison St., Chicago, Ill.

Dealer in Expozas, Chicago, Ill. About 219 West Madison St.

Cinasure Publishing Co., Chicago, Illinois.

Cenosure Office, Chiga, Ill.

Sunny Shore Office, Chicago, Ill.

Mess. Sinashure Pub. Co., Chicago, Ill.

The Synicure Pub. Co., 212 W. Madison St., Chicago, Ill.

The Christian Cynosure, 221 W. Madison St., *Milwaukee, Wis.*

Christian Scynecure Pub. Co., Chicago, Ill.

The Cinisure, Chicago, Ill.

The Editor of "The Christian Cynosure," Chicago, Ill. The South Lakes States, North American Republic. (Foreign.)

Mr. W. I. Cynosure Christian, 221 W. Madison St., Chicago, Ill.

Mr. C. C. Finney, Chicago, Ill., 221 W. Madison St.

Anti-Secret Association, Chicago, Ill.

The American Christian Association, No. 22 W. Madison St., Chicago, Ill.

Anti-Secret Societies Publ. House, Chicago, Ill.

The National Christian Pub. Co., 221 W. Madison St., Chicago, Ill.

For the Pres., Anti-Lodge Society, Chicago, Ill.

Secret Society Exposing Publishing Co., Chicago. Madison St., near Sangamon, North Side of Madison.

Booksellers' Pub. Co., Chicago, Ill., 221 Madison St.

The Secret Society League, 229 Madison St., Chicago, Ill.

Christian Publishing Co., W. Madison St., Chicago, Ill.

Mr. J. O. Doesburgh, National Christian Ass'n. Co., Chicago, Ill.

Publisher Anti-Secret Society Publications, Chicago, Ill.

Christian Tract Association, Chicago, Ills.

Union Christian Association, 221 Madison St., Chicago, Ill.

Ezra Publishing Co., W. Madison St., Chicago, Ill.

Ladies' National Christian Asso., Chicago, Ill.

International Christian Pub. Co., Chicago, Ill., 222 W. Madison St.

The National Trust Assn., No. 221 W. Madison St., Chicago, Ill.

The Blanchard Publishing Co., Chicago, Ill.

National Christian Temperance Union, Chicago, Ill., 221 W. Madison St.

Denominational Publishing House, 221 W. Madison St., Chicago, Ill.

The Lodge Lamp Pub. Co., Chicago, Ill.

International Christian Association, Chicago, Illinois, 221 W. Madison St.

Wm. W. Irving, 221 W. Madison St., Chicago, Ill

S. Society Literature, 221 Madison St., Chicago, Ill.

Christian Book Concern, Chicago, Ill., 211 W. Madison St.

The Fraternal Christian Association, 221 W. Madison St., Chicago, Ill.

Seceders' Testimonies.

EXPERIENCE IN MASONRY.

I was told that Masonry was as good as the Church, and that only good people could join; therefore I made application for membership. My application was favorably received and I was summoned to the lodge-room, where I was initiated, passed and raised, all on the same night. The brothers in the lodge were so proud of me that they let me off easy, as compared with what I afterwards saw.

Soon after joining the Masonic lodge I was converted to Christ. I began to search for the Bible origin of Masonry, and could not find it. There was Hiram Abiff: Masonry represented him to have been a Christian, but the Bible, so far as I could find, did not give any account of his religion. That weakened my good opinion of Masonry. About one year later I was called to the Christian ministry, and began to travel. I found that in the State of Florida, where I was initiated, there were *five* different bodies of Masons; four of them were represented by a Grand Master, and one sort were strollers and had no head and could not tell their startling point. That made me weaker.

In traveling I found that my lodge was not recognized as high as one of the others. I was advised to come out of mine and affiliate with the better lodge. First, it cost me $15 to join; then the dues and taxation per month were from 75 cents to $5; next there was $5 to be reinstated, and railroad fare $1.50; the D. D. G. M., who reinstated me for $5, gave me Amnesty and it cost $3 to put that in a lodge. Now here is where I woke up. The Worshipful Master, Secretary and Treasurer stood in, punched a hole in the bag and it leaked so bad we could not stop it. Eventually they could not stop it. Myself and friends—only two more—decided not to put in any more.

Look now, these men made us Masons; instead of *Free* Masons they made us *slave* Masons.

In thinking over my studies the Lord told me to take the money that I had saved for Masonic books and prepare myself for the ministry. I obeyed, and have been successful ever since.

I found Masonry a system of organized robbery and a humbug, its representatives thieves and liars. In that moment when the Judge of all the earth shall come, they will be like the Ephraimites—they can't speak plainly. Then they will fall by the sword of a tyler who will not regard any on account of his greatness in any society. I feel that if I could only hear some of you brethren, it would strengthen me much. Rev. F. J. Davidson, ex-president of the Third District Baptist Association, of which I am corresponding secretary, when he was with us always stood for right. Pray for me. I am with you in heart, and hope to see some of you soon. May God bless and keep you.

Yours for Christ and humanity,

P. W. Baldwin,

Adviser and Superintendent of Pine Grove Baptist Sunday School.

A MASON ON MASONRY.

A letter from Rev. A. J. Millard, Little Rock, Ark., contains the following from a brother minister to himself, which we give herewith:

My Dear Sir—Your effusion upon Free Masonry is before me, and your judgment as to whether a Christian can be a Mason weighs but very little with me, for the reason that prejudice has blinded your mind so that you are incapable of judging; and furthermore, you are not informed as to what Masonry is, at least your evidence would hardly pass in any court of equity. The past master (Ronayne), of whom you write, is a liar, and a falsifier. He has either violated a solemn oath which he took of his own free will and accord, or he

is ignorant, and speaks of things (like yourself) of which he knows nothing. It would be impossible for me to believe a man, under oath, that would violate his obligation. And I have almost as little use for the man who is going around with his smeller to the ground and meddling in other people's business. I have no desire to defend Free Masonry, for it needs no defense; it has lived amid the fires of criticism, the changes in nations, famines and pestilences. It is founded upon the Bible, which is its great light, and without which it could not exist.

I shall at no distant date preach a sermon on "The Creed of Free Masonry," and if you care to do so, you can come and hear what one has to say *who knows.* But don't worry yourself sick about those who are Masons, for if such men as Washington, McKinley and a host of others, who became Masons and remained such till their death, and never recanted, nor perjured themselves, but died in the faith, I shall consider myself in good company, whether considered a Christian or not, by narrow-minded cranks. I shall be satisfied to let the Master of us all judge and shall be glad to associate with such men as I have mentioned anywhere.

Respectfully,
G. W. Shepherd,
Pastor M. E. Church, 14th and Scott Street.

LETTER FROM COLORADO.

Editor Christian Cynosure: Thinking your readers may be interested in learning some facts regarding the way the ministers are playing into the hands of the lodges, I will note a few.

During the campaign last year the Anti-Saloon League of Colorado sent out many letters and printed matter to the ministers of the various churches throughout the State. They mailed printed cards to be filled out and returned. Card number one simply committed me to do what any minister ought to do. I signed and returned it. About the same time I got a political paper containing a list of names for all good people to work for.

This paper had the picture of one of the leading judges of the State and gave a number of reasons why he should be elected. Among the many good qualifications was that he belonged to several lodges; among the list was that he was "a member of the Benevolent Protective Order of Elks." When Canon City voted under local option to close the saloons they were confronted by two clubs in the city, backed up by a corporation charter from the State, and found it impossible to convict the members of these clubs for the sale of liquor, as they claimed to be incorporated under State law. *One of these clubs was the Elks.* Canon City was forced to take legal steps to revoke their charter in order to stop their sale of intoxicating drink.

It is sad indeed to think that the masses of the churches are so under the lodge domination that ministers will use their influence to elect leading lodge men of that class to office to enforce anti-saloon law.

I believe our only hope is for ministers of all denominations to stand firm on the lodge question.

(Eld.) Geo. O. States.

MASONIC MORALITY AND CHASTITY.

[Editor's Note. We omit the names from the following letter which we have received from the widow in question. The point in the letter which makes it of any public value is the fact that it illustrates the moral character of the secret institutions to which this ex-minister belonged. Since he had been faithful to his lodge vows, he died in the assurance of a hope of happy immortality in the Grand Lodge above, and of being buried with lodge honors. This widow's statements are vouched for by our friend, Rev. A. J. Millard.]

I am the widow of a Rev. ———— ————an M. E. preacher. We were living in Clark county, Arkansas. Eight years after our marriage (1905) he left me and fled with another man's wife, much younger than myself. This woman had a little girl less than four years old and a respectable man as her husband. They left this State, going to Oklahoma, and by some means, probably his Masonic relationship, he secured an appointment as minister at some place in the Muskogee circuit, but the time came

when his character had to be vouched for in order to continue to hold a place in the Oklahoma Conference. Hence the presiding elder of the Conference from which he came, Rev. C. M. Hollet, received a communication, asking him to vouch for and recommend the said Rev. ———. The answer was short and conclusive: "I cannot recommend and vouch for the man."

Immediately after the receipt of said inquiry a telegraphic message was received by the presiding elder, asking, "What's the matter with Rev. ———?" To which the presiding elder replied with only two words: *"Women, whisky!"*

His M. E. pastorate ceased, but not his Masonic standing, as he had not violated the chastity of any female relatives of Masons as far as his knowledge went.

I wrote to that woman and told her that I was the lawful and only living wife of Rev. ———, and that she was living with him in adultery. One child was born to them. He died about 18 months ago, leaving the poor creature to shirk for herself as best she could with her child. He died at Gravette in his Masonic faith and was buried in an Odd Fellows' cemetery, with Masonic *honors.*

"Alas! My brother!" "Be sure your sin will find you out," has evidently been verified in this man's career. I have endured untold sufferings in soul and body during the time of his sinful life, but God has given me grace and strength in His blessed name to endure it, and maintain myself and my son.

After the death of my husband I wrote to that woman's husband, whom she had deserted, and asked if he would take her back and forgive her; to which he replied, No. He said that she had his property in her possession and had disposed of it, and left him in poor circumstances, but that now he had a small store and was prospering, and he could not take her back. He thanked me for my request, but said, "I cannot under any circumstances take her back."

He who poses as a Christian and yet is living secretly in sin shall have greater condemnation than those who are openly profligate and profane.

SAMPLE CYNOSURES.

We add a goodly number this month to the roll of those who have taken advantage of the opportunity to help the cause by circulating the Cynosure. The number, however, of volunteer workers in this line is still too few. Less than 200 copies of the Cynosure have been sent out.

We Have Several Thousand

Cynosures, that are several months old, still on hand. The postage and clerical hire which it costs to send them out ought, at least, to be met by those of our readers who are interested in this work, but it is more important to get these magazines into the hands of men and women than to get the few cents which has been charged. This month we shall send packages of 25 not only to those who remit the 29 cents, but to any of our subscribers requesting them and promising to distribute them judiciously.

Workers' Honor Roll.

Rev. Henry A. Clausing, Jasper J. Tucker, J. B. Nelson, C. P. Jones, A. J. Failey, Mrs. Olive Kendricks, D. D. Zehr, J. Van Wyck, Rev. A. Gruhn, J. A. Bryant, J. S. Yaukey, Henry Siess, Albert Mygatt, D. M. Byerly, Mrs. Lizzie S. White, Charles L. Saudrus, Isaac Hinshaw, B. F. Hester, Charles L. Todd, A. J. Loudenbach, P. Beck, J. S. Ellis.

Thomas P. Hitchcock, A. M. Mannes, Rev. E. Geotz, Rev. C. C. Potter, J. H. Dickie, Rev. A. J. Millard, Rev. W. S. Bandy, Rev. F. Kittel, J. C. Young, Mrs. L. A. Randall, Mrs. Mary P. Smith, M. C. Torrence, Rev. A. M. Malcom, Reuben D. Small, M. D., Rev. T. M. Dalton, A. T. Towley, Mrs. N. E. K., Miss N. S. Coleman.

Chas. Wallgren, M. J. Boyce, Albert Fiegel, William L. Martin, Mrs. M. M. Burnap, Rev. H. J. Reimann, A. L. Mershon, Rev. G. A. Pegram, Joseph Hoffhines, Rev. E. T. Coyner, Rev. William Brueggemann, William Gay, John A. Cross, S. E. Roth, Mrs. John S. Congdon, Dr. A. D. Pitcher, T. J. Detamore, Mrs. Bessie Newell, Rev. J. G. Rugland, Mary J. Long, Mrs. Edith M. Kerr, O. H. Rippy, R. A. McCoy, Rev. Alex. Wagner.

Many Voices.

"A voice that in the distance far away wakens the slumbering ages."

"We hold: 4. That the charters of all Secret Lodges granted by our Federal and State Legislatures should be withdrawn and their oaths prohibited by law."—*American Party Platform.*

PROMINENT AMERICANS.

Thaddeus Stevens, a prominent Republican politician, held— "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

President Fillmore, J. C. Spencer and others:—"The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Judge Marshall, Chief Justice of the United States, decided:—"The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

William Wirt, Attorney General of the United States, speaking of Freemasonry, affirmed:—"I view it as at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down."

John Quincy Adams, President of the United States, declared:—"I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

Charles Francis Adams:—"Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner, an eminent American statesman, in 1854, penned these words: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free as our ancestors designed it."

Thurlow Weed, the Warwick of American politics for more than half a century, testified:—"I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-Masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of Secret Societies."

William H. Seward, Secretary of the United States under President Lincoln said: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Wendell Phillips, America's most popular orator, wrote:—"I wish you success most heartily in your efforts to arouse the community to the danger of Secret Societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

President George Washington's Farewell Address:—"The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Daniel Webster, Secretary of State in the cabinets of Harrison, Tyler, and Fillmore avowed:—"All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under

popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law."

Such, reader, is the unimpeachable testimony of a host of men first and foremost in American politics and history. And now let a few popular newspapers be heard.

AMERICAN PRESS.

Saint Louis Vanguard:—Masonry is a stupendous sham. The wonder is how such a despicable farce could find support.

Syracuse (N. Y.) American Wesleyan:—Secret Societies are the natural hot-bed of "murder and treason not excepted." No matter how pious their pretensions, keep clear of the whole tyled and curtained clan.

North American Review:—Incorporation is a privilege granted associations on the ground of public utility. It follows logically that it is an abuse and a fiction to incorporate a Secret Society of any kind.

Rochester (N. Y.) Earnest Christian:—Secret Societies. These are becoming so dangerous to civil institutions that some nations of Europe suppress them by law. In this country their influence is fast becoming all controlling in both Church and State.

Washington Sword:—We congratulate the Anti-Secrecy Reform movement in its acquisition of a valuable and substantial edifice in this city, to be used as the "headquarters" of this branch of the work. Thus a "battery" is planted in the national capitol, which we trust will vigorously open and continue its fire upon the "enemy" until an unconditional surrender is forced upon them.

United Presbyterian:—One of the great hindrances to right governmental dealing in Ireland grows out of the existence of Secret Societies. They are habitually plotting anarchy. It is so always in every place. Secret, hidden caballing among men for any purpose is one of the worst kinds of villainy, and it is to this that secretism inevitably leads.

Sandy Lake News:—Had Fagan not joined the secret band of murderers that took th e life of Burke and Cavendish, he would not have paid the penalty of complicity in the bloody crime of this clandestine and lawless combination with his life on the gallows. He sowed to the wind and reaped the whirlwind. He joined hands with a Secret Society and shared the doom and disgrace that attached to the murders they committed.

Toledo Blade:—No man has a right to place himself where he has no moral control of his own actions; yet this is what he does when he joins a Secret Society and binds himself to blindly obey all orders from headquarters without hesitation or thought of whether they are right or wrong. Indeed he dares not question the mandates of these persons whom he does not know. He must simply do as he is bidden, even though it makes him a partner in the most atrocious crimes, when he has no intention of committing a moral wrong. The lesson these disclosures teach is to become a member of no society whose purposes are not openly declared, to take no oaths to obey persons whose very names are unknown.

New York Witness:—Secret Societies for treasonable purposes have received a death-blow in Ireland in two ways. First, it has been made quite clear that these secrets cannot be kept from the government. Second, The Pope has denounced Secret Societies with more emphasis than ever before, and required all bishops and priests to do the same. Third, Their grand mistake is made clear to all the poor dupes who take oaths to obey blindly, even to the extent of committing murder, leaders whom they do not know, only to be given up by those leaders to be hanged when the time of trial comes; and such dupes are likely to be scarce in the future.

Chicago Daily Times:—Secret Societies are dangerous because young men and others who are not for the moment fully mindful of their public duties may be led by persuasion under the influence of the peculiar solemnity and impressiveness of an initiation, which unseats their judgment, to take oaths which are inconsistent with their duties towards the State and society, and which they may regret, in moments of reflection, that they have taken.

Hastings (Neb.) Weekly Gazette-Journal:—The day for cliques and rings has gone by. Open and frank methods in politics are the only kind that will win. Fair dealing and honest action will go farther than craft, cunning, and underhanded scheming. Democrats, republicans, and anti-monopolists will do well to learn that fact. Combinations and cabals are resorted to only by those who have not the public confidence necessary to successfully land them in official positions.

Chicago Tribune:—A ring is synonymous with theft. If partisan purposes were honest there would be no occasion for a ring. Any clique or organization in politics of which the people are not members, and of whose operations they are not cognizant is dangerous to the community, and doubly dangerous when it has the saloon interest and criminal classes at its back.

New York Commercial Bulletin:—If there is a more arrogant and at the same time a more un-American "monopoly" than this, [Knights of Labor] we should like to discover it. In the first place its designation implies a title of nobility, and for these things we have no use in this country. Workingmen especially would do well to beware of them. They are monarchical and unrepublican. Our revolutionary forefathers were jealous of all such imitations of royal technique and hence they inserted in the Constitution a clause prohibiting Congress from conferring upon anybody any order of nobility. It is, in addition to this, a Secret Society, another circumstance which exposes it to suspicion.

LEADING FREEMASONS.

Emanuel Rebold, Past Deputy of the Masonic Grand Orient of France, says:—"The Freemason receives not the law, he gives it."

Masonic Corner Stone:—"This wonderful Fraternity has a glorious record. A Mason by making himself known to a brother, *always* receives aid in distress and danger."

Thomas Smith Webb, (the Webb Work is used by more Masonic lodges than any other) on the Masonic oath and covenant:—"No law of the land can affect it—no anathema of the church weaken it. It is irrevocable."

Albert Pike, Most Puissant Sovereign Grand Commander of American Masonry:—"If a person appeals to us as a Mason in imminent peril, or such pressing need that we have not time to inquire into his worthiness, then, lest we might refuse to relieve and aid a worthy brother, we must not stop to inquire as to anything."

Rob. Morris, Masonic Sovereign Grand Inspector General:—"The system of Masonic law has little of the republican or democratic spirit about it. The first duty of the reader of this Synopsis is to obey the edicts of his Grand Lodge. Right or wrong, his very existence as a Mason hangs upon obedience to the powers immediately set above him. Failure in this must infallibly bring down *expulsion*, which, as a Masonic death, ends all. The one unpardonable crime in a Mason is *contumacy*, or disobedience."

A. T. C. Pierson, Grand Captain General of the Grand Encampment of the Masons of the United States:—"We may not call in question the propriety of this organization; if we would be Masons we must *yield private judgment.* 'To the law and to the testimony—if any man walk not by this rule it is because there is no light in him.' The principle of submission and obedience runs through the whole system and constitutes one of the greatest safeguards of our institution. The Mason is obedient to the Master, the Master and Lodge to the Grand Lodge, and this in its turn to the old landmarks and ancient regulations of the order. Thus is a due degree of subordination kept up, and the institution preserved in its primitive purity."

Albert G. Mackey, Past General Grand High Priest of the General Grand Chapter of the United States:—"There is no charge more frequently made against Freemasonry than that of its tendency to revolution and conspiracy, and to political organizations which may affect the peace of society, or interfere with the rights of government. We are to give aid in imminent peril when Masonically called upon, not lest injustice may be done if we pause to inquire into the question of affiliation, but because the obligation to give this aid, which is reciprocal among all Masons never has been and never can be canceled. Treason and rebellion also, because they are altogether political offenses, cannot be inquired into by a lodge; and although a Mason may be convicted of either of these acts in the courts of his country, he cannot be Masonically punished; and notwithstanding his treason or rebellion his relation to the lodge, to use the language of the old Charges, remains indefeasible."

Missouri Masonic Grand Lodge Report:—"We are all equal citizens of one common government, having equal rights, equal privileges, and equal duties; and in which government, thank God, the majority does not govern. For our order in its very constitution, strikes at the root of that which is the very basis of popular government. It proclaims and practices, not that the will of the masses is wise and good, and as such to be obeyed,—not that the majority shall govern. Not only do we know no North, no South, no East and no West, but we know no government save our own. To every government save that of Masonry, and to

each and all alike we are foreigners. We are a nation of men only, bound to each other by Masonic ties as citizens of the world, and that world the world of Masonry—brethren to each other all the world over, foreigners to all the world beside For ourselves, we deny as Masons that any civil government on earth has the right to divide or curtail Masonic jurisdiction when once established. It can only be done by competent Masonic authority, and in accordance with Masonic usage."

Missouri Masonic Grand Lodge Report for 1880:—"Greater dangers threaten Masonry to-day than ever before. We occasionally hear the alarm sounded by some faithful watchman upon the tower who descries with clearer vision the coming storm, and warns us to be prepared for its approach."

These Masonic witnesses can not be gainsayed or even questioned. It is the positive and authoritative language of the Grand Lodge, and of men who are now the learned rulers and Governors of Masonry and the highest members in the order.

SUMMARY.

Benedict Arnold, first traitor to American liberty, learned his patriotism in Hiram Masonic Lodge, No. 1, New Haven, Conn., and died a Freemason in good and regular standing. Aaron Burr, another traitor to the government, plotted his treason in Royal Arch cipher, and also died a Free and Accepted Mason in good and regular standing. Jefferson Davis, a Free and Accepted Freemason, led the great rebellion and the fact did not even taint his Masonic standing, but did have much to do in securing his pardon. Since the war it has been learned to a certainty that the Ku-Klux Klans kept their masks in Southern Masonic lodge rooms. Ex-rebel General Albert Pike who volunteered to lead yelling Indians against his race and color, as well as the flag of his country, at the battle of Pea Ridge, Arkansas, where wounded boys in blue were scalped and tomahawked by the score, is now the "Most Puissant Sovereign Grand Commander" of all the Masons in the United States—he is the highest Mason in America if not in the world. Wm. M. Tweed, the great rascal of New York City, and of Tammany notoriety, learned his honesty in Perfect Ashler Lodge of Free and Accepted Masons, of which lodge he was a bright and shining light. The leading Star-routers were high members of the Masonic order, and hence their acquittal. But why enumerate? In every county Freemasonry has turned its criminals loose on society.

ON FREEMASONRY

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The complete ritual of the three degrees of the Blue Lodge. By Jacob O. Doesburg, Past Master of Unity Lodge, No. 191, Holland, Mich. Profusely Illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by President J. Blanchard, of Wheaton College. Monitorial quotations and many notes from standard Masonic authorities confirm the truthfulness of this work and show the character of Masonic teaching and doctrine. The accuracy of this ritual is legally attested by J. O. Doesburg, Past Master Unity Lodge, No. 191, Holland, Mich., and others. This is the latest, most accurate and most complete ritual of Blue Lodge Masonry. Over one hundred illustrations —several of them full-page—give a pictorial representation of the lodge-room and principal ceremonies of the degree, with the dress of candidates, signs, grips, etc. Complete work of 376 pages, **cloth, $1.00; paper cover, 60 cents.**

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NATIONAL CHRISTIAN ASSOCIATION
221 W. Madison Street, CHICAGO, ILL.

Christian Cynosure.

CHICAGO, JUNE, 1909.

SWEET CYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

B. E. BERGESEN,

Norwegian Lutheran Pastor. Director National Christian Association.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII. CHICAGO, JUNE, 1909. NUMBER 2

ANNUAL MEETING

NATIONAL CHRISTIAN ASSOCIATION, JUNE 3 AND 4, 1909.

The annual business meeting and conference of the National Christian Association will occur on Thursday and Friday, June 3 and 4, 1909, at 10 o'clock a. m., in the Belden avenue Baptist Church, Chicago, Ill., for the election of officers and the transaction of other important business.

C. A. BLANCHARD, President.
N. E. KELLOGG, Recording Secretary.

OUR THIRTY-FIFTH ANNUAL MEETING

What may I say that will awaken an interest in, and turn the footsteps of many Cynosure readers to our Annual Meeting, which will be held on Thursday and Friday, June 3 and 4, in the Belden Avenue Baptist Church, Chicago?

Were I to say that the battle is over, the victory won, and that the forthcoming meeting is for stacking arms, and storing munitions of war, no one at all familiar with the facts would believe a word I had said.

No, the meeting is a council for a continued and more aggressive warfare against the enemy. Doubtless many are disappointed that victory has not been sooner achieved. This comes from an underestimate of the strength and malignity of our Foe. Our older readers will easily recall the shock it gave our country when Mr. Lincoln first called for three-month volunteers to suppress what was thought to be an unfledged conspiracy. It required mints of money and a sea of blood to put down that rebellion, but the victory was worth all it cost.

Sensible men do not enlist in war for the pleasure there is in it.

For more than thirty years I have been familiar with the purposes and practices of the National Christian Association. For twenty years I have been one of its Directors and for the past seven years I have been secretary of the board, and I have yet to find that it is either pleasant or popular to oppose oath-bound secret organizations. Were one to confer with flesh and blood he would avoid controversies with these fraternities.

The surgeon does not lay his patient upon the operation table for the pleasure or the skill he may acquire in the use of the knife, but to save life. Truth, though unpopular, must be told.

With the exception of a few of the more courageous churches, secret societies have intimidated, paralyzed and stopped the mouths of Christians.

Though pastors may have no sympathy with secrecy, yet it is only an occasional church that may be secured for the discussion of secret fraternities. Not many years ago the same was true of the liquor traffic; it was unpopular to discuss the question and few church doors were open for its consideration, but now the largest halls are too limited to accommodate the masses who clamor to hear the Rose-Dickey debates.

The classic debates between Senator Douglas and Mr. Lincoln on the slavery issue in 1858 was the beginning of the end of that question. Organizations that cannot endure the sunlight must sooner or later perish. When our foes dare to come out into the open and make a defense our association will make more rapid progress.

Our time is coming. Let no one despair. The best annual meeting we have held in recent years was at the Moody Church a year ago.

For years the good seed of truth has been generously sown in that church and is now bearing fruit. Mr. Moody, its founder, always bore a powerful testimony against secrecy; and so have all his successors down to the present in-

cumbents, Dr. Dixon and Mr. E. Y. Woolley.

The Rev. Dr. Earl, pastor of the Church where our meeting is to be held, is a live-wire man, and in hearty sympathy with our work, and he and his people will give a warm reception to all who attend. Elsewhere will be found an outlined program of the meeting. The only thing this gathering may lack is the enthusiasm of numbers. Let us remedy this possible defect by our own attendance, and those who find it impossible to be present in person will in our behalf appeal to the source of all power.

J. M. Hitchcock.

ARE YOU COMING?

Remember the Date, June 3rd and 4th.

It is not too late to decide affirmatively! Are you questioning whether it will be worth while? Listen to what one wrote to the Secretary after getting home from the last Annual Meeting. She felt just as you do before she decided.

"Oh, brother Phillips, what a feast of good things we had at the Convention! To me it was like rain on a parched soil. Not like souls coming to Christ, but the refrain was 'victory!' 'victory!' or overcoming through Christ. Surely the Lord was present—there was such liberty—every minute seemed occupied. And then President Blanchard seemed to know when to help it along with some remarks or hymn. What a hard worker for the Cause. You and Brother Blanchard seem so fitted for your work; and there was dear Brother Hitchcock, who seemed so alert and anxious for the success of the Convention. Surely the Lord has at the helm of this grand organization just the men. Well, I feel thrilled with joy that the dear Lord opened the way for me to attend. It will be a happy recollection the rest of my days."

This is a time for public gatherings. Many of the churches are holding their largest meetings. Synods, conferences and conventions are the order of the day. The NATIONAL CHRISTIAN ASSOCIATION is as usual alive to the importance of an annual meeting. The importance of the large home gathering will at once be recognized. You can not attend all the helpful meetings, of course. Should you not weigh the importance of each and patronize those where your presence will count for the most?

What more important gathering can there be at this time than that of Christians to withstand the enemy of all righteousness? Can you be as loyal to God as you should, and fail to stand with those working in opposition to the greatest manifestation of false worship in the world to-day? Let us arouse and once again "come to the help of the Lord against the mighty."

W. B. STODDARD.

THE WORK OF WRECKERS.

A brilliant Methodist pastor of this city recently advised young men of his congregation to join the Masons. A letter just received from a Methodist lady of Michigan advises us of a similar work for the Lodge by a Presiding Elder in that State. The heading of this article fittingly describes them. The following illustration used in a sermon by Charles G. Finney, at the time President of Oberlin College, is worthy of consideration. He speaks of wreckers who kindle false lights to lure vessels to destruction:

"A ship is coming in after nightfall. The night is dark and stormy. The sea runs high. The ship labors. The tempest howls through the rigging. The great waves smite her. The master paces the quarter-deck, anxious and watchful. Oh! if he could see the harbor-light to guide him in the safe channel. He hails the 'lookout' in the maintop: 'Hallo, aloft!' 'Ay, ay, sir.' 'Do you see the light?' 'No light.' And again keen eyes peer through the darkness. The vessel rushes blindly on her course. Ah! is that the combing of the breaker? 'Hallo, aloft! do you see the light? 'No-o-o!' The storm increases. The vessel groans and strains in every timber. The sea rages. And now the shout comes down: 'On deck, there.' 'I see the light!' 'Where away?' 'Two points off the lee bow.' 'Steady, quartermaster; keep her full!' And on she plows her way, cheered by the guiding light. Ah! what is this? She is in the midst of breakers! And now she strikes

on the reef, and the masts 'go by the board,' and the wreckers come tumbling in over her bulwarks, and their knives are red, and their hands filled with plunder. Their false light has cast away the ship.

"So a treacherous Christian says to the souls of his fellow-men: 'Follow me, I am going into port. I will guide you safely.' And following, they come upon the rocks of perdition—and he is a murderer of souls."

COMMENCEMENT AT WHEATON.

The forty-ninth anniversary of the founding of Wheaton College will be celebrated on June 16. In the morning at 10 o'clock there will be brief orations from the graduating class, some seventeen in number, and in the afternoon the campus dinner, to which all friends of the College, old and new, are invited. After dinner there will be addresses by the Hon. F. G. Blair, Superintendent of Public Instruction, and others. All friends and old students are urged to plan for this meeting and to be present so far as possible.

The other exercises of Commencement week will be duly announced.

GREAT NAMES A VALUABLE ASSET.

The names of great men are prized by lodge promoters, and with reason. A man may be made a member of some of the lodge insurance orders while walking on the street or by simply signing his name; and in Masonry if the game is thought worth while, the candidate is spared the humiliation of an initiation and "made at sight." *The Oklahoma Eagle* speaks right out in meeting and gives the reason: *"To attract the attention of that* class of the world's people whom the Eagles have been endeavoring to reach."

"President Roosevelt, by coming among the Eagles, has *benefitted the order in many ways.* His presence in the Aerie room has declared to the world that the principles upon which the order is founded are pure as the air we breathe, and this *cannot fail to attract the attention of that class of the world's people whom the Eagles have been endeavoring to reach.* By this action the President of these United States has said to the world that the Fraternal Order of Eagles is worthy the confidence and esteem of all good people, and the journey from this on to the mountain top of universal esteem is going to be an easy one."—*Oklahoma Eagle.*

STEPHEN MERRITT.

One of the pleasures and privileges of the Agent is the meeting with Christians, who have grown old, but not weary in divine service.

In his accustomed place at his desk at the head of the "Stephen Merritt Burial Company" in New York, the writer found our aged Brother Merritt, who, in response to the call of God, came out from among the workers of unrighteousness, notwithstanding he had been favored by his former Masonic companions, not only in giving him the highest office at their command, but also in adding a diamond medal as indicating their special appreciation.

Though growing blind and unable to read, he had the recent Cynosures carefully laid by in his desk for reading, as he said, "when he should get his sight." Though Stephen Merritt has suffered much for his opposition to the lodge, his Undertaking Establishment was never more popular. There were seven funerals on the day prior to my call.

At the meeting of the New England Board, who should we meet but our old friend, Mother A. A. Rockwood, now in her 91st year. No small interest would bring her to such a meeting. My father had no truer friend than this dear old Saint, now soon to meet him in the glory world. W. B. Stoddard.

A TESTIMONY.

A stenographer listening to Rev. E. B. Stewart, a United Presbyterian pastor of Chicago and a member of the Board of Directors of the National Christian Association, reports as follows:

"I had a little encounter once in the city of San Francisco, when I was pastor there. We came into conflict with a certain prominent official over the Sab-

bath Day question. He wrote me a very discourteous letter, as I viewed it, and as most people did, telling me that the end of all religion was charity. I wrote back and told him that I never saw that in the Bible, but that I had read in the Bible that pure religion and undefiled had certain qualifications that were very conspicuous; one was to visit the fatherless and the other was to keep oneself unspotted from the world; that I found that in my Bible. He has never found time to reply. I do not know what the earthquake did to him, or what became of him, but he never found time to reply.

"'Keep himself unspotted from the world.' I often think of that when these claims about charity are being made—charity, so much by the month, or year, as it may be. It would be a good thing to remind some of these people—these lodge leaders—that the Master has said that the other thing to that end is, "to keep himself unspotted from the world." If I mistake not, to do this will condemn the whole lot of lodge boosters and put them into confusion, and rout them as it did this conspicuous man in the city by the sea, who, by the way, was a great lodge man, and you may have suspicioned that because of the way in which he had defined charity."

CHIEF BUSINESS OF THE LODGE.

"'To get the cash back that has been spent on these great buildings which exist for the distribution of poisoned beer and alcohol,' said Howard, 'hundreds, aye, thousands of men and women, *must* drink till they die! Otherwise there would be no "profits"; and the brewing and distilling companies would not be able to feed, like carrion crows, on the bodies slain!'"

"'And what do you think of small country places where the magistrates, so far as the granting of licenses goes, are mere slavish tools in the hands of one brewer?' asked Everton: 'I could name you a town where there are public houses in every street, and each one of those public houses is "tied" to the same brewery. Every penny is made by the one "Trust" concern, * * * a "Trust" in the workingman's ruin! Should any publican seek to trade with a different company, the magistrates "cannot see their way" to renew his license. There is a Freemason's lodge in the town—but the chief business of its "freemasonry" is to support the one rascally brewer on the gains made by the drunkenness of the people, and in allowing no outside competition.'"—*From "Holy Orders," by Marie Correlli.*

A RED RED-MAN.

The lodge of an Eastern tribe of nominal Red Men ought to be hung with crimson draperies or decorated with vermilion. About the end of April this tribe was preparing to entertain some great chiefs of the order, when an Indian in full native costume joined the parade, and, continuing in the march, astonished the white warriors by entering the hall with them. They allowed him to stay, nevertheless, when they discovered that he had the password and could prove that, although a red man, he was a Red Man. They found him the feature of the evening, overshadowing the official visitors; and for once the Red Men had a medicine man, for he belonged with a traveling medicine combination that happened to be in town.

PROHIBITION—IS IT RIGHT?

The great debate between President Samuel Dickie, of Albion College, Mich., and Mayor David S. Rose, of Milwaukee, has been published by the Phalanx Printing Co., Indianapolis, Ind. Authorized edition—proofs revised by speakers themselves. Contains portraits of the debaters, estimates of the debate from three viewpoints—wet, dry, and independent. Also letters from Milwaukee Brewing Companies referred to in President Dickie's address. Neat pamphlet, with cover. Single copies, 5 cents. Twenty-five copies, $1.00.

No penitent sinner condones his evil deeds by saying he is not as bad as others.

The graces, like the tender plants, need careful culture or they will not grow and flourish.

Contributions.

The love of Christ is a magnet which draws the soul of the saint to the Savior and thrills His heart with joy.

CHURCH AND LODGE STATISTICS.

Rev. H. L. F. Gillespie, a Universalist minister, sends us from Manchester, Ia., statistics which he has compiled, showing the relation of lodge membership to the population of the United States in various years, beginning with 1775 and extending to 1907. These are made still further comparative by the addition of Church statistics for the same years. Perfect accuracy cannot be claimed, but Mr. Gillespie believes that he has secured a close approximation. Each year taken for this purpose may be regarded as providing an index for its periods. The first one is 1775, and it stands for the period of later colonial times. The next, 1800, stands for the period of change. The next, 1850, represents the interval between the time of the national anti-Masonic political party, which arose soon after the murder of William Morgan, a little later than the first quarter of the last century and the Civil War, which began a little after the middle of the century. The period of what might be called the lodge craze is represented by the two remaining dates, 1900 and 1907, the second one bringing the report closer to the present time.

1775.

Population, 2,640,000.
Church members, 200,000.
Lodgemen, less than 1,000.
Ministers, 1,432.
Universalist ministers, 3.
One church member to 13.2 inhabitants.
One lodgeman to 2,640 inhabitants.
One minister to 184.35 inhabitants.
One Universalist minister to 880,000 inhabitants.
One lodgeman to 200 church members.

1800.

Population, 5,305,925.
Church members, 364,872.
Lodgemen, 3,000.
Ministers, 2,651.
Universalist ministers, 15.

Ratios.

One church member to 14.54 inhabitants.
One lodgeman to 1,768.64 inhabitants.
One minister to 2,001.4 inhabitants.
One Universalist minister to 353,728 inhabitants.
One lodgeman to 121.6 church members.

1850.

Population, 23,191,876.
Church members, 3,529,988.
Lodgemen, 70,000.
Ministers, 25,655.
Universalist ministers, 724.
Unitarian ministers, 284.

Ratios.

One church member to 6.4 inhabitants.
One Lodgeman to 331 inhabitants.
One minister to 903.9 inhabitants.
One Universalist or Unitarian minister to 24,447 inhabitants.
One lodgeman to 50.4 church members.

1900.

Population, 76,295,220.
Church members, 27,422,025.
Lodgemen, 10,000,000.
Ministers, 154,228.
Universalist ministers, 735; church members, 48,426.
Unitarian ministers, 550.

Ratios.

One church member to 2.4 inhabitants.
One lodgeman to 7.6 inhabitants.
One minister to 595 inhabitants.
One Universalist or Unitarian minister to 59,373 inhabitants.
One lodgeman to 2.7 church members.

1907.

Population, 84,000,000.
Church members, 32,283,658.
Lodgemen, 10,567,672.
Ministers, 139,503.
Universalist ministers, 720; church members, 55,831.
Unitarian ministers, 544.

Ratios.

One church member to 2.6 inhabitants.
One lodgeman to 7.9 inhabitants.
One minister to 602 inhabitants.
One Universalist or Unitarian minister to 66,455 inhabitants.

The published bill, introduced in the House of Representatives at Washington by Mr. Gaines of Tennessee, but which was buried in the Committee of Post Offices and Post Roads in the 60th Congress, is of interest only because it shows how uneasy lodge men are getting over the wide distribution of their rituals as it is being carried on by the National Christian Association.

AN EVIL INTRENCHING BY LAW.

BY REV. WILLIAM H. CLAY.

On page 18 of the May number of the *Christian Cynosure* is printed in full a bill introduced by Mr. Gaines of Tennessee, in the House of Representatives, Washington, D. C., for the purpose of suppressing all privileges through the mails of giving light on the inner works of secret societies by those who are opposed to them. This is in keeping with the law passed last year by the Tennessee Legislature, authorizing the seizure and confiscation of any exposure of any secret society, if found in the possession of any other than members of the secret society exposed. The attempt now is to push the cowardly spirit of the Tennessee measure into the statutes of the nation. Is there not manifest a fear by the cable-towed, hood-winked crowd that, with the whisky curse down, the American people will rise up against the domineering, enslaving attempts of the Secret Empire?

This effort by Mr. Gaines, or others by him, is, in effect, a confession that the works and barbarous oaths of the orders have been brought to the surface, to the gaze of the public. Where, now, is all their braggadocia denying that the orders have been truthfully exposed? Who is competent to swear that a supposed offender has an actual exposition in his possession? The competent person making the affidavit were then an offender. The publication of the fact would prove a further offense. How would witnesses dare to tell the "truth, the whole truth and nothing but the truth" without violating their lodge oaths and confirming the expositions? If only the untruthful exposition is to be suppressed, who among the lodge devotees would dare make the discrimination in a court?

The attempt to enact such a law as proposed is an attempted stultification of law and morals. Is not the constitution of the United States in its first amendment, which guarantees the freedom of all religious bodies, to be respected? Or would the spirit of lodgery trample the constitution in order to suppress those religious bodies that follow their Master who ever spake openly to the world and who proclaimed that "In secret have I said nothing?" These bodies oppose the cowardly "works of darkness," and men of enlightened consciences assert their right of truthful speech by pen as Americans and Christians. Statements made against secret orders, if false, are already provided for by law. Libelous statements are now subject to prosecution. But the bill in question seeks to place truthful affirmations adverse to these ground moles of society upon a plane of the indecent literature prohibited in the mails. This is an insult to men and women of the highest morals and religious principles known to the world.

Anti-secret religious bodies are in accord with Daniel Webster, who believed the secret orders dangerous to civil liberty. The present bill under consideration is a demonstration of the truthfulness of Webster's observation, and a justification of his further judgment that they should be prohibited by law. If secret orders are undersappers of a free government, as the attempted passage of this bill would lead candid thinkers to believe, then they, and not those favorable to open methods of speech and procedures in all organizations protected by law, should be suppressed. Were the spirit of the bill to succeed in entrenching behind law, the former African slavery on American soil were as a passing eclipse to a deep midnight.

What does this plot against anti-secrecy further demonstrate? Clearly that the cause of the secret orders is so malodorous and reprehensible that its issues will not bear the light of public discussion. What reputation would a church deserve that would appear squalling be-

fore Congress because some one had exposed its rites of receiving members or its other ceremonies? What can be said favorable to a general political society that is afraid to have its issues published, or that would petition Congress to forbid the use of the mails to those who would expose its doings? Know-nothingism should be considered out of date. The present advanced age declares in favor of more publicity for the sake of purification and protection. But the spirit of the Gaines bill would force the country to revert to worse than the days of Boss Tweedism. The secret orders are but a graft, a leech, upon human society, and would protect the most dangerous graft from just investigation. Night riders and their ilk should be exposed.

The bill is a reversal of human progress and a confession of the Secret Empire's criminal character. It fears a confirmation of its heinous murders from the days of William Morgan, as corroborated by the brutal oaths of secret orders, and fears its deserved ignoble reputation in its killings and maimings when its confirmatory ceremonies are seen by the public. The Secret Empire is an exotic upon American soil. The voice of an enlightened public should encourage publicity and discourage that which bears the brand of a criminal.

This bill may accomplish undesigned ends in exposing the unchristian character of the lodge system, and in pushing the agitation and investigation into circles greatly out-numbering those of the churches and the few of the incorporated national society opposed to secret orders. Christianity, the noble cause that it is, challenges public investigation. "Prove all things; hold fast that which is good," is inscribed upon its colors of defiance, while secret orders seek to hide themselves like criminals from a full and critical investigation of their swollen pretensions, and to their assumptions pledge their votaries with bands of profoundest secrecy, like Jesse James cutthroats, and by the present bill would skulk under the skirts of Congress whimpering for protection from the exposure of their meannesses by the noble who bring their procedures to light.

Let the agitation move forward, and show up these orders to be, as they are, adept schoolmasters to train wicked operations for the Mafia and Black Hand societies in arts of framing mischief underhandedly by law, resorting to the artifices of cowardice in attempts to override the national constitution and to destroy the rights of others—as evidenced by this bill.

Huntington, Indiana.

PRESIDENT BLANCHARD'S LETTER.

Fathers and Brethren:

I am just in from a meeting in which a happy Christian man several times spoke of the days in which he was a drunkard, a gambler, a criminal and also a member of a number of lodges in good and regular standing. He was not making an address on the subject of secret societies, but was simply giving a Gospel address. He was not quoting from others, but was giving his own experience and warning young men to avoid the pitfalls into which he had fallen.

Why do not our preachers who are lodge men do the same? Why do they go on from day to day silently or openly supporting the orders which are sapping the foundations of the very churches which give them bread? Are they blind to the real character of the orders? Do they really believe that it is right for men to spend their time and money and soul-lives in these secret dens? Do they really approve of the dances—vain, expensive, lascivious—which are part and parcel of the lodge life? Do they consider the oaths to a partial charity, a partial honesty and a partial purity—such oaths as a Mason swears—fit for a Christian man to take? Do they in their hearts think it right for a man to take upon his soul the bloody penalties which Free Masonry imposes?

To suppose that they do approve of all these vile and evil things would be to discredit their profession of Christian faith. It is simply impossible that it

should be true. But if not, why do they not do as the speaker to whom I have just been listening did? Why do they not say to the young men of their congregation that they ought to avoid the solicitations of the lodge as they would those of the harlot or the saloon? Is it fear or ignorance or greed or what? President Finney said that as soon as he was converted his moral nature loathed the lodge. Colonel Clark said: "The lodges are binding men in bundles to be burned." He was at one time a Knights Templar Mason. Rev. William S. Jacoby was, before he was converted, a member of a number of lodges. He burned up his Knights Templar uniform in the stove, and buried his sword in his back yard. Why do not all the lodge preachers of our day do the same way with their lodge accouterments?

Only a Divine Courage Will Do.

It is the nature of us all to hate to be singular; to desire to go with the crowd. Then, too, there are almost certain to be losses of money and friends, if one comes out boldly against lodges or anything else which is popular. It has never been easy to face the world and tell it plainly of its sins. More preachers would have been beheaded if more had said to their Herods: *"It is not lawful for thee to have her."* I read recently a beautiful sermon on aggressive Christianity. It was fine in phrasing and no one could object to a single doctrine laid down, but it had this serious defect; it did not name a single evil on which Christians were to wage war. They were exhorted and encouraged to be aggressive, but in no case were they told in what direction to march or who to fight. This is very easy, it never yet made a martyr nor is there reason to suppose that it ever will.

Ought we not to pray for these brothers who are entangled in secret orders that they may clearly see the nature of the thing into which they have been led and may have boldness to break from it without delay? I have known of some cases where men dropped out of lodges because they did not wish to pay their dues. In other instances men leave because of personal quarrels, but I never knew one man to leave these orders in a bold, manly fashion unless he came out for Christ's sake, moved by the Holy Spirit.

The remark just made respecting prayer needs emphasis; let us linger upon it. We do not pray for one another as we should. There is no doubt on this point. We criticise one another, and at times we scold one another, but we do not pray much for one another. Can we not get about it? Suppose you make a list of all the secret order ministers you know and, without talking to men about them, begin talking with God for them. What would result? All who know the power of prayer to accomplish wonders are sure that eyes would be opened and tongues loosened to speak forth the praises of Jesus, who came that men might know the truth and be by it made free. I do not expect ever to write or say a more important word than this. Brethren, let us begin in earnest to pray for our brothers who are in the lodges.

A White Carnation in the Buttonhole.

You will remember that I have on several occasions called attention to the fact that the orders are now seeking in every possible way to unite themselves to the lives of decent men in order to stave off the coming judgment. One after another they are having their memorial days in which they get some preacher to give them a sermon in glorification of secrecy, after which they go out to the burial ground and put flowers on the graves of their departed brethren. One after another they are getting up enter-

tainments of a helpful character to draw in the decent men, who simply will not stand the horse play initiations and the low stories. Now they are following the suggestion of a worthy man that we should have a "mothers' day" on which every man should wear a white flower in memory of his mother. You may say: "Well, why not? Is it not a good thing for them to do? Why mention it in the way of criticism?"

The answer is very easy, there is no harm in the church-going, or the lectures, or the white flower in the button hole. The harm is in the use which is made of them. *These are devices to give standing to the lodge.* They are means of securing favor from men who would loathe the whole secret order business. And when the ignorant outsider has been deceived into the order by some decent, helpful thing like a white flower in a button hole, what then? Then comes the degrading initiation, the outrageous oaths, the bloody penalties, the immoral dances, the Sabbath-breaking excursions, the evil associates, the ruined homes. The white flower to be worn on a mother's day, for mother, came we believe from Mr. George T. Angel, who spent his life and a fortune in organizing humane societies among *children,* the very persons that the lodges shut out.

But, says some honest man who has been caught in the lodge trap: "What would you have us do? We must do something." We reply: We would have you abandon your secret oaths, your murderous initiations, your blasphemous handling of the word of God, your exclusion of women and children, of the poor and needy. We would have you spend your money on your homes, your wives and children, and on the church which has given you a Christian land in which to live. We would have you promise never again to be found in a place where your Saviour is not named.

But our friend replies: "That would be abolishing our lodge." Not necessarily. It would cut out the suspicious, dangerous, evil elements of it. You could, however, keep the organization of neighbors and friends. You could make all your meetings open to men and women and children. You could make them open to rich and poor. You could make them so sweet and clean that you would be proud and glad to have all the good people in the town present to look on. I submit it to every honest lodge man who reads these words: Would not that be in every way a better thing than you have now? It is my firm conviction that there are tens of thousands of secret society men in our country who would hail such a change with joy as a release from an outrageous and an intolerable bondage.

If this be true, why should not all such persons leave the lodge unless those who manage it will consent to such changes? "Who would be free himself must strike the blow," and this is a good time in which to do it. The principle of secrecy is hopelessly discredited before the world. It never had a real reason for its existence. It has been the ruin of tens of thousands of fine young fellows, who have come to it loyal and true to home and church. The mother of all the lodges was born in a liquor shop and has always been yoked up with drink until the progress of the temperance cause made it unprofitable.

Tens of thousands of broken-hearted wives would wipe the tears from their faces if the lodges could be thus changed to-day. Hundreds of thousands of children would dance for gladness because the father was to stay with them instead of going downtown after dinner. Tens

of thousands of man traps would wait in vain for their expected victims. Tens of thousands of well-meaning, but weakened and tempted men, would find the chains fall off of their hands the day the lodge should be made an open society for open-hearted men.

What's a Minister For?

Is he not by his very profession bound to such a work as this? Who is to lead the way to the Golden Age if he, by reason of fear or self-interest, holds back? I appeal to my lodge brethren in the name of Jesus Christ, who is ignored and insulted by the orders. I appeal to them in the name of the neglected wives and children, who weep alone at home while husbands and fathers spend their time and money with their boon companions far away. I appeal to them in the name of their prayer meetings and church services forsaken by men; left to women and children. I appeal to them in the name of their ordination vows in which they swore to forsake the world and to be loyal soldiers of our Lord Jesus Christ so long as life should last. It cannot be, brothers, that you will continue to walk in unequal fellowship with the godless and evil men who are, as you well know, in all the secret orders of our day.

Many thousands of men, weary of the senseless ritual of the orders, are ready to follow honest leaders to liberty. If you quit your lodges they will come to your churches. Why should they now come, while you yourselves discredit the house of God and virtually proclaim to the world that the lodge is needful, that the church is insufficient? Brothers, the Lord of the harvest is calling, the souls of men are dying and before you are aware the end that hastens on will be here. In Christian love,

Fraternally yours,
Charles A. Blanchard.

CONSCIENCE AND A LODGE FUNERAL

Rev. Harvey E. Simons in 1907 preached to his congregation in Ashland, Ohio, from the texts: John 3:20-21 and II. Cor. 6:14-18. His subject was, "Secret Societies and the Church." Messrs. Saner and Straub, publishers, Ashland, Ohio, have issued the same in pamphlet form and will send it postpaid for 5c per copy.

Our readers will be interested to learn what it was that drove him to instruct his people.

He says: "Many of you will be surprised that your pastor should devote an evening to the discussion of secret societies, for you cannot be ignorant of his attitude on other great matters; that while he has always used the whole of his influence on the side of temperance and of every other phase of civic righteousness, yet he has always insisted that his call from God and from you as a congregation is a call to preach the Gospel of the Son of God, and he persisted in carrying out that call even at the expense of having some say he was afraid to speak his convictions.

"I would have you once for all understand that the theme for the evening is not of your pastor's choosing. Under ordinary circumstances it would have been the farthest from his thought, and even since it has been forced upon him it is the farthest from his liking.

"Without going into detail, the circumstances that called for this address are as follows: Your pastor, in compliance with his best judgment, and with the clear approval of his conscience, refused to participate in certain lodge funerals in this community."

In closing his able sermon, it is interesting to note how naively he expresses the explanation why so many ministers are as brave as lions on temperance and as dumb as oysters on the Lodge.

"Let me call your attention to one thing: Your pastor might have preached against the saloon until his hair had become silvered with age, and his preaching would not have caused one iota of the commotion that has been caused in our town by the fact that he ventured not only to assert his right as an American citizen, but has had the supreme

audacity to be true to his convictions, when these convictions happened to interfere with the request of certain secret societies. Is it because secretism has become so accustomed to be obeyed both by laymen and ministers that it has grown shameless in its effrontery? Or is it possible that the ruler of the darkness of this world has become accustomed to have his tail trampled upon—his slimy tail of lust and intemperance—until it has become benumbed and he does not mind so much, and that now he bestirs himself with so much energy because a minister of the gospel, in standing true to his convictions, has touched the apple of his eye?

"I do not know. I simply pray God that He may 'lead me into the paths of righteousness for His name's sake,' and that He may give me the strength and courage to follow His leading. God helping me, I shall be true to the convictions which He has given me until that time when He shall see fit to call me hence.

"And you; what will you do? It has been hinted that you may get rid of your pastor. I do not for one moment believe it, for you would be ashamed to ever again look a self-respecting, conscientious man in the face. But even so, I should still thank my God that He has saved me from becoming your hireling when you called me to become your pastor, your under-shepherd."

FREEMASONRY AN ANTI-CHRISTIAN SYSTEM.

[The following are the notes of a sermon preached by Rev. J. R. Millin, pastor of the United Presbyterian Church, Cincinnati, Ohio, on February 28th, 1909, and furnished at our personal request. These notes are suggestive and have the right ring. May their influence be widely extended.—Editor.]

The text: "Preach the Word." 2 Tim. 4:1, 2. With such authority the Christian preacher must not offer apology for bringing to Book everything that comes down the world's pike. All human affairs must reckon with the Book—churches, political parties, business concerns, amusements, societies and what not.

Freemasonry in the limelight of the Book. Look at it. "The lodge is old"—so is sin. "The lodge does some good"—so did Robin Hood, the outlaw. "The lodge has good men in it"—follow the argument and you will approve polygamy, slavery, wine drinking, etc. But "to the law and the testimony." Is. 8:20. To the Book! Specific counts against Freemasonry, some of which apply to lodges generally.

Freemasonry is contrary to the spirit of Christianity. Christianity calls for light, openness, sunshine, Gen. 1:3; John 18:20; Matt. 5:14-16; John 3:19. Hear the public cry for righteousness to-day—it is "Publicity, publicity, publicity!"

But hear another voice whispering—"Secrecy, secrecy, secrecy!" What voice is that? It is the voice of creatures of the skies, of men who are entering secret lodges (upper floors with doors barred) and who class themselves with owls and bats and bugs.

Freemasonry fosters the clannish spirit. This is one of the incidental evils of denominations. But lodgery is clannish in essence, in principle. It does it "on purpose." And the lines drawn are not according to the Book. See Gal. 6:10.

Lodge man, how readest thou: "Especially to my lodge brethren," with the lame and the halt and the blind, the needy, shut out? Another voice cries, (Matt. 11:28), "Come unto Me, all!" Is not that better?

The lodge system violates the Book on fellowships. Fellowship—is it a cheap thing with you? The Christian's fellowship is "with the Father and with His Son, Jesus Christ." The Book accordingly is careful to guard our fellowships. See 2 Cor. 6:14-18. But see that lodge parade. Who are "yoked" as "brethren?" Jews and Christians and unbelievers—brethren. And Satan smiles in triumph. "Wherefore come out from among them and be ye separate."

Freemasonry, et. al., impose obligations at the time unknown. The candidate for initiation "goes it blind." But see—Jer. 4:2. What a fuss there would be if churches should propose to receive members on such a plan! What else than a lodge would dare to outrage the intellectual and spiritual freedom of men

by imposing unknown obligations? The lodge makes impossible people. Learn wisdom from the case of Jephtha (Judges 11:30-40), of Herod (Matt. 14:1-12)of Solomon (1 Kings 2:19-25). The name Freemasonry is a lie. Freemasons are not masons. Nor are they free. "The truth shall make you free." John 8:32.

Freemasonry is a religion without Christ. It has an altar, a ritual, etc., but no Mediator. Why no Mediator? Because Freemasonry includes Jews and unbelievers and Mohammedans as well as Christians. Christians must consent and do consent to have Christ as Mediator excluded from lodge "worship."

Now read John 1:28; John 14:6; Acts 4:12; Acts 16:31; Is. 53:4-6. Moses was too wise and too loyal and too strong to be caught in such a snare of Satan (Ex. 8:25-27). But many Christians are not.

Cain and Abel worship together. Jew and Christian worship together. Shylock to Antonio (in the Merchant)—"I will neither eat with you nor pray with you." But to the amazement of Shylock some Christians will be so accommodating to the Jew as to allow their Saviour's name to be cut out of the lodge "prayers." Many, doubtless, depending upon lodge religion instead of going to the Grand Lodge above, go straight to the Grand Lodge below. Their blood be upon the Christians in the lodges, which exclude the name of Christ from their rituals!

Now note God's institutions for mankind—the Home, the State, the Church. What's the matter with these? What is lacking? The lodge hurts these every one. The Home—the lodge divides the family with secrets, it wastes time and money. The State—the lodge sometimes controls courts and politics and wars. The Church—lodge hurts it in time, money, attendance and spirituality and in the salvation of those "that are without."

Satan cares nothing for Masonic temples, Jewish temples, New Thought temples, Christian Science temples and all the rest—there is no Cross in them. "God and His Son except naught values he."

Editorial.

The Annual Meeting should be held as per By-Law, on the second Wednesday of May, but it is provided that for good and sufficient reason the Board of Directors may change the date and designate the place.

The board have fixed upon Thursday and Friday, June 3 and 4, and for the place the Belden Avenue Baptist Church.

The church is situated on the corner of Belden avenue and Halsted street, on the North Side of the city, opposite the McCormick Theological Seminary, and may be reached by the Clark street, Lincoln avenue, Halsted street and other street car lines.

The morning session of Thursday, June 3, will begin at 10 o'clock. There will be devotional services followed by business, reading of minutes, annual reports of officers, appointment of committees, etc. The morning session of Friday will have, in addition to the finishing up of business, a consideration of the general topic: "The Secret Society Peril and How to Meet It."

President Blanchard will preside and call the convention to order Thursday afternoon at 2 o'clock. It will be a time of special interest, for short addresses are promised from a number of well-known speakers. We are hoping to have with us at that session Rev. H. H. George, D. D., of Pittsburg, Bishop Wright of Dayton, Ohio; Rev. J. T. Logan, editor of the Free Methodist; Rev. W. B. Stoddard of Washington, D. C.; Rev. E. B. Stewart of the U. P. Church; Rev. Dr. Earl of the Baptist Church, Elder J. M. Moore of the Brethren Church, Rev. B. E. Bergesen of the Lutheran Church and others.

The Friday afternoon session will be given up to the testimony of Seceders. We have the promise of those who have been Masons, Odd Fellows, Eagles, A. P. A.'s and in other lodges, and who have come out of them for Christ's sake, to be present and give their testimony for the good of their fellow man.

Thursday evening will be one of special interest to teachers, parents and oth-

ers. The subject that has been so prominent in all parts of our country during the past few years, viz: Fraternities in High Schools, is to be considered by the dean of the Michigan University, Prof. John O. Reed, from the standpoint of the Effect of Fraternities in Colleges and Universities. His address will be followed by one by President C. A. Blanchard of Wheaton College.

The Friday evening session, we expect, will be the climax in interest of all that has gone before. Rev. William Dallmann of Milwaukee, Wis., president of the English Lutheran Synod, has the reputation of being a very able speaker. He will give the first address, which will be followed by one by Rev. G. A. Pegram, late State Agent of the Michigan Christian Association.

The Moody Church Band will furnish music at the opening of each evening session.

HELPING THE CHILDREN OF LOT.

If our view of Freemasonry is right, and if the Christian initiates of the order who have condemned it from their hearts have not been wrong, an appropriate Scripture for devotional use in Anti-masonic meetings is the Eighty-third Psalm. The eighth verse says: "They have helped the children of Lot," Read more literally from the Hebrew this would be: "They have been an arm to the children of Lot," or "They have become an arm to the sons of Lot." One does not like to think of his brother in the ministry of the gospel as within the circle where such a charge would apply. When a Christian editor brings the text naturally to mind, he again shrinks from fully applying it. Yet a journal published in Tremont Temple, the Boston headquarters of its denomination, seems in recent years to admit to its columns matter adapted to be helpful to certain secret orders which appear hostile to Christ. This is the more striking when we remember that Dr. Nathaniel Colver, an early pastor of Tremont Temple church, was for a while in great agony of mind in consequence of being affiliated with flagrant masonic iniquity—particularly the prevalent one of lying about the exposures in denial of their truthfulness. Writing to another who had been a Royal Arch Mason, Dr. Colver said in part: "I supposed the obligation of Masonry binding upon me. It was at the time when all the secrets of Masonry were published. Masons were everywhere denying the disclosures and persecuting seceders with a spirit of malignity unsurpassed at any time by the slaveholding rebels of the South. I suffered very much at the time in my spiritual felings; I felt that, though silent, I was indorsing deception and lying; and yet my oaths bound me from frankness and truth. I did not suffer more when under conviction for sin than I did in that terrible state.

"In the providence of God, I read one morning for our family worship concerning the forty Jews who bound themselves under an oath not to eat until they had killed Paul. It struck me and unfettered my thoughts. I soon arrived at the conviction that they were bound, not to keep, but to repent, of their oaths; that any oaths that contravened the law of God, were matters for repentance and abandonment. From that time I have neither honored, obeyed, nor spared that lying imposture of Free and Accepted Masons. I got free from the snare with repentance and brokenness of heart —but, oh! I thank God I am out * * * I regard it as Satan's masterpiece."

Not inconsistently with this, a contributor to the paper published where Dr. Colver was pastor, lately said: "When the church was the social center of the community, and social interests were few, it had, and without effort held, the attention of the people. Today, the gospel gets no hearing with many, simply because of competing demands upon their time. Multitudes ignore the church without being unfriendly to it, only because they are preoccupied. Business, amusements, clubs, societies, books, newspapers, and a thousand and one other objects of thought and action crowd religion out of life." This list includes Societies, which are accredited with making large contributions to those conditions which this writer deplores.

Nevertheless, the same issue of this paper published news of sermons

preached to bodies of secret-society men, on the anniversary of an order in whose meetings all mention of Christ, or of anything distinctively Christian, is expressly reprehended. Such reports seem adapted to augment the practice of inviting and honoring as religious Deistical lodges. Such a practice, in turn, is adapted to confirm lodge members in their superstitious confidence in cramped lodge ethics and twisted lodge theology as a sufficient religion. In fact, many of them probably think that the church or minister not only indorses them, but feels honored by their annual visit. Yet it is part of the doctrine of the order just then reported, that Christianity is "a sect," along with Mohammedanism, Buddhism, or any form of the religion which is included in the order as true religion. If there is self-contradiction in honoring such superstition in a Christion church, the fault is shared by the paper which reports the matter as legitimate and respectable religious news.

The publication of occurrences like these may tend to increase and widen their prevalence; it may in some degree compromise the church even where the whole inner truth of the case is not fully known; and it is probably meant to be a utilization of the church for the two purposes of borrowing a cloak of respectability with ecclesiastical indorsement as its material, and of gaining new dupes. By inviting such organizations, the church or pastor helps them steal the livery of the court of Heaven; by reporting their coming, the paper cooperates in the mischief done to the souls of men. It sems to be making itself responsible.

"THE ROMAN CHURCH."

"Protestants have often been accused of misrepresenting the spirit of the Roman Catholic church. It is sufficient, however, to rest the question squarely on the following form of oath devised by Pius X., to be taken by all cardinals who participate in the election of his successor. We simply call attention to the fact that the chief points emphasized are slavish obedience to the constitution established by the present pope, and a secrecy which ought to be unnecessary in a Christian council, and which we believe to be contrary to the spirit of Christianity. The following is the oath telegraphed from Rome to the Baltimore Sun:

" 'We, the cardinal bishops, the priests and deacons of the holy Roman church, promise, resolve and swear to observe inviolably and to the letter everything contained in the constitution of the Supreme Pontiff Piux X on vacancy. We also promise, resolve, and swear, that whoever of us may be by the disposition of Providence raised to be Roman pontiff, will never cease to proclaim, defend integrally and strenuously also, the temporal rights, especially concerning the civil principality of the Roman pontiff and the liberty of the holy see; and that he shall again make this promise and oath after his elevation to the lofty office of supreme pontiff.

" 'But we especially promise and swear that we shall most acurately, and with regard to all, including attendants or conclavists, observe secrecy in everything relating in any way whatsoever to the election of the Roman pontiff, and in those things which are done in the conclave or place of election; and that we shall never in any way violate this secrecy, either during the conclave itself, or even after the election of the new pontiff, unless special faculty or express dispensation be given us by the future pontiff himself; and also we shall never in any way accept, under any pretext, from any civil power whatever the office of proposing a veto or exclusive, even under the form of a mere desire; and that we shall not make known such veto, however it may have become known to us, either to the entire college of cardinals, taken as a body, or to individual fathers or cardinals, in writing or orally, directly and proximately, or indirectly and through others, either before or during the conclave; and that we shall never lend favor to any intervention or intercession or any other method whatever by which the lay powers of any grade or order whatsoever may wish to interfere in the election of the pontiff.' "
From *The Watchman* (Boston), April 8, 1909.

THE BIBLE AND THE LODGE.

What Use Does the Lodge Make of the Bible, and How Is the Teaching of the Lodge Related to That of God's Word?

It is not easy to say new things about a subject which has been so thoroughly discussed as has the secret society system. It is probably never wise to desire to say new things. There is great truth in the old saying: "What is true is not new, and what is new is not true." But there are always old truths which need iteration and reiteration. So long as men are not living according to the law of God there is room and need for the prophet. All our discussions of the Lodge are based on the Word of God. It is with that we stand or fall. We have, however, thought it wise to gather up a few facts as to the relations of the Bible and the Lodge, and present them together, in order that all those who love the Holy Word may more intensely than ever hate the great enemy of that Word in our own time. What we shall say will fall naturally under two heads, viz.: First, What use does the Lodge make of the Bible? and, Second, How is the teaching of the Lodge related to that of God's Word? Respecting the question first suggested, I may be brief; of the second the treatment must be more detailed.

The Masonic Lodge calls the Bible "furniture." When we know that men mean well, it is foolish to be overparticular about the words which they use. If it appears that the order in question is right in its attitude toward this Book, and is honestly endeavoring to get men to conform their lives to its teachings, we would have no right to criticise them for an unhappy word. But if it appears that the unhappy word accurately represents the spirit and teaching of the organization, then the word itself becomes more important.

The Bible Is Called "Furniture."

What is furniture? Furniture is composed of various articles which are used in a house for the comfort and convenience of its occupants. The word does not in any way suggest life or power or rightful authority. The Bible, then, is "furniture." It is to be used, so far as this word indicates its character, to minister to the ease and comfort of the members of the order. But the teaching goes on: "The Holy Bible is given to us as the rule and guide of our faith; the Square to square our actions; and the Compasses to circumscribe our desires and passions in due bounds with all mankind, especially with brother Masons." We are getting on. The Bible is the rule and guide of faith, and the square and compass are the rule and guide of action. The Bible teaches us what to believe and the carpenter's tools teach us what to do. And all three are "furniture." What now will be the effect of such teaching on the mind of the average member of a lodge? Will it not be to lead him to despise the Word of God? To us this seems inevitable. We believe it to be so. And further, we believe this to be one of the reasons for the present prevailing disregard for this Book which is the only hope of the world.

As with the Bible, So with Its Teachings.

The great lesson which men need to learn, according to the Bible, is

to trust the Word of God. Men do not believe it, and that makes the trouble. They do not believe its promises or its threatenings. If they believed either one it would in many instances be quite sufficient to make them worthy men. As it is, they harden themselves in sin or live on in a sullen despair, instead of being holy, happy men, as God intended them to be.

It is safe to say that large part of our time is spent in trying to do for ourselves what God has promised to do for us, thereby hindering us from doing the things which God wishes and requires us to do for Him. No one can read the Bible without receiving the impression that if a man obeys God, God will take care of him. If we believe this and act upon it, it makes life a very simple matter. We are to do what God tells us to do, and He is to protect and provide for us. And when I say "us," I mean not merely the individuals who trust, but them and their families. Some men say, "I could trust for myself, but there are my wife and children." This is a clear intimation that trust in God is a kind of second-best reliance. We can take it for a time or for a part of our need, but when we want something really reliable we must go to men for it.

"Join the Lodge and It Will Take Care of You."

This is, in some form, constantly repeated in our ears. Only this week, a man who seems to be a delightful Christian, said to us that no man could make him believe that it was wrong to provide for his family. "Of course it is your duty to provide for your family," we replied, "but it makes a difference how you do it. If, for example, we should go to your house and steal, in order to provide for our family, would that be right?" "No, of course not," he replied. "Quite right; but is it any better to provide for your family by being yoked with godless and wicked men than it would be to provide for them by stealing?" This seemed to be a new thought to him, yet it lies upon the surface of the discussion.

The whole world is looking on to see if the church really believes that God is to be trusted to do what He has promised to do. And we are all witnesses in this case. Day by day we are saying that God is, or is not, trustworthy. We declare that He can, or cannot, be relied upon to fulfill His word. If we join secret orders to protect ourselves or our families, we are understood by the world to doubt either the ability or the disposition of God to care for us, and when we furnish this testimony we separate men from Jesus Christ.

Witnesses Are Always Wanted.

Ought not every man who knows that God keeps His word, to be glad to offer himself as a witness to that effect? If only men would do so, the unbelief of the world would be overwhelmed; for there never was in all the world one who kept his word so royally and completely as does our heavenly Father. Only a few weeks ago we were in need of money to pay bills at the store. For it we prayed, and shortly a friend, upon whom we had no claim, who knew absolutely nothing of our circumstances, sent us a sum of money sufficient for our uses. Last week we needed nearly a thousand dollars to pay bills soon to be due. We asked God to supply our

wants, and in two days He sent us over eight hundred dollars. Remember, too, that this was in a hard time, when many merchants were sending out bills for collection and receiving nothing when their messengers returned. We are not alone in this experience. Thousands of the Lord's people are having these proofs of His willingness to care for them. Yet men join lodges in order to secure help for themselves or their families. And all the orders with which we are acquainted, are urging them to do this very thing—to unite with orders to get from them what God has promised to give to His loving and obedient children.

As to Humility and Meekness.

There is no Bible teaching more plain than that concerning this virtue. God is said to resist the proud and to give grace to the humble. He pronounces blessings upon the poor in spirit. He says that the meek shall inherit the earth. Now what is the position of the secret orders respecting this grace which the Bible teaches to be so essential to Christian life and character? The lectures, the regalia, the titles, the whole spirit and tendency of the order, are to foster and encourage the life which God forbids, and to prevent the life which He requires. These lodges are not consistent with a men's republic, to say nothing of the kingdom of God. How must it sound in God's ears to hear poor, frail, sinful men calling themselves and one another, Worshipful, Grand, Supreme, Puissant, Priest, King, Sovereign, Sublime, etc., etc.? Of course there is a ridiculous side to these high-sounding titles, with the regalia and what not that goes with them; but at this time I ask you to think of the relation which these parts of the secret society movement sustain to the Scripture teaching we are considering.

Is it possible for men to be meek and lowly in heart while carrying out the Rituals of these orders? I am free to declare that it is not possible if lodgemen are like other men. The whole tendency of the organizations is to foster vanity and pride. "Sir Knights," "Right Worshipful," "Sovereign Grand," "Noble Grand,"—how is any man who is giving and receiving such titles as these to gain or retain the simplicity of Christ? The thing cannot be done unless these people are entirely different from the rest of mankind.

As to Love of Humanity.

This is another point on which the Lodge and the Bible differ radically. The Bible teaches us to love men because they are men—children by creation of our Father in heaven. It declares that if we do not love men whom we have seen, it is a mere hypocrisy to pretend to love God whom we have not seen. And to this requirement it makes absolutely no exceptions. It says that for us to love only our friends and those who can and will love and bless us in return, is no proof of Christian character. It says that selfish, godless men do as much as that. It requires us to love our enemies, to bless those who curse us, and to invite to our homes those who can make us no return.

Is this the spirit of the lodges? All men know that it is not. How can the ministers of the blessed gospel of our Lord Jesus Christ tolerate

these orders with their miserable, narrow, inhuman platform? They shut out half the human race at a single stroke, to begin with. Then they proceed to exclude all the poor and unfortunate of the remainder, and then insult reason and common honesty by calling such a selfish, narrow, abominable thing, charitable! It does not require a Christian to hate a system like that. All that is needed is that a man have a bit of honor and a sense of the ridiculous.

"Man is dear to man. The poorest poor
Long for some moments in a weary life
When they can feel and know
That they themselves have been the fathers
And the dealers out of some small mercies,
Have been kind to such as needed kindness,
For the single cause that we have,
All of us, a human heart."

This is the spirit which God has implanted in the soul of man; but it is not spirit of the Lodge. That institution makes its boast that its members can get from one another what nobody else can obtain.

As to the Taking of Oaths.

It is not needful to dwell long upon this theme, yet it is well to remember, and to help others to remember, the teaching of the Bible regarding oaths. It is so powerful and uncompromising that many good men have rejected even civil and religious oaths. But what a carnival of swearing when one enters the portals of a lodge! And is it not wonderful that Christian men who have sworn these oaths, with their obligations to a partial morality and their bloody penalties, should be able to say, as some of them do, that there is no evil in the orders, so far as they can see? "Because of swearing the land mourns," now as in the ancient days. And now, as in the ancient days, the prophet and the priest lead the people astray.

As to the Body of Man.

The bodies of men are created to be the temples of the Holy Spirit. He desires to dwell in them and walk in them. He wills to make them strong and fair and beautiful. The bloated, blear-eyed, ill-looking, vile-smelling, weak and stumbling creatures who creep across the earth, are not at all what God intended them to be.

The first effect of Christian faith is on the soul, but it produces an instant reaction on the body. Those who looked on Stephen as he was speaking, saw his face as if it had been the face of an angel. Any one who has been with Christians a great deal has seen this illumination of the human countenance frequently. We saw it in the face of our mother. We saw it in the face of our father. We saw it in the face of Mr. Moody. We have seen it scores of times, and it is always beautiful to see.

We have a book entitled "The History of Initiation." It gives an account of the secret idolatries of all nations, from the earliest stages until the present time. It is a history of Satanic assault on the temple of the Holy Spirit. The blindfoldings, the halterings, the attempts to terrify, the maimings, and the killings, all are easy to understand when we reflect

that we are here seeing a manifestation of the hatred of the devil for the "temple" of the Most High.

If some one shall say that we have the same sort of thing in a football game, there are two replies: first, that the football game, being open, not secret, is free from some of the most degrading characteristics of initiations; and, second, that in general the same remark which we have made respecting the lodge ceremonies applies to the game in question. Boys and young men are being crippled and killed in all parts of our country in the name of sport. This is not the work of God; it is the work of the devil.

As to the Mode of Salvation.

The teaching of the Bible is known to you all. It is that men are saved from the guilt of sin by the sacrifice of Jesus Christ, and from the power of sin by the indwelling of the Holy Spirit. The teaching of all heathen religions is equally plain—men are saved, so far as they can be saved, by their own efforts. "Saved by grace" and "Saved by works" are two banners under which the human race is enrolled.

The lodges array themselves in the latter host. They profess to save men by rites and ceremonies, which have no relation to the death of Jesus. The Savior is not named in their creed. He is not named in the prayers of the more important orders. He has no place in the teaching of these greater societies. The poor, sinful man who comes to the lodge door is sent anywhere except to the Lamb of God who takes away the sin of the world. It is needless to say to Christians that all who trust in such systems are lost men, both here and hereafter.

As to the Church of God.

The church is built upon the doctrine of a Saviour. Of course a system which rejects the foundation rejects the superstructure. Organizations which do not care for Jesus Christ cannot be interested in His church. In fact, they are not. A few ministers and members keep up the double relation, but the vast majority of church-members have nothing to do with the lodge, and the vast majority of lodge-members have nothing to do with the church.

It is obvious that ministers who wish the friendship of the lodges ought, in common honesty, to draw their support from them, just as ministers who do not believe the Bible to be the Word of God ought not to draw salaries from people who think these ministers believe what they do not. But these friends will never do this honest, straightforward thing. They wish to draw their salaries from the believers in Jesus, and to get some small advantage over their brethren, in the way of special favors on special occasions.

Men are saved by grace, or they are saved by works. The lodges are right, or the churches are right. Both are not right, for they deal with the same subject in opposite methods. No evil can long exist in a Christian land after it is driven out from behind the altar. There is where slavery hid. There is where the drink traffic has hidden so long. There is where it is hiding now. That is where the lodges get their power. They are kept in existence by men who do not attend them. Evil men manage

them, and good men who have been entrapped by them, but who will not attend them nor denounce them, give them their standing in the community.

"Wherefore come out from among them, and be separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

And the time is short for some of those who read these words.

SCHOOL FRATERNITIES HARD HIT.

Students Resign and Obey California Law—Can Pursue Studies.

Oakland, Cal., May 15.—Preferring the right to enter the University of California to that of membership in fraternities and sororities, 201 of 215 students of the Oakland High School, who are members of the secret societies, have agreed in writing to obey the command of the school authorities to give up their society affiliations. The announcement made by Charles Keyes, principal of the school, indicates almost complete victory for the board of trustees in its effort to enforce the new state law against oath-bound organizations in the public schools. Of these students who refused to sign the pledge as required by the board, six were positive in their refusal, while eight agreed to give up participation in any meetings of the societies they belonged to.

President Northrop of University of Minnesota Indorses Criticisms by Head of Cornell.

Minneapolis, Minn., May 12.—(Special.)—That there are to-day still many evils in the fraternity life of all large universities resulting in exclusiveness and lack of scholarship for the fraternity men, is the opinion of President Cyrus Northrop of the University of Minnesota.

Statements made by President Schurman of Cornell University before a body of fraternity men scored the system, and the Minnesota president agreed with everything he said.

"The conditions which President Schurman said applied to fraternity life at Cornell apply everywhere," said President Northrop. "There is a need at present to make fraternity men better students."

HIGH SCHOOL "FRATS" IN OREGON.

(From the Portland Oregonian.)

It is admitted by all who know anything about school affairs that the fraternities are a foe to discipline, that they are a hindrance to study, and that they set up miserable little snobbish cliques among the students, which spoil school life for the great majority. The only reason one can imagine why teachers should countenance the fraternities is that possibly they receive a little reflection of social glory from them. Even teachers are sometimes susceptible to this influence. It is regrettable that the new Oregon law, which will abolish these pestilential societies in our schools, cannot go into effect at once. The courts have long since outlawed them, and no parent who has the good of his children at heart tolerates them. The school authorities of Portland ought to have eradicated them from the schools long ago, but happily the new statute will remedy their inexcusable remissness.

POOREST STANFORD SCHOLARS.

The most successful students among the men at Leland Stanford University live at home; second in scholarship are those in homes not their own; the next lower are dormitory students; lowest of all, students living in fraternity houses. Sixteen of these chapter houses are on the college campus; there, too, is one dormitory having about the same number as are in the sixteen fraternity houses taken together.

Because the dormitory is not very well adapted to quiet study, poorer scholarship would naturally be expected there than in the chapter houses, which are well adapted for study.

Moreover, that expectation would be better warranted because the students in the sixteen desirable buildings would, of

course, be claimed as selected men.

Yet in 1908, 28 per cent. of secret society men lost class membership through failing to gain class standing as scholars. At the same time, the same reason removed only 12 and 5 tenths from the dormitory. Natural prospects and actual results were reversed. In spite of disadvantages, the dormitory chance of retaining membership turned out to have been more than twice as good.

It might be suspected that something unusual made this an exceptional year, but instead of being an exception it was a sample.

Not once in ten years has dormitory scholarship sunk to chapter house level; never in all that time have the chapter houses risen in rivalry of the dormitory. The lowest grade of scholarship and the highest percentage of class suspension belong to the Fraternities.

CONTROL OF SCHOOL ACTIVITIES.

Some of our readers in this part of the country may remember that the trouble caused by school frats was shared by the high-school of Springfield, Mass., and may recall the apparent purpose of a newcomer at the Y. M. C. A. to nevertheless form an organization contrary to the spirit of the conclusion arrived at by the school board. October 23 a more general rule or statement was set forth by Superintendent W. F. Gordy, and it is surely consistent with the idea that a school is conducted for the guidance and benefit of the pupils, not authoritatively by the pupils themselves, but by the teachers. What is particularly noted in this statement is the need of balancing the pupil when his enthusiasm for some selected interest confines his activity so as to threaten the result of narrowness. At this point the teacher uses watchful care and necessary authority to aid him in securing the breadth that the school provides. Superintendent Gordy's statement is as follows:

"With the beginning of the school year various organizations of high school pupils, both in the technical and central high schools, have come under the definite control of the teachers, and certain rules regarding school organizations and those who take part in the literary, musical and other activities have been put in force. For a number of years rules have obtained in regard to athletic teams with decidedly wholesome effect. The matter of extending such regulations to the pupils' activities has been carefully discussed by the teachers, the practice of other institutions, high schools and colleges has been ascertained and the effect of such interests upon the pupils' development noted. While it is recognized that the breadth of interest is valuable for young people of high school age, it is also clear that enthusiasm in some particular line of activity is likely to result in cases of dissipation of energy, with the resultant losses in general training. In each school a committee of teachers has been appointed to direct and supervise all school entertainments and the work of the various organizations. Where a pupil is failing in his regular class work and there is reason to believe that his interest in school organizations is too great he may be asked to give up that interest until his scholarship is satisfactory. Officers in these organizations are required to maintain a passing mark in all regular studies."

BOSTON SCHOOL BOARD PETITION.

The chairman of the Boston School Board having petitioned for legislation extending the authority of the school committee over pupils as individuals, the aim being to secure control, not of secret societies as organizations, but of pupils as related to societies, a hearing was given in February. The school superintendent claimed that no new principle was involved; minors attending school need advice and control. Difficulties have been created by organizations that have grown up; yet objectionable societies have been kept out by moral suasion. However, in case such a society was not given up, pupils would have to be expelled. Then parents would be likely to contest the matter in court, and though the committee might win, the matter could be made one long pending. A special law would show the parent at once that nothing could come of an attempt.

The head master of Roxbury High School spoke of a dinner in a Boston hotel, where a school society sung objectionable songs. A secret society caused a 15-year-old boy to become the patient of a Boston doctor.

Nearly all of 200 headmasters had written in opposition to such societies, which were likewise opposed by the National Educational Association.

The headmaster of Brighton High School said that a special committee of the Massachusetts Teachers' Association found opposition to secret societies in high schools because they cultivated snobbishness, and did away with democratic feeling so that class distinctions became prevalent.

The headmaster of the Girls' Latin School thought the bill merely preventive, but "An ounce of prevention is worth a pound of cure."

The headmaster of the West Roxbury Latin School said the bill would tend to preserve the moral acquirements of the pupils.

The committee on education reported in the Senate a bill to give the school committee of Boston authority to make regulations concerning secret societies, excepting religious organizations, and to expel pupils refusing to live up to such regulations. A newspaper paragraph treated the matter as follows:

"The School Board of Boston should be given any additional authority it needs to deal decisively with the high school secret society evil. Suburban towns hereabouts and large towns and cities elsewhere in the country have postponed dealing with this issue, and have regretted it deeply. Action taken now can scotch what later may take a stubborn fight to kill. The public schools, supported by rich and poor, open to all and based on a fundamental democratic instinct of equality of opportunity, are not places for setting up societies that involve burdens of expense upon pupils or their parents, that divert attention from legitimate school life and that create castes within the school."

NO CLASS HONORS.

Some time ago we copied signed matter relating to school societies from that bright paper called *Young People,* which has more recently spoken editorially on the same subject as follows:

"The young people are greatly exercised all over the country by reason of the agitation against secret societies in public schools. Indeed, some parents have become so interested in the matter that here and there they have carried the question into the higher courts of the land. In some states the supreme courts have decided in favor of the school authorities as against the contention of the parents. So the sororities will have to go.

"To speak plainly, there is nothing so un-American as the school fraternity business. It creates distinctions that should never for a moment be permitted. It gathers together those whose parents have a little money, making the boys and girls aristocrats of such a spirit utterly reprehensible to right thinking people.

"Sometimes these societies rent rooms in other sections of the city, fit them up in clubroom style, and their "doings" are sometimes like unto those of clubs of a shady character. They harm poorer children, subjecting them to mortification and sensitiveness that has sometimes led to their withdrawal from the school simply because the parents could not afford the social demands of the classes.

"Things have come to a sorry condition when the public school system becomes a social organization, with clubs and cliques, considering the fine movement of their feet in a dance of more importance than the development of the mind and heart.

"The writer is personally acquainted with a college where, in fifty years, no member of a fraternity ever took honors in studies; in this particular school on one occasion five prominent young people were graduated with unsigned diplomas—to get rid of them. They belonged to rich families and were leaders in sororities, but had no time or inclination for study. Young people should support the movement looking to the removal of every fraternity from our school system."

OLD WESLEYAN.

It would be interesting to know how many ministers have been educated for the Methodist ministry at the Wesleyan

college in Middletown, Conn. In educating them the institution doubtless carried out an important part of its design when it was founded and called by the name Wesleyan, which suggests one of the great historic religious movements in England, the forming of a society and its development into a Christian denomination. To the popular mind that denomination suggested the opposite of worldliness. Plain dress and plain living went with devout piety where this society and church appeared in America as well as in England. Amusements sought by English church people were avoided by Wesleyan saints, and to live strictly, abstinently, and piously, marked what came to be called Methodism. Methodists founded this Wesleyan college at Middletown, and it is still under the control of the Methodist denomination.

Yet into this institution secret societies have stolen. Initiations and secret meetings now take the attention of students and affect their life. Chapter houses have become students' homes. The name is still Wesleyan; the life is secret and hidden. Not long ago a newspaper had this college news:

"Phi Nu Theta gave its annual dance in the chapter house Wednesday evening. The feature of the occasion was an original opera; words and music, costumes and scenery prepared by members of the chapter. The second dance of the year will be given by the German Club Monday evening."

K. O. K. A.

A prominent journal published on the opposite side of the continent says: "The governor of California has signed a bill prohibiting secret societies in public schools, and public opinion will sustain the law. In school affairs California has long been one of the most progressive states in the Union." This happens to be a recent item to be included in a voluminous amount of matter relating to its familiar subject. Secret societies in schools have given educators no end of thought and trouble, and have incurred unlimited condemnation. No matter how patiently endured in some colleges, such cliques are ruled out of schools as intolerable and to be forbidden by acclamation. Public schools have not been, after all, the only field in which the secret weed has grown. Many who have learned to read Bestology in the C. M. A. have, of course, been school boys, yet this is not what made them eligible. On the other hand, membership in a school was a condition apparently intended to be made by a Boys' Work Director in the Y. M. C. A., though the society he wished to form would not be directly connected with the school. The Cynosure spoke of this case in September, 1908, under the heading "A Flank Movement." In June of the same year an article by Mrs. Frances C. Blanchard furnished, with other things, considerable information about the Knights of King Arthur. In the same September number was an article headed "A Baptist Loyola," based on the report given by a denominational paper of a society of boyish Knights formed by a Sunday school superintendent. The paper credited the society with three features, military, secret society and Biblical. The Cynosure said among other things: "The Sunday school itself was already Biblical; military organization and secrecy are added. The additional features are precisely those of the Jesuit order."

This society of S. S. Knights doubtless belongs to the order of Knights of King Arthur, originated by William Byron Forbush, who is also father of the Knights of King David. Besides these he has planned a society for girls who are called Queens of Avilon. The business designed by Mr. Forbush is conducted by Frank Lincoln Masseck, who issues two periodicals, sells several books and furnishes banners, badges and pins. Though the society bears the ear-marks of a secret one, the advertisement of it says: "There are initiations for each degree, extremely interesting to all the boys, grips, etc., but no secrets from parents, teachers and pastors. All meetings are open to adults." This may mean more than would be meant by saying that the meetings of the secret society of women called the Eastern Star are open to men, while in fact they are open to no men who are not Masons. College societies are open to professors who are them-

selves initiates. It is hardly credible that the K. O. K. A. holds its meetings in so public a way as to allow adults to carry away the report signs, grips, or other things such as the initiates might carefully keep to themselves. At least here is an order with degrees and initiations; it has badges, signals and other things naturally looked for in a secret order like the C. M. A., which is also composed of boys. The drill seems well fitted to prepare the young for joining older orders by and by.

"The K. O. K. A. at Work" is the title of an attractive and approving account of the society in a recent number of a quarterly which is published jointly by a state S. S. association and a state Bible society. A note at the end of the article tells how the plan of the society can be obtained. Apparently this state S. S. society is disposed to promote this Juvenile secret society.

The society claims the endorsement of Marion Lawrence of the International S. S. Association, and of others, among whom are the secretary of the Unitarian S. S. Society, the secretary of the S. S. Commission of the diocese of New York, the superintendent of the Young People's Work of the Presbyterian church and the boys' secretary of the Y. M. C. A. of Massachusetts and Rhode Island.

"The scheme has been put to the practical test by many workers, in churches of all denominations, in the Y. M. C. A., in social organizations of all kinds and under independent auspices." Constant mention of denominations occurs in the list of new castles published in the latest quarterly issue of "King Arthur's Herald." These are a few samples: Holy Grail, Immanuel Baptist, Chicago, Ill.; Shasta, Congregational, Cottonwood, Calif.; Stirling, Presbyterian, Lorain, O.; Lincoln, Universalist, Belfast, Me.; Otterbein, Methodist, Otterbein, Ind.; Kenilworth, Unitarian, Eastport, Me.; and they show how the order utilizes prestige not primarily its own. Catholic and Protestant, evangelical and non-evangelical are eligible on identical terms. The same issue of the Herald, besides giving in cypher the monthly pass-words, reports various castles, two of whom have these castle yells.

Mystic, Conn., 1321.
K. O. K. A., K. O. K. A.
Who are we? Who are we?
M-Y-S-T-I-C!
Mystic, Mystic,
M, C, double C, double X, I,
Knights of King Arthur,

Knights of King Arthur.
Heidelberg, 251, Greenville, Ohio.
Rackety rack, carack caray!
Heidelberg Castle two fifty one!
Rackety rack, rarack raray!
Knights of King Arthur, K. O. K. A.
Rickety rackety ray!
Merlin, Vivien, Morgan le Fay,
Arthur Pendragon, Galahad, Kay,
Heidelberg Castle, K. O. K. A.

PLAYING HORSE.

We can remember the time when a string tied to a stick made a whip, and a longer string tied to a shorter stick made a pair of reins with which a little boy could be driven like a big horse. The memory, however, is distant, for long ago the boy who was driver and the boy who was a prancing or speeding horse, both together, put away childish things. It is to be hoped that the play itself still goes on; for playing horse, or playing bear, elk, beaver or almost anything in menagerie, wood, or field, is good as long as the players are young children and the play is in every sense child's play. As children grow older and attain youth they turn to other games, tending as they approach manhood to give less attention even to youthful sports and relatively more to study or serious work.

Childishness, then, is a salient feature in mature imitation of what might earlier have been only childlike. There is a difference between what is honorably childlike and what is foolishly childish. Which is indicated by the reports we copy here from a California paper, we will let those who have time to read them decide for themselves:

Grand Growl of Curly Bears.

To-morrow night Native Son circles of the valley will be aroused by the arrival of a special train bearing the old bears of the county seat who come to institute a cave of Curly Bears in Fortuna.

Ten cubs have been captured and are kept caged for the occasion. The bears will make it lively for the youngsters, and it is safe to say that after the installation ordeal they will be quite mild and fit to be at large without danger to the public.

Before adjournment there will be a grand growl in the Lane House hall, when pig, berries and roots will be served by Mrs. Emma O'Connor to every Curly Bear that is able to sit up and eat.

There was something doing in Fortuna Native Son Circles on Saturday night. As announced in the Beacon last week a special train brought about thirty bears belonging to Cave No. 6 and the work of putting the cubs through their pacings began.

One by one they were released from the cage and under the proper guard taken into the large hall, where no one will ever know what was done to them. It was something different each time and when they got through with it everybody had earned the fine repast Mrs. O'Connor set before them in the Lane House dining room.

At that feast about sixty were present. The company included the new curlies.

The festivities lasted until early morning and when the train pulled out for Eureka about two (Sunday) it carried a company of curlies who will remember the event for many a night to come.—The Humboldt Beacon.

FRATERNAL CONGRESS IN THE WOODS.

Of late the Modern Woodmen have been sharpening axes, and the slogan of the battle has been Rate Bill. The trouble arises out of the agreement of the Fraternal Congress upon a schedule of rates against which some lodges of Woodmen protest, and about which they have held hot discussion. This is hardly surprising; we must have more than hinted at probable or at least possible difficulty resulting to fraternal insurance, in speaking of the Fraternal Congress long ago. The Cynosure has tried to show that fraternities can no more give something for nothing, in a business way, than any other kind of insurance organization. Where insurance is offered below the actual and unavoidable cost, rates will sooner or later rise, or else death claims will sink below expectation. Some such consequence will follow until water runs up hill or ice boils.

The National Fraternal Congress, which has stirred up these Woodmen, was organized in Washington, D. C., where it was convened at the call of the Ancient Order of United Workmen in 1886. This leads other orders of the sort in point of age. The Constitution adopted at the first meeting set forth the purpose of the organization as "the uniting permanently of all legitimate fraternal benefit societies for the purpose of mutual information, benefit and protection." Only seventeen of these societies were constituent members at Washington; but in Boston, in 1900, forty-seven were represented by delegates.

A writer not altogether unfriendly to this kind of insurance, in speaking of the surprising, not to say absurd, success of one order, admitted that "we are here confronted with a phenomenon that defies mathematical analysis. The plans of the fraternal beneficiary societies may be simultaneously abhorrent to mathematics and friendly to human nature." Yet most of us feel that a contest between human nature and mathematics is likely in the long run to involve risky business, while at the same time we have an uneasy sense of the incongruity of such terms as "risk" and "insure" when applied to identical methods of handling trust funds. In the present discussion the presumptions are in favor of the Congress, for while the methods and rates of the societies have often been notoriously fallacious, the Congress appears to have addressed itself with a good degree of ability and consistency to the task of reducing the confusion to order, and finding a safe and efficient course for all to pursue together. The mathematical quality of the Congress is probably superior, but the Woodmen doubtless retain the factor of human nature.

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in the

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Cor. Belden Avenue and Halsted Street, CHICAGO

Thursday and Friday, June 3rd and 4th, 1909

¶ Among the speakers are Prof. John O. Reed, Dean Michigan University, Rev. Wm. Dallmann, President English Synod, Lutheran Church, President Blanchard of Wheaton College and others.

Seats Free

All Welcome

EASTERN SECRETARY'S ANNUAL REPORT.

Dear Brethren and N. C. A. Friends:

The report I have to bring of the past year's work is not what I should like, but it gives reasons for thanksgiving.

I have been enabled to give the usual number of addresses to audiences comparing well with those of other years. A fair number of subscriptions to the Cynosure have been secured. Collections have been generally light, while expenses have increased. The figures are as follows: Number of anti-secrecy addresses given, 117; other addresses, 79; approximate number of calls made, 2,231; number of Cynosure subscriptions taken, 813; collections (aside from moneys used in State Conventions), $247.48; receipts for Cynosure subscriptions secured, $807.10. Expenses: Hotel, etc., $123.20; railroad fares, $344.81; postage, stationery and printing, $14.50.

For the first time in the twenty-five years I have sought to serve you, I am left without the comfort and cheer of the dear father, who has been the best human support I have known. Standing in the shadow of our great loss, I may be permitted to record my appreciation of the heritage which is mine. Brothers could scarcely have been closer in thought and action than father and myself. Our lives have been directed along parallel lines. Our tastes, ambitions and aspirations took the same general direction. He has led; I have sought to follow. As he has been passing into the sunset shadow, our lives have seemed to get closer, and I think I have appreciated more those sterling qualities of heart and mind, which have crowned his life with success. His work in Chicago, Washington and Boston is too well known to need any comment from me. As your Eastern Secretary, it has been my privilege to build on the foundation which he laid. Aside from the prime mover of this reform, the honored President Jonathan Blanchard, probably no one of those in the better life have been permitted to accomplish as much for the work we love as he. The divine, coupled with the common sense in his life, brought to his aid those of like faith and practice. The radiance of his sunset in this life is, I believe, only to be excelled by his entrance into the Glory World.

To harmonize with my nature I have been compelled in the holding of Conventions and pushing of work in the field assigned to me to work along independent and sometimes new lines. That God has honored my humble efforts goes without saying. The record is known. I have assisted in holding four State Conventions since last we met. In Ohio, Indiana, New Jersey and Pennsylvania. It is my judgment that these gatherings

are worth to the Cause of Christ all they have cost of money and effort. Much work has been bestowed upon them. Fruitage has naturally followed in many ways. Friends have been awakened; new friends found; many have been warned who would likely otherwise have been misled; God's glory has been sought and in some degree attained. Their effect on the great blizzard of secrecy, which is sweeping over this country, freezing that which is pure and lovely in the Church, family and State, may be little seen or felt, but God only knows what would be the condition were these barriers removed!

My appeals have been as heretofore in the school, college and seminary, as there has been opportunity, for there are the men and women of to-morrow. I rejoice much in the many opportunities for sowing the seeds of light and truth in such favored soil.

As a people we sing of liberty, we pray for liberty, we rejoice in liberty. The red blood of liberty is in our veins. Are the young men and women of this country to cower and cringe under the lash and slavery of the Lodge? To ask the question is to answer, Let them but know that it is born of the pit, that the oaths and conduct of the Lodge would take away their liberty to serve the living and true God, and they will assert their independence in such fashion as will rock anew the "cradle of liberty" and make the Bunker Hill of the revolution fade in comparison.

Bless God, the liberty-loving spirit won't die. Like "truth crushed to earth," it will "rise again!" Let us look with expectation for young America to cast off the Lodge yoke!

Is Not This the Day of Opportunity in Our Work?

The millions who, in their ignorance, have been handing over the hard-made Lodge bricks to their taskmasters, cry for a leader to the better land. Shall we falter and fail because the enemy has come in like a flood? Shall we not the rather arise to our opportunity, and in the spirit of Him whose we are, and whom we serve, kindle anew the beacon fires that shall show the way of Him, who is "the life" and "light" and "in whom there is no darkness at all?"

W. B. Stoddard.

FRIENDS IN OHIO TAKE NOTICE.

The Eastern Secretary expects soon to be at work in your midst. The summer conventions of your state have been well sustained. Where shall the Convention meet this year? Bellefontaine and Lima have each been suggested as desirable because of location. Friends of the Free Methodist church in Columbus would be glad to have the State Meeting again in their city. The Cynosure is open for suggestions. Where would the State Meeting likely do the most good? Let all write who are interested.

MRS. LIZZIE WOOD'S LETTER.

Brinkley, Ark., March 17, 1909.

Rev. Wm. I. Phillips, Chicago:

Dear Brother—Your letter to hand. I received the book you sent. Many thanks.

I am here at Brinkley for a few days. I have a sister here and I came over to see her because of the storm which almost wiped this town off of the map. All the frame buildings but fifteen are split up like kindling wood, and all the brick buildings are in heaps, not one left standing. All the churches were blown down except the Catholic, and it is wrecked. I found my sister all right. She did not get hurt. The storm did her property about one hundred dollars' worth of damage.

I am so glad that you sent the books. I take pleasure in showing them to the ministers. I chanced to meet my sister's pastor. I got all my books and showed them to him. He is a Knight of Pythias. He looked at the books and then looked at me and said: "You are a brave woman; it is a wonder some of these lodge brothers don't kill you; yet I will say, these secret orders are a curse. I will tell you what put me out with them. I was at the Hall one night and we were discussing some very important subjects and one of the elders tried to settle it in a Godly way, when one of the worst characters in the town said to him: 'You remember you are not in the

church up here.' When he said that I walked out and have been out since."

He said: "Some ministers don't go, but send their money to the Lodge, and are no better than the ones that go." I said: "Yes, brother, you are right; if I don't go to the saloon, but send my money to help run it, I am no better than the bartender.

One minister that is pastoring about six hundred members in Pine Bluff, Ark., has a deacon that is a Worshipful Master of a lodge, so the Worthy Matron of the Eastern Star told me. This great Pastor belongs to two orders, and yet he says that no man that is "a Master of the Lodge can be a deacon in his Church." Don't you think that strange for a man to belong to a thing and know that it is wrong and yet be trying to get a mote out of his brother's eye? That is what Jesus called hypocrisy.

I was reading a sermon the other day of this great lodge man. He had taken his text in the sixth chapter of Daniel and second verse: He said a man ought to belong to some other organization aside from the church. Daniel was a man of God and yet he was the president above the three; he said, Daniel was a statesman and yet a man of God. When I read the sermon, I said, poor blind preacher; blind leading the blind; and all will fall into the ditch together. He had not given it a thought why Daniel was down in Babylon. Daniel was carried down there a captive; he did not bow to Babylon's altar blind-folded, with some Babylonian's drawers on with one leg rolled up to his knee, with a blue rope around his neck, with his left hand under the Bible, and his right on the Bible with the square and compass. Daniel did not swear to have his throat cut from ear to ear. Daniel was in Babylon, but he did not bow the knee to the image of gold, like these preachers of this day. They are in the Lodge for the money, and that is Babylon's Golden Image. I said, poor fellow, he ought to read Daniel 8:23-25; he would see how this last King is destroying the people. Verse 25 says, he caused the craft to prosper! He is the King that is standing up now, but this poor preacher is one of those Kings in spiritual Babylon—in halls speaking dark words, keeping secrets for drunkards, and whoremongers and saloonists, and yet standing up before the people and trying to clear themselves. I wish we did have some men that would not bow down to a few dollars.

I saw a great evangelist traveling through this country not long ago, and I asked him if he was a member of a secret order? He said, "No! I used to belong to several, but since I have seen that they are idolatrous I came out of them all." I said, do you warn the people about this great Baal worship? He said, "No, Sister Wood, I don't." Why? He said, "I am a coward, and the whole ministry in this country is a coward." He turned and asked Rev. J. G. Bailey: "Isn't it true that we are all cowards?" Mr. Bailey answered and said, "I used to belong to the Odd Fellows. I was the Noble Father in the lodge, but ever since I found that the lodge was idol worship, I have never failed to expose it. I don't allow their annual sermon nor their burial ceremonies in the church that I pastor." The evangelist said, well the most of us preachers are afraid of our bread, or that some might kill us, and he said, "Sister Woods, I am going from this day to take a stand against the cursed thing."

Give us some more ministers like Paul, that they may stand up against the Goddess Diana of to-day.

Yours for the work,
Lizzie Woods.

REV. W. B. STODDARD'S LETTER.

Chicago, Ill., May 14, 1909.

Dear Cynosure:

I am here to help our General Secretary and contribute what I may to the success of our annual meeting. Chicago is perhaps not the center of the earth, but in the great west I judge there is no more advantageous place for a large gathering.

When I last reported it will be remembered I was at work in Boston. On Sabbath, April 18, I was given opportunity to preach in the First United Presbyterian church, where I had gone with the expectation of listening to its much beloved pastor. Our friends are not few in this congregation. The New

England work goes forward under the leadership of the Secretary, Mrs. A. E. Stoddard, who has for so long been identified with her husband in this work.

Returning to New York an address was given to a goodly number of young people, who gathered in the Norwegian Lutheran church, of which Rev. C. S. Everson is pastor. Happening near the Prospect Heights Presbyterian church, Brooklyn, I was informed that Dr. E. D. Bailey was pastor, and that it was prayer meeting evening. Sure enough the pastor was our Brother Bailey, and the prayer meeting was exceptionally helpful. A run over to Corrona, L. I., assured me that Brother Lagville had not grown weary in well doing. He keeps Cynosure and tracts in circulation. On the 25th of April I found opportunity for a message in opposition to the lodge in the Second U. P. church, New York, Rev. H. Tate, pastor. That the congregation was divided in thought relative to secret societies was evident. My effort was ably backed by the pastor and his aids. In the evening of the same day I found opportunity for testimony at a mission meeting conducted by friends of the Christian Missionary Alliance. At a meeting of the English Missouri Lutheran pastors in Paster Schumin's church, we joined in an interesting discussion as to the best methods of presentation of the anti-secrecy work.

A day was very profitably spent in looking up Baltimore friends. Several expressed the desire for more lectures in the fall. On May 4 I delivered the lecture advertised to be given in the Grace Lutheran church, Washington, D. C. Pastor Doermann had done his part in the advertisement. The number present was about the same as at a former lecture. The time evidently was unfavorable for large attendance. Pastor Doermann is not discouraged, but says "we will try again." Those present gave close attention.

In my run to this city, which has occupied my time for the past ten days, stops were made at Zanesville, Columbus, Xenia and Dayton, Ohio. Also Berne, Decatur and Fort Wayne, Ind. My work was chiefly at Berne, Ind. There is no abatement of the splendid interest at this place. The recent addresses of President Blanchard were praised by those who heard them. Fifty subscriptions were secured for the Cynosure. I attended a meeting in the Evangelical church, Rev. Mr. Maas, pastor, and listended to an able presentation of gospel truth. In the large Mennonite church I found no decline in interest. The building was crowded, as usual, during the Sabbath School. Your agent responded to the invitation of the Superintendent in a brief address. Rev. Mr. Clauser arranged for me to speak of the Lodge evil to the young people gathered in his country church. In the town church of the Missionary Association, I also had opportunity for expression, Rev. H. H. Amstutz, pastor. The closing exercises of the Berne schools and the missionaries of the Mennonite church were largely claiming attention and support. Evidently this people is learning *"to abound in the work of the Lord."* The calls at Decatur and Fort Wayne were cut short by the hurrying here. Pastors were enlisted in these places as elsewhere.

It is nearly time for the Ohio State Meeting. Those who attended last year remember our privilege. I hope soon to give time and place, but now let all center in the Annual Meeting here.

W. B. Stoddard.

Young people are not half so liable to shy at distinctive principles as they are at suspicious looks and the cold shoulder.

Heaven's best training schools for Christian work and missionary workers are the prayer circles of the young men and women.

Pride and vanity shut the door in the face of Christ.

The true Christian walks by faith and not by feeling.

It is well to talk about religion; it is better to experience it.

Where piety prevails there abide purity, patience and peace.

From Our Exchanges.

SEEKING CHRIST IN THREE SECRET SOCIETIES.

The appended open letter was written in reply to a note received by the writer from a man connected with a mission movement begun by men of our synod. This note contained the following paragraph:

"I was instructed to notify you that it will be unnecessary to send anyone here to do mission work. We will make other arrangements for the future."

Hamilton, Ohio, April, 1909.

Dear Sir—Your note might have mystified me, but a letter from the pastor now serving you and information gained from other sources clear up any possible mystery. I did not know that this pastor would now take care of you when formerly he could not. It seems to me simply a case of affording protection to an un-Christian system that brought about this change. I hope I will not tire you with this letter. I also hope the said pastor will get to read it.

About two years ago a man who had become unchurchly, but then desired again to go to the Lord's Supper, came to me. I advised him to go to church for awhile and show that he was in earnest, saying that in six weeks we would have the Lord's Supper again. He agreed to do this. Then I said: "You belong to no secret orders?" He replied that he did belong. I said to him that the Odd Fellows have no Jesus Christ in their prayers. Well, he finally promised he would prove to me that they have. Can you perhaps explain why this man never came with the proof? Can the Odd Fellows furnish the evidence that their prayers are really Christian?

July 11, 1908, a man from the Presbyterian church made the attempt to prove to me that the Odd Fellows' lodge prayers are Christian. He furnished a copy of the prayers. I read them aloud to him and then asked him to show me where the name of Christ was given. He admitted that it was missing. He requested me to write the Noble Grand of his lodge for an explanation. I did so July 13, 1908, and am still waiting for an answer.

June 6, 1908, a man came to my house, a Mason and an Odd Fellow. His one son is a minister. We talked about the lodge. He said, "If Christ cannot be in the lodge I am coming out of it." He promised to read one of my books and return it. I have not heard from him since.

Last fall a man—a member of the Modern Woodmen—declared I was wrong and he could easily prove that Christ was not omitted from the prayers of his lodge. He was to come again in two weeks and show me. Four months and more are gone and he has not come back.

My dear friend, do you think these men would keep so silent if they could prove that the minister was wrong? The fact is, there are people of all shades of belief and unbelief in the lodge, and many of them despise Jesus Christ. But, now, what does Jesus say: "Whosoever shall confess Me before men, him will I confess also before My father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Matthew 10:32-33.

What spiritual and moral good can the lodges do, if in their prayers they have omitted Christ out of regard for those who do not want Him? "Without Me ye can do nothing." John 15:5. If the lodge has no Christ, it as a lodge has no true faith. "Whatsoever is not of faith is sin." Romans 14:23. "Without faith it is impossible to please God." Hebrews 11:6-7.

The general talk is that we must have the lodge for protection. The trouble is that people do not believe in God's protection as they should. I believe this: "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Psalms 37:25. "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jeremiah 17:5. "It is better to trust in the Lord than to put confidence in man." Psalm 118:8. Can any one show even one case where God has failed

to provide for His children? But the broken pledges of lodges are of daily recurrence.

Your present pastor admits that in many things the lodges are against the Bible. If they are against the Bible, how can we Christian ministers hold our peace? I should hate to be classed among the watchmen of whom it is said: "They are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." Isaiah 56:10.

And I tell you, it pays to testify against the lodge. Two years ago one of my young men joined a lodge and quit going to communion, because in my church he would not be admitted. Tonight, before I had finished the first page of this letter, he was here. "May I go to communion Sunday? I have left the lodge." My dear Mr. ———, this young man has shaken off a dangerous yoke, of which you read in II. Corinthians 6:14-18.

But this letter is getting long. Before closing I beg you to prove to me that I am wrong. I want to be corrected. But if the truth is on my side, then the lodge is wrong and must be attacked. If God attacks the lodge in the Bible, why should His minister protect the lodge?

I hope you will show this letter to your friends, and especially to the pastor. Let us study and reason this matter and find the truth. "The truth shall make you free." John 8:32.

With kindly greetings, yours,

C. F. W. Allwardt.

—*Lutheran Standard,* May 1, 1909.

A PREFERRED ALTERNATIVE.

The Baptist Home Mission Monthly is a bright and ably edited journal, published in New York City. From its May number we copy an editorial relating to "oath-bound criminals."

"Perhaps it was necessary that an assassination like that of the famous Italian detective, Joseph Petrosino, should occur before the people of this easy-going country would awaken to the duty of suppressing the Black Hand at any cost. Petrosino was the ablest Italian detective in the United States, and had done more than all other police officers put together to detect and bring to punishment Italian criminals. The increasing number of crimes of the Black Hand type—bomb-throwing, blackmail, threats and assassination—and the inability of the police to find the perpetrators, have produced a reign of terror in many sections.

To prevent the coming of more of these undesirable immigrants, Petrosino was sent to Italy to obtain evidence that would make it difficult for members of the Italian secret orders to get through Ellis Island. In the discharge of his duty, the fearless officer was shot down in Palermo. The Italian government, which was thoroughly in favor of Petrosino's mission abroad, and which would be only too happy to discover the Camorra chiefs, will doubtless do all it can to discover the assassins; but, judging from the past, little will come of the police efforts. What can be done here remains to be seen.

"We fully agree with the New York Times that the situation has become intolerable, and that the Black Hand outrages must be stopped, if it be necessary in order to do it to prohibit immigration from Sicily, or from Italy altogether. Better to put a race under a ban than to have this free land terrorized by a band of oath-bound criminals who neither regard law nor fear God or man. Petrosino's martyrdom should result in some measures that will make America unhealthy for Italian murderers."

INDUBITABLY A PEST.

The Fort Wayne Daily News, in speaking of a statement concerning fraternities in the high school issued by the School Board, said that it merited "the serious consideration of every parent in Fort Wayne," and added: "It merits more—the hearty co-operation of all, in the board's endeavor to eliminate what is indubitably a pest." Claiming that the illegality of such a combination of pupils should, alone, be "enough to bring the foot of every right-thinking parent down hard," it condemned, moreover, the caste and snobbery resulting among the pupils, while charging the fraternity with

interfering sadly with class-room work. It also cited experience, both local and more general, as having shown the system to exert an influence against the legitimate ends of the high school, and pleaded the character of the school itself as an institution supported by public expense, and as, at least in theory, offering an equal chance to all, "unhampered by cliques, and unembarrassed by the assumption of superiority by groups of half-baked little kids." Perhaps the language could have been improved, but this support of the school board is commendable.

The Cincinnati Star, also, when alluding to the law passed by the Ohio Legislature last year, and brought to the attention of the Union Board of High Schools in Cincinnati by the superintendent, said:

"There is at least one fraternity in every high school, and in Hughes there are two—Delta Beta and Triginta Optimi. In Walnut Hills there is the Delta Alpha Phi frat and a girls' sorority. At Woodward the famous old Tredecim fraternity formerly existed, but has been succeeded by the Mystic Seven and Knights, as the Tredecim was only founded to run thirteen years, with thirteen members in the active chapter each year. The order to the high school principals to drive out the "frats" will be issued by Superintendent Dyer as soon as he shall obtain authority from the board to do so."

Prejudice produces spiritual blindness.

Fear should be banished when duty calls.

Eccentricity is a mole on the face of character.

Better be poor, with an untarnished name, than have plenty of money and a ruined character.

ON FREEMASONRY

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THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

JOHN MILTON HITCHCOCK,
Vice President, National Christian Association.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
221 West Madison Street, Chicago

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SERMONS AND ADDRESSES

HANDBOOK OF FREEMASONRY.

By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. This book gives the correct or "standard" work and ritual of Blue Lodge Masonry, the proper position of each officer in the Lodge-room, order of opening and closing the lodge, method of conferring the degrees of "Ancient Craft Masonry"—Entered Apprentice, Fellow-craft and Master Mason—the proper manner of conducting the business of the Lodge, and the signs, grips, passwords, etc., all of which are accurately illustrated with 85 engravings. The oaths, obligations and lectures are quoted **verbatim,** and can be relied upon as correct. Contains the "unwritten" work. New Revised Edition, enlarged to 275 pages; **flexible cloth, $1.00.**

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By Rev. James P. Stoddard. This is an attempt to answer the questions: "Is a prodigious system, drawing into itself and unifying all minor conspiracies, symbolized in the 'Book of Revelation'?" and is there now in active operation a system approximating the description given in Revelation? This is a book both instructive and interesting. **30 cents.**

SERMON ON MASONRY.

By Rev. J. Day Brownlee. In reply to a Masonic oration by Rev. Dr. Mayer, Wellsville, Ohio. **5 cents.**

FINNEY ON MASONRY.

"The Character, Claims and Practical Workings of Freemasonry," by Ex-President Charles G. Finney, of Oberlin College.

President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. Cloth, 75 cents; paper, 50 cents.

Address National Christian Association, 221 West Madison St., Chicago, Ill.

SERMON ON SECRET SOCIETIES.

By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to inquire into the real character of secret societies, no matter what objects such societies profess to have. **5 cents.**

GRAND LODGE MASONRY.

Its relation to civil government and the Christian religion. By President J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. **5 cents.**

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII. CHICAGO, JULY, 1909. NUMBER 3

THE ANNUAL MEETING

Thursday and Friday, June 3rd and 4th, 1909.

John A. Earl.

Pastor Belden Avenue Baptist Church.

The church of Jesus Christ is good enough for me. The preacher who thinks it is necessary to belong to any secret order in order to get to the front in his calling is mistaken. I have never taken the vows of secrecy, and therefore cannot speak from experience, but I have read the books of Brother Blanchard who was opposed to secret societies before he was born. From all the information I can gather, and from an extended observation of the influence of secret societies upon the church, I am not only not a secret society man myself, but I am opposed to all forms of secret organization. JOHN A. EARL.

MINUTES OF ANNUAL MEETING.

MRS. N. E. KELLOGG, SECRETARY.

The Thirty-fifth Annual Meeting of the National Christian Association, Opposed to Secret Societies, was held in the Belden Avenue Baptist Church, June 3d and 4th, 1909.

President Chas. A. Blanchard called the meeting to order and requested Rev. T. C. Sproul of Pittsburg, Pa., to read a portion of Scripture, after which Rev. H. H. George, also from Pennsylvania, led in prayer.

Minutes of last Annual Meeting were read and approved.

The Annual Report of the Board of Directors was read by Mr. J. M. Hitchcock and approved.

Rev. H. H. George was called upon for an address at this time, as it was necessary for him to leave the city soon. He gave a most interesting address, in which he showed that "lodge religion is not only unchristian, it is anti-christian, and will therefore be utterly overthrown."

The Treasurer read his annual report; and also the report of the Auditors, which vouched for the accuracy of the Treasurer's report. The Auditors report was signed by Prof. J. P. Shaw of Chicago Metropolitan Business College

and H. F. Kletzing, publisher, Christian Witness Company. It was voted to receive and approve both reports.

Brief addresses were given at this time by Rev. G. A. Pegram, Poplar Bluff, Mo., and by Mrs. E. A. Whitham, and Mrs. Mary L. Brumbaugh of Pontiac, Ill.; Rev. T. C. Sproul and Rev. S. H. Swartz also gave interesting addresses. Rev. Mr. Swartz spoke of the fact that the Christian church is being depleted in numbers by secret lodges, which offer a way of salvation, which does not humble the heart.

Mrs. J. W. Fischer of Wheaton, Ill., suggested that since there is great need of laborers in this work, that Theological Seminaries and other institutions of learning should be furnished with information in regard to secret orders and especially as to their anti-Christian character.

The President of the Association was called on and spoke briefly on the general condition of affairs, and showed that there are cheering tokens of the triumph of Truth.

The membership roll of those present at the morning session is as follows:

Names and	Denomination.	State.
Rev. H. H. George	R. P.	Pa.
Rev. J. T. Sproul	R. P.	Iowa
J. M. Hitchcock	Independ.	Ill.
Rev. W. B. Stoddard		D. C.
Rev. C. A. Blanchard	Congl.	Ill.
Mrs. N. E. Kellogg	"	"
Mrs. J. B. Fischer	"	"
W. I. Phillips	"	"
Rev. Sam'l H. Swartz	M. E.	"
J. L. Culler	M. E.	Okla.
Rev. G. A. Pegram	M. E.	Mo.
Rev. A. R. Merrill	Weslyan	Mich.
E. A. Cook	Cong'l	Ill.
Frank E. Noe	Wesl'n M.	Ohio
Mrs. W. Orvis	Cong'l	Ill.
Mrs. M. B. Phillips	"	"
Mrs. E. A. Whitham	M. E.	"
Rev. E. B. Stewart	U. P.	"
Rev. E. B. Bergesen	Luth.	"
Mr. Geo. Windle	Breth.	"
Elder Jos. Amick	Breth.	"

It was voted that the Chairman name committees.

Committees were appointed by the President as follows:—

On Nominations:

Rev. S. H. Swartz, Ill.; J. T. Cullor, Okla.; G. A. Pegram, Mo.; Rev. Merrill, Mich.; Frank Noe, Ohio; J. T. Sproul, Iowa.

On Resolutions and Memorials:

W. B. Stoddard, Wash., D. C.; Mrs. Mary E. Brumbach, Ill; Rev. A. R. Merrill, Mich.

On Plan of Work:

W. I. Phillips, Ill.; Miss Fischer, Ill.; J. T. Cullor, Okla.; J. T. Sproul, Iowa; G. A. Pegram, Mo.

On Finance:

E. A. Cook, Jos. Amick, Geo. Windle.

On New Members:

Mrs. N. E. Kellogg, Mrs. E. A. Whitham, Mrs. M. B. Phillips.

After the appointment of committees, Rev. B. E. Bergensen spoke of the position which the church of Christ should maintain in reference to secret lodges, which teach religion, but a Christless religion.

Rev. W. B. Stoddard of Washington, D. C., was called for and spoke of how in the anti-lodge work the Providence of God is often shown, and gave interesting instances which had come under his own observation.

The following report of the Nominating Committee was given by the Chairman of the committee:

For President, S. H. Swartz; Recording Secretary, Mrs. N. E. Kellogg; Secretary and Treasurer, Wm. I. Phillips.

For Board of Directors, C. A. Blanchard, B. E. Bergensen, J. M. Hitchcock, S. H. Swartz, Geo. Windel, Robert Clark, E. A. Cook, E. B. Stewart, J. T. Logan, J. L. Moore, C. J. Haan.

For Auditors, J. P. Shaw, H. L. Kletzing, W. B. Rose.

The report was adopted.

Rev. E. B. Stewart gave an address on Masonry, and by reference to an oration made by a Masonic Minister showed that the organization is selfish, narrow and superfluous.

Rev. A. R. Merrill of Holland, Mich., spoke on the selfishness and hypocrisy of lodgism.

Rev. Walter Elliott, a returned missionary from China said: "The secret societies of China are legions." He ex-

pressed his sympathy with the Convention.

The new President, Rev. Samuel H. Swartz, was introduced and made a stirring appeal to renewed courage and faithful service. He said that we are called to stand against a false religion; against an enemy to our country, to the home, and a menace to the church.

Notices were given and meeting adjourned to meet in the main Auditorium of the church in the evening.

The evening program was carried out as printed; a fair audience in attendance.

Friday Morning.

W. B. Stoddard in the chair. Devotional exercises began at 9 o'clock and were participated in by those present. President Swartz took the chair and Rev. W. B. Stoddard gave the report of Committee on Resolutions. The Memorial part of the report was adopted. After considerable discussion and some alteration and the addition of a resolution in regard to Labor Unions, the report was adopted as a whole unanimously.

The Committee on Plan of Work found it difficult to meet as a committee and the following suggestions were offered by the different members:

Your Committee recommends that the various States be encouraged to secure State lecturers and to push their State organization, and that this Association aid such movements as during the past years, by small appropriation of cash and a liberal appropriation of Cynosure subscriptions.

It also recommends that fraternal delegates be appointed to meet with the different annual conferences, synods, etc., as in the past, only that this work be more largely entered into if possible.

It is also most earnestly urged that all denominational gatherings be memorialized to take action respecting the relation of secret societies to the Church of Christ.

We also suggest that symposiums of ministers and theological instructors be obtained on this reform.

We heartily approve of the fund contributed by Rev. Edward Hildreth for the supply of anti-secrecy literature to the graduates of the Chicago and McCormick Theological Seminaries, and we suggest to the Board of Directors that this work be extended so as to reach the graduates of other theological and Bible schools of our country, during the coming year.

We most urgently suggest that a definite work be undertaken among the women. The lodge is an enemy especially of the home, and we recommend that Mrs. Mary L. Brumbaugh be engaged to speak on the Lodge and Church. She has had a knowledge of the Masonic lodge from the days of Morgan, having been born in Western New York. She is also a prominent W. C. T. U. worker.

We believe that the most imperative need of the Association at the present time is a General Field Agent located here at Chicago, who shall give his time to the organizing of the work of the various States throughout the country. The central West has been the backbone of this movement and it seems to your Committee that for some years the work has been neglected here.

We urge every pastor of an anti-secret church to preach on the subject at least once a year. Let him also get an experienced lecturer to address his people at least once a year. To make it more convenient and less expensive, let all the churches of a given community arrange for a course of lectures to be given, one in each church.

Let every Sunday-school and Young People's Society of anti-secret churches study this subject at least once a year. We have a lesson on Temperance once a quarter. Why not one on the Lodge?

We suggest that several anti-secret denominations in a State arrange together to support a State Lecturer; and arrange also to take one church after another in consecutive order, so as to waste neither time nor money.

We wish that every church would follow the example of the Christian Reformed church and take an annual offering for the National Christian Association; then the plan of work could be carried forward with power and success.

Extracts from letters to Convention were read and it was voted that the

Cynosure editor insert at his discretion.

Recess was taken until 2 p. m.

Rev. G. A. Pegram was called to the chair at the opening of the afternoon session and Rev. C. DeLeeum read the Scripture.

During "Seceeder's Conference" M. A. Housholder and others testified against the various lodges with which they had been allied.

Rev. C. De Leeum tendered the greeting of the Christian Reformed (Holland) church to the Association in an earnest address. The following persons were recommended by the Committee and elected members of the corporate body of the National Christian Association:

Mr. J. G. Miller, President Mt. Morris College, Mt. Morris, Ill.; Elder D. L. Miller, Mt. Morris, Ill.; Mr. J. O. Thomas, Mt. Morris, Ill.; Rev. Galen B. Royer, Elgin, Ill.; Mrs. Mary L. Braumbach, Odell, Ill.; Miss Emma J. Maris, Chicago, Ill.; Rev. J. M. Moore, Chicago; Rev. C. J. Haan, Chicago; Rev. James Stickel, Toledo, Ia.; Mr. and Mrs. A. Householder, Roberts, Ill.; Rev. C. De Leeum, Chicago, Ill.

The last session on Friday evening was not largely attended. The speakers were both present as per program. It seemed a great pity that the multitude of pastors, anxious for members, as Rev. Mr. Dallmann said he was, could not have heard him relate his experience and also have heard the address that followed. After the address by Rev. G. A. Pegram, President Swartz made a few happy remarks and then declared the session ended and the Convention adjourned.

"The Christian is not left to his own guidance as he goes on his pilgrim way through the world. Two companions are provided for him: the word of God, in which he will find help for every difficulty and temptation, and the Holy Spirit, who will open his mind to understand what he reads. Thus it is not God's plan that we should ever feel forsaken; the feeling is only the result of willful neglect of the word and the Spirit."

"When we trust we do not worry, nor are we anxious about the future. Worry and anxiety bring fear, and fear has torment. It is easy to trust God in the sunshine and calm. But the time to trust is when you cannot trace, and when the storms and trials of life oppress on every side."

FROM IOWA.

When I first tried to write on the lodge question, I was helped by Jonathan Blanchard and H. L. Kellogg, both of whom are of precious memory to me. The CYNOSURE was then a pioneer paper.

Since that time, the cause of secretism has grown and the truths on the secret society question have had their effects everywhere. There are even lodge men now, who agree with the CYNOSURE and its principles.

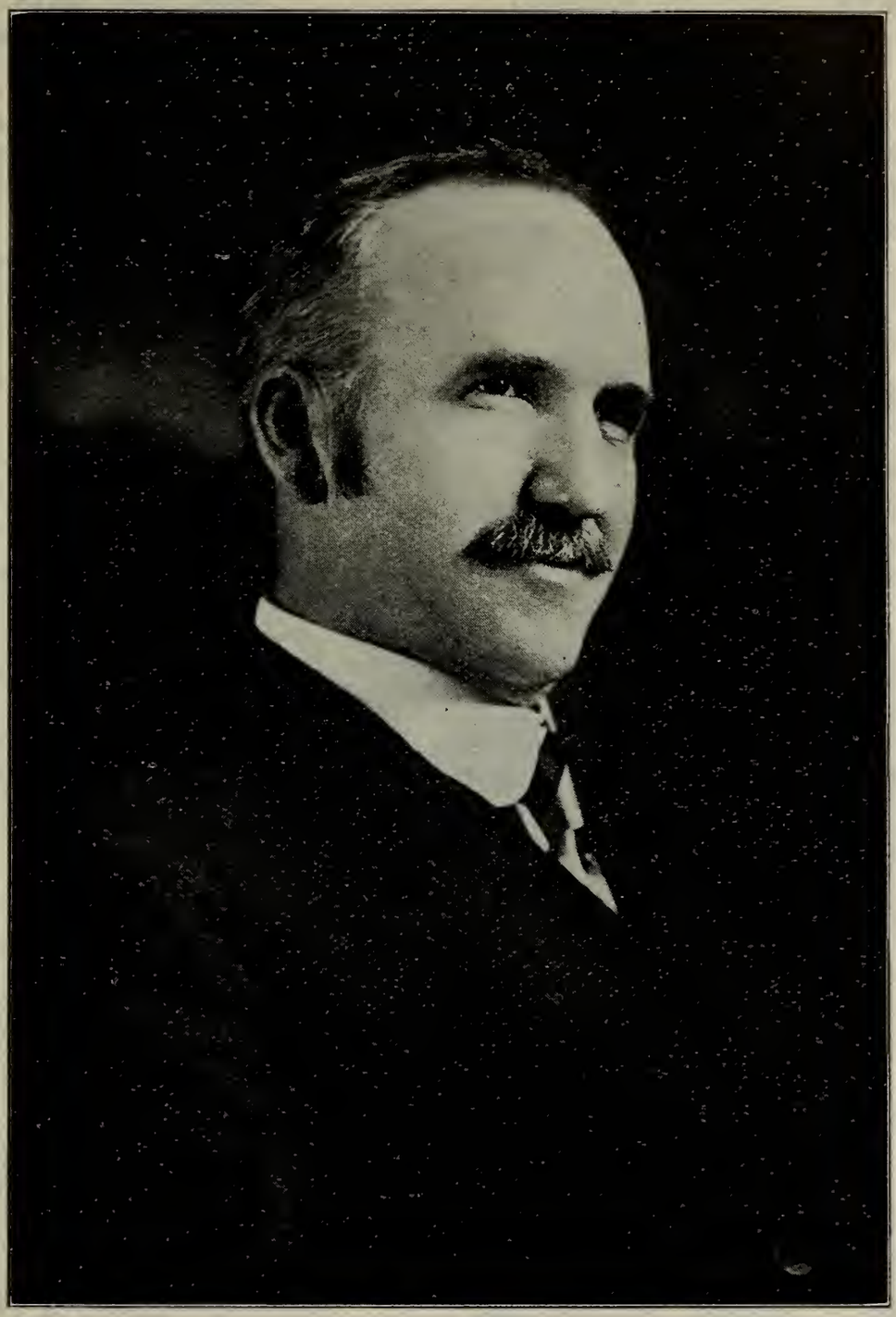
The state superintendent of the public schools of Iowa, who is now serving his third term, is in line with the facts on the secret society question.

Senator J. P. Dolliver, a noble statesman of Iowa, is also at the front. In a recent speech made by him, he said: "The young men of this state have an incalculable interest in putting the quarrels and conventions of the last few years behind them. We ought to train up a generation of independent thinkers in Iowa politics. We need no programs issuing for our approval out of secret conclaves. We do not desire to have the offices which ought to dignify our public life made the subjects of traffic, and barter, and private negotiations running over a term of years. The time has come to deliver the state from these evil tendencies."

It is seen that secret societies are more capable of being used for bad and corrupt purposes, than other organizations, and designing men take advantage of the opportunity and make it disgusting to good men in the lodge. Honest lodge men believe that the lodge should be abandoned, and that it would have been better if the lodge had never existed.

Cyrus Smith.

Leon, Iowa, June 8, 1909.



DEAN JOHN O. REED,
University of Michigan.

Dean Reed of the University of Michigan gave an able address at the Convention on June 3d, and we expected to give it to the readers of the CYNOSURE, but Mr. Reed writes requesting us not to print it as it is a part of a series of articles that he is preparing for one of the prominent magazines. He does not occupy the position of the CYNOSURE respecting secret societies. Prof. Reed thinks that the evil of college fraternities can be eliminated. He is for reforming them without making them open societies. For his criticisms, however mild, he is already feeling the fangs of the lodge. The Chicago Tribune "wilfully neglected" to publish the corrections sent to the editor, though he had published statements accredited to Mr. Reed which he had never uttered.

We may know each other's deeds, but we cannot know each other's hearts.

TREASURER'S ANNUAL REPORT.

National Christian Association.

From May 1, 1908, to April 30, 1909.

RESOURCES.

Real estate—		
Carpenter Building		$15,000.00
Kansas land		1,000.00
Minnesota lots		103.83
Bills receivable (annuity funds)		5,201.50
Merchandise on hand—coal, etc.		65.00
Subscriptions due on Cynosure		60.53
Cynosure inventory		2,000.00
Books in stock		1,269.49
W. H. Fischer, Trustee		9,500.00
Fixtures		381.15
Publishing material		802.31
Reference library		296.95
Tracts in stock		374.62
Dawson farm interest		5,000.00
Suspense account		1,350.00
Jaqua land contract		120.00
Personal accounts due		81.20
		$42,606.58
Cash on hand May 1, 1909		354.20
		$42,960.78

LIABILITIES.

Annuities—		
Capwell	$	24.00
Johnson		100.00
Ohio		1,000.00
New York		1,200.00
Michigan		300.00
Woodward		50.00
Smith		200.00
Amick		500.00
Sunday funds—		
Ohio	$	1,160.00
Pennsylvania		100.00
Theological Seminaries		8.09
Personal accounts payable		260.48
Cynosure subscriptions paid in advance		944.02
Capital account (Carpenter Building, pub. material, etc.)		37,114.19
		$42,960.78

LOSS AND GAIN.

For the Year 1908-1909.

LOSSES.

Expenses: Attorney's fees, fuel, etc.	$	313.32
Appropriation for distribution literature		207.74
Appropriation for distribution of tracts		108.48
Appropriation for distribution conventions		327.14
Annuities paid		98.00
Postage		269.36
Agents' traveling expenses		123.20
Personal accounts		1.00
Fixtures		36.50
Salaries of agents—Phillips, Stoddard, Randle, Davidson and Pegram		3,052.81
	$	4,537.55

GAINS.

Interest	$	836.51
Carpenter Building		610.58
Contributions		1,617.53
Cynosure		559.73
Kansas real estate		3.79
		$3,628.14
Net loss, as per ledger, page 270	$	909.41
	$	4,537.55

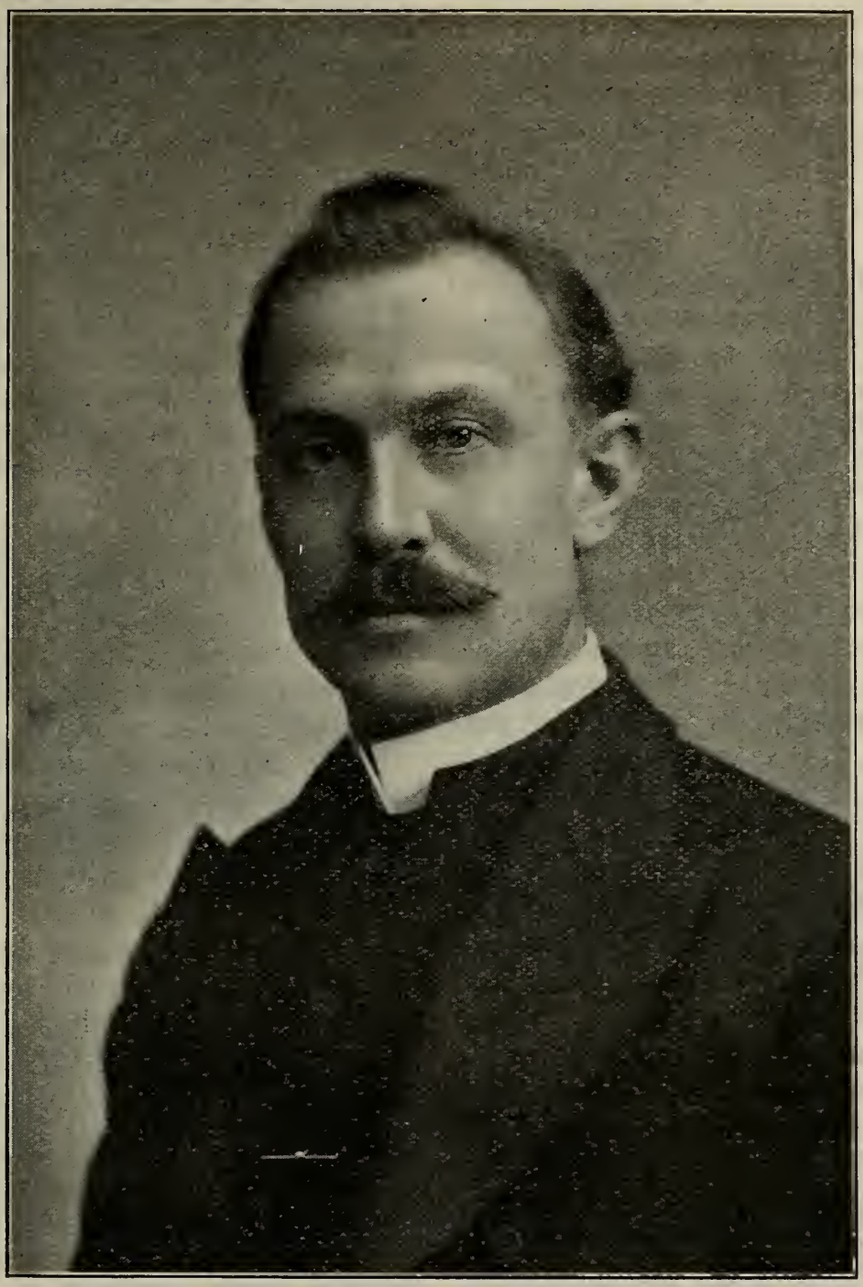
National Christian Association.

1908, May 1, N. C. A. capital account	$38,023.60
1909, April 30, net loss	909.41
	$37,114.19

Let every new sight of your wicked heart, and every new wave of trouble, drive your soul to hide in Him, the rock of your salvation. There is no true peace but in a present hold of the Lord our Righteousness.—McCheyne.

The peace of God is said to garrison the believer's heart and mind. He is surrounded with such blessed privileges that he is as safe as one in an impregnable castle.—Garnall.

Jealousy is simply another name for self-love.—Sel.



WILLIAM DALLMANN.

WHAT IS FREEMASONRY?

Rev. William Dallman of Milwaukee, Wis., president of the English Lutheran Synod, spoke as follows:

Mr. Chairman and Friends: Many years ago a company of Lutheran ministers were invited by the National Christian Association to listen to a lecture by Mr. Edward Ronayne, and I, a school boy, was there to hear and see. Not being one of McCaulley's typical school boys, I did not know very much what it was all about, but I do remember the great impression created by Mr. Ronayne upon those Lutheran ministers.

Twenty-one years ago I was asked to start the first English Lutheran City Mission within the bounds of a large Sunday school conference. I was asked to take charge of that mission.

I had, when I began there, seven young men. We worshiped on the third floor, over a livery stable. Now aside from any high motives as a missionary, but simply as a business proposition, it will appeal to you when I tell you that I wanted members and I wanted them badly. A very fine young man and his wife and little girl wanted to join my church. I said to the man, "You cannot." "Why not?" "Why, because you are a Free Mason; it is not in accord with the Bible." "Are you a Free Mason?" he

asked. "No." "Then you know nothing about it."

I admitted the soft impeachment that I did not know much about it. I had heard so from my teachers and professors; it was the rule of my church and that is all I did know about it. I admitted it, but I said, I will know more about it. "No, you cannot," he said. "Well, I will try." I wrote a letter and addressed it and was just about to send it to the CHRISTIAN CYNOSURE, 221 West Madison street, Chicago, Ill., for information, but just before I dropped it into the mail box I said, "No, those people may be prejudiced; I know they are fighting the Masonic institution and other secret societies, and while they might not just be willing to state the false, they may possibly suppress the true. (There is a way of getting a certain impression by putting on your lights and your shades.) No, thought I, I will not send the letter. I will go for my information to a Masonic source.

From a Masonic friend I found that Albert G. Mackey, M. D., Past General Grand High Priest, etc., etc., was considered a standard authority on Masonry. As they put it, anything that Mackey says goes. I went to the Enoch Pratt library and got Mackey's Lexicon of and Mackey's Encyclopedia of Freemasonry and to these two large books I devoted myself for days and nights. I went through these two books conscientiously for the purpose of breaking down that barrier raised by my church against Masons and other secret societies.

I told you that I wanted members and wanted them badly, and I thought perhaps the old fathers had been too strict in enforcing such rules. Here was a fine young man seeking to join my church, and I could not see for the life of me why I could not take him into my church, and others like him. You well know when a man will leave a large and fashionable church and will say he is willing to go with seven young men onto the third floor, over a livery stable, that there must be some interest and some sincerity about him. So I thought; so I felt; and it hurt me very much personally that I could not take into my church this young man—a friend of mine. I felt this also—they told me so. "If you will take in these people you will become popular, you will become prosperous. If you do not, you will have an uphill fight all the days of your life." I realized that. I realized the truth of that fully, and so I went through these Masonic books to see if I could not find a loophole to break through the barrier raised by our church. And with that intention in view, I looked through these books carefully and now I want to give you the result of my studies, and what I found, simply as a matter of principle. I am not saying a word against an individual Mason. Not prejudice, but *principle* shall be the guiding star.

Albert G. Mackey, M. D., has been Past General Grand High Priest and Secretary-General of the Supreme Council 33d for the southern jurisdiction of the U. S. I shall quote from his Lexicon, fourteenth edition, published by Moss & Co., Philadelphia, and from his Encyclopedia, on which he worked ten years, the result of more than thirty years' study and research, published also by Moss & Co., 432 Chestnut street, Philadelphia, 1879. I shall go according to Mackey, and quote no others, so as to make matters simple. Mackey is a recognized standard authority among Freemasons.

What Is the Age of Freemasonry?

"Anderson traces Masonry only to Adam in the garden of Eden."

Preston: "From the commencement of the world we may trace the foundation of Masonry."

Oliver proclaims: "That our science existed before the creation of the globe, and was diffused amidst the numerous systems with which the grand empyreum of universal space is furnished."

"Now, all this is to write romance, not history. . . . The reader . . . either abandons in disgust a study which has been treated with so much folly, or he is led to adopt theories, which . . . are absurd." Encyclopedia, p. 297. On page 296 Mackey admits that what we mean by Freemasonry had its beginning "in the beginning of the eighteenth century."

Brockhaus' Lexicon says: "Speculative Freemasonry began in the Apple Tree Tavern, Convent Garden, London, in 1717. Its founders were Anderson

and Desaguliers; its first Grand Master, Anton Sayer. Anderson prepared the constitution and submitted it Dec. 27, 1721; in 1723 it was printed."

Is Freemasonry Despotic?

"We find that the Master's authority in the lodge is despotic as the sun in the firmament. . . . This spirit of obedience runs through the whole system, and constitutes one of the greatest safeguards of our institution. The Mason is obedient to the Master; the Master and the lodge to the Grand Lodge; and this, in its turn, to the old landmarks and ancient regulations of the order" p. 333 Lexicon.

"Freemasonry more resembles a military than a political organization. The order must at once be obeyed; its character and its consequences may be matters of subsequent inquiry.

"The Masonic rule of obedience is like the nautical imperative: 'Obey orders, even if you break owners.'" Encyclopedia, p. 541.

But Christ says, Matt. 23:8, 10, Neither be ye called masters; for one is your Master, even Christ, and all ye are brethren.

No Christian has a right to put himself under such absolute authority and thus surrender his freedom and thus become a "Grand Master's" *grand slave.*

Does Freemasonry Require an Oath?

Dr. Harris says: "What the ignorant call 'the oath,' is simply an obligation, covenant, and promise." Encyclopedia, p. 539.

On page 541 is the "Tiler's Oath."

"I, A. B., do hereby and hereon solemnly and sincerely swear," etc.

In spite of its denial, then, Masonry has an oath.

To what does the applicant swear? *He does not know.* An oath is a most solemn thing, and it is utterly wrong to swear an oath in such uncertain matters, in which a man does not know what he is about to swear to.

Again, the oath is altogether needless, in vain. But God's commandment says: "Thou shalt not take the name of the Lord thy God in vain." Of such needless oaths Christ says, "Swear not at all." Matt. 5:34.

Is Freemasonry a Religion?

"Masonry is a 'religious institution,' its ceremonies are 'part of a really religious worship.'" Encyclopedia, p. 60.

"Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution—that it is indebted solely to the religious element which it contains for its origin and for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good." Encyclopedia, p. 640.

"Inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution?" Encyclopedia, p. 641.

"Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer as a proper tribute of gratitude to the beneficent Author of Life!" Encyclopedia, p. 594.

Is Freemasonry the Christian Religion?

"Freemasonry is not Christianity, nor a substitute for it. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth.

"The religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom.

"It is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian." Encyclopedia, p. 641.

"Hutchison and Oliver have, I am constrained to believe, fallen into a great error in calling the Master Mason's degree a Christian institution. . . . If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe." Encyclopedia, p. 162.

Freemasonry being a religion, and not being the Christian religion, is a false religion, therefore no Christian can join it, and every Christian must leave it.

On page 595 two prayers are given, one for opening and the other for closing the lodge; both are *Christless,* of course. The Jew, the Mohammedan, the Brahman, the Buddhist do not believe in Christ, do not pray to Him, and hence the Mason may not pray to Christ, so as not to offend the enemies of Christ. Christ is purposely excluded, not confessed and hence denied. "Whosoever denieth the Son, the same hath not the Father." 1 John 2:23.

What Is the Religion of Freemasonry?

"Its religion is that general one of nature." Encyclopedia, p. 641.

The religion of nature! So the Word of God is ignored; the Savior and the salvation He won for us by His suffering, death and resurrection is ignored or rejected.

Does Freemasonry Accept the Bible as God's Word?

"In 1856 the Grand Lodge of Ohio declared 'that a distinct avowal of a belief in the divine authority of the Holy Scriptures should be required of every one who is admitted to the privileges of Masonry, and that a denial of the same is an offense against the Institution, calling for exemplary discipline.' It is hardly necessary to say that the enunciation of this principle met with the almost universal condemnation of the Grand Lodges and Masonic jurists of this country. The general sense of the Fraternity has rejected all religious tests except a belief in God." Encyclopedia, p. 97.

To acknowledge the Bible as God's Word was almost universally condemned by Freemasonry. But Christ says: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." John 5:39.

How Does Freemasonry Use the Bible?

"The Bible is used among Masons as the symbol of the will of God, however it may be expressed. And, therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic lodge. Thus, in a Lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea—that of the symbolism of the Divine Will revealed to man." Encyclopedia, p. 114.

Among Freemasons the Bible is not regarded as God's Will, but only as a *symbol* of God's Will. But according to the Bible, the Bible is God's Word, given "by inspiration of God." 2 Tim. 3:16. "Holy men of God spoke as they were moved by the Holy Ghost." 2 Peter 1:19-21.

Among Freemasons the Bible is put upon the same level with the Koran of the Mohammedans, and the Vedas of the Brahmans.

What Is the Creed of Freemasonry?

"This creed consists of two articles: First, a belief in God, the Creator of all things, who is therefore recognized as the Grand Architect of the Universe; and secondly, a belief in the eternal life, to which this present life is but a preparatory and probationary state. . . .

"In ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was; yet it is now thought to be more expedient only to oblige them to that religion in which all men agree, leaving their particular opinion to themselves.

"This is now considered universally as the recognized law on the subject." Encyclopedia, p. 192.

Here we see again that Freemasonry does not worship the true God, Father, Son and Holy Ghost; we see again that Christ and His blessed work of salvation is wholly ignored; we see that the religion of the Bible is treated as a "particular opinion," which one may have or not have just as he pleases; we see Christianity is put on the same level with Judaism, Mohammedanism, Buddhism, Brahmanism, etc.

Are the Ten Commandments Binding on the Mason?

"The ten commandments are not obligatory upon a Mason as a Mason, because the Institution is tolerant and cosmopolite, and cannot require its members to give their adhesion to any religious dogmas or precepts, excepting those which express a belief in the existence of God, and the immortality of the soul. No partial law prescribed for a particular religion can be properly selected for the government of an Institution whose great characteristic is its universality." Encyclopedia, p. 205.

Freemasonry regards the Ten Commandments as a "partial law prescribed for a particular religion." Freemasonry is more "tolerant" than God's Ten Commandments. This is wrong. God wants the Ten Commandments to be binding upon all men.

What Is the Object of Freemasonry?

"It is neither charity nor almsgiving, nor the cultivation of the social sentiment; for both of these are merely incidental to its organization; but it is the search after truth and that truth is the unity of God and the immorality of the soul." Encyclopedia, p. 217.

"The real object of Freemasonry, in a phil-

osophical and religious sense, is the search for truth, . . . that which is properly expressed to a knowledge of God." Encyclopedia, p. 834.

If "truth" is the object of Masonry it is on a wild goose chase, for there is no "truth"—religious truth, saving truth—but in the Bible. To find the truth, Christ bids us search the Scriptures, not join the Freemasons.

Does Masonry Teach Salvation by Works?

"The definitions of Freemasonry, says Oliver, in his *Historical Landmarks of Freemasonry*, have been numerous; but they all unite in declaring it to be a system of morality, by the practice of which its members may advance their spiritual interest, and mount by the theological ladder from the Lodge on earth to the Lodge in heaven." Encyclopedia, p. 210.

"It inculcates the practice of virtue, but it supplies no scheme of redemption for sin. It points its disciples to the path of righteousness, but it does not claim to be 'the way, the truth and the life.'" Encyclopedia, p. 641.

"It is the object of the speculative Mason, by a uniform tenor of virtuous conduct, to receive, when his allotted course of life has passed, the inappreciable reward, from his Celestial Master, of 'Well done, thou good and faithful servant.'" p. 450, 451, Lexicon.

Freemasonry teaches salvation by works; the Bible says: We conclude that a man is justified *by faith, without the deeds of the law.* Rom. 3:28.

By *grace* are ye saved, through *faith;* and that not of yourselves; it is the *gift* of God; *not of works,* lest any man should boast. Eph. 2:8.

Freemasonry does not claim to be "the way, the truth, and the life."

But Christ does; He says: "I am the way, the truth and the life; no man cometh to the Father, but by Me." John 14:6.

Conclusion.

Now, what is Freemasonry, according to its own description in the standard works of Mackey?

Freemasonry is laughable in its claim to antiquity, put forth by many of its writers;

Freemasonry is a despotic organization, demanding the blind obedience of its members;

Freemasonry is a religious organization, teaching the "universal religion," treating Christianity as a "sect" and placing it on the same level with Judaism, Mohammedanism, Brahmanism and heathenism;

Freemasonry teaches the belief in the "Great Architect of the Universe," and ignores the Holy Trinity, Father, Son and Holy Ghost;

Freemasonry ignores the Bible as God's Word and places it on the same level with the Koran of the Turks and the Vedas of the Hindoo;

Freemasonry excludes Christ from its prayers and thus practices idolatry;

Freemasonry denies the gospel plan of salvation by faith in Christ and teaches salvation by man's good works without the work of Jesus Christ for us.

Such is Freemasonry, judged from its own publications. Such being the case, what does the voice of God say of it?

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. 2 Cor. 6:14—18.

REPORT OF AUDITORS.

To the National Christian Association:

The undersigned, Auditors of the National Christian Association, have examined the books of your Treasurer, W. I. Phillips, up to April 30, 1909, inclusive, and find that they are correctly kept, and that there are vouchers for all expenditures. We also find that securities are on hand, as stated in the annual report of the Treasurer.

We have also examined the report of Wm. H. Fischer, Trustee of Annuity Fund, and find the same to be correct and in accordance with the books of the Treasurer.

J. P. Shaw,
H. F. Kletzing,
Auditors.

No preacher can live by criticism alone.

CHAIRMAN INTRODUCES NEXT SPEAKER.

Rev. S. H. Swartz—Now I know you will be happy and delighted to listen to our friend and brother, true and tried, President Blanchard of Wheaton College. I have heard him a good many times, but he always delights me and warms my heart and sends me away from the platform ashamed that I should stand on the same platform with him. He is the one man that makes me feel my insignificance, my brother and yours, President Blanchard.

President C. A. Blanchard—I do not know that I will allow Brother Swartz to introduce me any more if he talks that way. It is rather hard when he says he is ashamed to appear on the same platform with me.

A FEW COMMENTS.

Just a moment, brothers and sisters, if I may call your attention to one or two things in this most remarkable and admirable address to which we have listened.

Notice in the first place that all the advantages which Dr. Reed says are possible to the fraternities are also possible to open fraternal association.

Since the world was made, I judge there has been no question in regard to those advantages. As long ago as Solomon's time the world knew that two were better than one, and that a threefold cord was not quickly broken. It stands to reason that one hundred men, or a dozen men, co-operating can accomplish more good things if they have a correct motive than the same numbers of persons working independently could. We must admit that association is a fundamental law of human society in order to the accomplishing of large things. Dr. Reed has instanced the fraternities as a place where men may bring about good results. There is no question about that at all.

In the second place observe that all the evils he mentions as resulting from these fraternities are natural results of secrecy, while the good results named do not involve secrecy as a necessary element at all. The good involves association, companionship, fellowship, but there is nothing in secrecy to bring them about; on the other hand, secrecy is the natural parent of the evils of which he has been speaking.

The young man mentioned who came up from his home and spent a year in the university without membership in the fraternity, got along well; when he reached his second year and came into the fraternity he began to deteriorate mentally and morally. There is no policeman in the world who does not know that the time when men commit crimes and when vice prevails is the time of darkness. The evils that the police in this city are constantly endeavoring to keep under are directly the evils of the night. Secrecy is the natural parent of evil. Now that is not saying that every person who is in a secret society is a bad person, nor is it saying that every secret society has a bad purpose, as its professed object, nor even as its real design, but it is calling attention to the ordinary experience of human nature. You know every one of you that Dr. Crosby of New York University was right when he said years ago, "Out of the darkness dark deeds grow."

One of our speakers said this afternoon that he thought perhaps it was a mistake to pivot our movement so largely on the fact of secrecy. He preferred we should swing over to the authority and personal work of the Lord Jesus Christ. I quite agree with him as to the latter matter, that the relation of the secret society movement to the person and work of Jesus Christ is the fundamental thing, but I call your attention to this fact: Secret societies *naturally* occupy a position of hostility to Jesus Christ, and since this is true, it is not by accident nor by error that our work is very largely pivoted on the matter of secrecy. The Lord Jesus Christ did all things openly and told His disciples to do the same. He said the word you hear even in private conversation from Me, preach from the house-tops. He explained that men love darkness rather than light because their deeds are evil. He said that men who did things that were right loved the light, and came

to it. The moment you plan a movement of a secret sort you are planning it without Jesus and as certain as seeds grow to produce their likeness, just so surely an organization thus organized will work out evil everywhere, as Dr. Reed says it does, in the universities.

Pardon me if I take a single moment more on this great address. I wish to speak of the proposed "reform of the fraternity?" You are none of you ignorant of the fact that there is a movement on foot in our country starting from the men who make and sell liquor for the reformation of liquor selling. There is a feeling among liquor men that the liquor traffic has been a law breaker and that it must cease to be thus criminal if it is to live. For this reason liquor men all over the country are protesting against *law breaking saloons;* not because they are particularly interested in human society, the history of this business does not allow us to lay this flattering unction to our souls. We would like to believe it if we could, but we cannot believe it if we would. We know that it is not true.

The brewers that we have here in this city have stayed here and sent their noxious fumes up into the sky for years. Men who drank their beer and whisky have been knocked down, taken to the police courts, sent to State's prison for murder, or hanged in the city jail here for years and years. When did the desire to improve the liquor business take hold of the brewers and distillers? It took hold of them when the sales of their product began to be cut off and the profits of their business began to be diminished. There is no question here for a man who has considered the question; he cannot believe, and he dare not say that these men are actuated by the desire to do away with the evils of their traffic. It is their bank balance that is in trouble. They wish to elevate the liquor business, not so men can be bettered, but so the liquor business may survive the long smoldering, but at last outbreaking indigation of an outraged nation. And just as the effort to elevate the liquor business is not arising from the desire on the part of the liquor dealers to compassionate men, who commit crimes, and women who suffer sometimes in silence and sometimes with shrieks of agony—these liquor men are not seeking to help these people, they are seeking to help themselves—just so the movement to elevate the fraternities in our schools has not originated, so far as I am able to determine, from the desire on the part of anyone to make men better, but from the desire on the part of the fraternities to stave off the day of judgment, which they feel in their hearts is coming. It does not require a wise man who notes the action of State Legislatures, of city boards of education and of Circuit and Supreme Courts to see the hand writing on the wall. The father of fraternities is quick to discern facts which are now before our people and he wishes to save the fraternity, not to benefit the man. I am not speaking of men like Dr. Reed, but I am speaking of *fraternity men,* who are seeking to *improve fraternities.* Why do they wish to improve them? Not for the sake of the men, but for the sake of themselves. I must feel this is true, for if they really wished to make their lodges better they would have been about it long ago. Not for the sake of improving men, but for the sake of saving the fraternities in the schools, this we must believe to be the object of the movement.

Now a second word on this subject. I believe the movement for reformation of the liquor trade is doomed to failure; that thing was a law breaker in the very beginning, demoralizing to the souls of men and the bodies of men, and the ruin of their homes. They were talking once about improving the beauty of a certain dog by cutting off his tail, and the question arose as to where to cut the tail. Some one suggested that a good place to begin was just behind his ears. That is the necessity as regards the liquor business, and as to the secret society, such things are never reformed, they are killed. Mad dogs are not improved, they are shot. Slavery was not reformed, it died.

The men and women who are here tonight ought to build their plans on these truths: secrecy is an evil element in human association; those who are true come to the light, that their deeds may

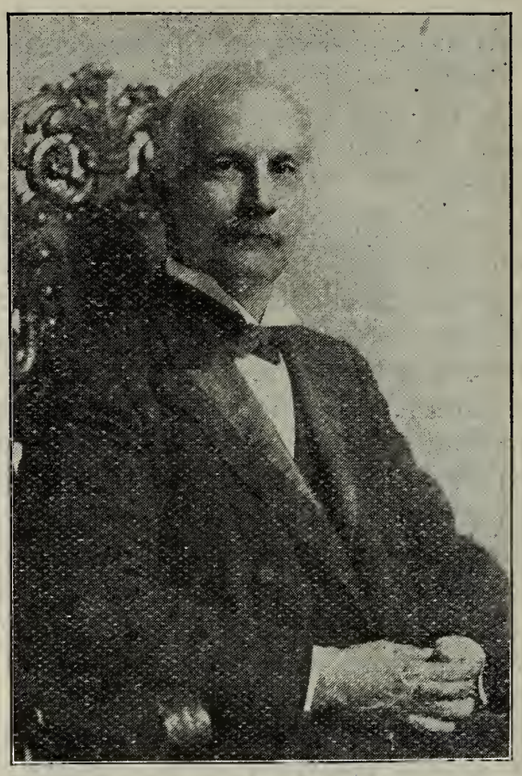
be made manifest, and that they are wrought in God. Evil always seeks secrecy; secrecy is the inevitable mark of evil and all secret school associations, secondary or collegiate, throughout the length and breadth of our country, ought to be at once and forever abolished. It seems to me we ought to plant ourselves on this ground now, and as far as we can, win our fellows to this conviction, that honest men do not need secret associations; that dishonest men are not entitled to them for their protection and help, and that therefore the associations of our schools and colleges ought to be free and open to the world. I believe this is the conclusion to which the thoughtful people of our nation, and of every other nation, are to come.

I feel like closing this portion of the remarks I make at this time by congratulating you and myself on the privilege of listening to Dr. Reed. While I do not believe all he seems to believe, and while I do not share his faith that secret fraternities can be radically changed, I do believe that every movement in that direction will be a helpful thing and will be a part of the great movement which will in the end bring the triumph of truth in regard to the secret order question.

Now, Mr. Chairman, I do not propose to keep these patient people here a great while to-night. While I feel like congratulating you on the privilege of hearing Dr. Reed I feel like criticising our committee for not giving you a chance to hear Dr. George, but he has had to go to Pittsburg and you are at my mercy for a few moments.

ALL LODGES PROFESS GOOD ENDS.

I call your attention in the first place to this fact, that there never has been a secret society since the world began of which any record is found, that has not professed good objects as its end and purpose. We here in the North thought the Ku Klux Clan was a terrible kind of an organization. It was. It marked its course by the burning cabins of poor, inoffensive negroes and law abiding white men. Wherever it went men were found dangling from the limbs of trees, were taken out of their beds and beaten with heavy clubs until their blood and mangled flesh were together falling down on the ground, and yet the Ku Klux Clan when stating its object and purpose said "the purpose of this association is to perpetuate liberty and to establish firmly the government which Washington founded." That was the professed object of that secret order.



C. A. Blanchard.

It is said that when Napoleon and his brothers went through Spain and destroyed the secret houses, religious houses though they were, they found the places where little children had been thrown, their flesh consumed with quick lime, their bones to waste away more slowly. It is said that men who had been seasoned in blood on hundreds of battle fields sat in these so-called religious houses and wept like children, yet these institutions put the walls about them, put the gates up, had an understanding that nobody came within these walls who was not to be trusted to keep secret what he saw and this was the result. They professed religious objects and purposes. They said we want this place so that religious people can be by themselves and have a good, quiet time and grow spiritually, and if these same men had been in some place where they would

have been subject to inspection, they would probably have been decent men. They had a secret order and it worked out all nameless iniquities.

Some of you have heard me repeatedly mention the Ancient Order of Hibernians. It exists in this city to-day. Their professed object is simply fraternity and benevolence. They say, we are a company of men gathered together for the purpose of assisting and helping one another. An angel from heaven would not be ashamed to have the purpose the Ancient Order of Hibernians professes. At the same time there was a day in the history of our country, not so very long ago, when it became necessary, as these men believed, to kill a few men, and these lodges called themselves the Molly Maguires, and they terrorized the whole State of Pennsylvania, and it came to be so that a man who was known to be related to a mining corporation could not go about in the State of Pennsylvania without fear of his life until twenty-two men, connected with that organization, had been hung by the neck until they were dead. After the State of Pennsylvania had spent tens of thousands of dollars in finding these men and securing sentences on the part of judges and juries, and had executed the sentences by the sheriffs, that saw that they could not carry their work any farther, and gave it up.

Then, too, take the Clan na Gael, it hasn't a bad name, at least the name was not bad until it was stained with blood in this particular city. And what did the Clan na Gael do? It sent its emissaries to the office of a physician to call him in haste to relieve the sufferings of a man in a part of the city, not very far away from where we are now gathered. They said there is a man there suffering, and that man who was ready to give himself for the relief of suffering, leaped into the buggy which was bringing him to his death. The organization which did that work did not profess to be a murderous body. The men were never sworn to go and entrap physicians on the plea of the great need, and lead them away to desolate homes for the purpose of murdering them. The professed object was as holy as the object professed by this church in which we meet, and if those men were to-night in the blessed light of publicity there is no reason to suppose that the men might not live up to the profession which they made.

I might say on this ground, what I do not hesitate to say, that if angels from heaven should organize a secret organization they would be corrupted by it; they will not do it; those bright beings hate darkness and love light. They would not form a secret association, and no man is good enough to belong to a secret society, and no man can be so sure of his manhood that he ought not to fear personal corruption, if he becomes a member of an organization of this kind.

Allow me to say a word, if I may, in regard to the duty of men and women of our day. I heard George Bain arise and speak of the fact that most evils prevail, not because the majority of persons wish them to remain, but because they fear that they could not accomplish anything against them. They say we cannot accomplish this work. If we could, we would, but it is impossible and therefore we will not undertake it. As a man said to me forty years ago when I was moving in this work for the first time, "Man, you are simply running your head against a stone wall, the thing never can be done."

In this house to-day, Brother Phillips, our Secretary, showed me a letter received from a Masonic publication here in Chicago, in which the writer called our attention to the fact that there were three times as many Free Masons in the State of Illinois reported at the present time as there were forty years ago when this organization began. He says, "How do you like this result of your organization?" That was the substance of the inquiry.

I suppose there is no intelligent person who does not sometimes feel the force of an argument of this kind. I do not believe there is a preacher in the city of Chicago who does not sometimes look at his congregation and then in imagination stand on the steps of his church and see the swirling hosts who go

by and ask himself, how do you like the results of your efforts?

When I was a boy we had exactly this same argument used to show to us the futility of all efforts to do away with that tremendous crime, American slavery, and up to the very time when the death blow of slavery was struck this argument was used. I think it was in 1857 that the Dred Scott decision was given—a decision given by a Chief Justice of the United States, which declared that a black man had "no rights" which a man who was white was bound to respect. In 1857, I think this same Chief Justice, who gave that decision, went to Missouri to administer on the estate of his brother, and there sold the children of his own brother, his brother's life blood, on the same block with horses and cattle, household goods and farming implements. In 1859 John Brown was hung. It was in 1858 that Abraham Lincoln said it would take two hundred years to work out the problem of American slavery. He said when Douglas, taunted him with desiring to turn loose a horde of black savages to burn and destroy: We do not propose immediate emancipation, it will take two hundred years to wind up slavery. Wendell Phillips, and certainly no man is here tonight to charge him with infidelity to the slave, said it would take one hundred years. Harriet Beecher Stowe said she did not expect to see the end of slavery; she did not expect her child to see the end of slavery, but she hoped her grandchiid might possibly live to see the end of slavery; and yet in five years after Lincoln had said it would take two hundred years he wrote the doom of that cursed institution with his own right hand. In less than ten years after Harriet Beecher Stowe and Wendell Phillips were saying that it would take one hundred years to destroy American slavery it had gone, and to-day children have to learn from books, not from the sight of their eyes, that there was ever such an institution tolerated under the fair skies of this beautiful land, which God has given us for our home.

How was this brought about? By just such meetings as this. Lincoln was a member of the State Legislature in Springfield, and he was to make a speech against slavery. There were three people there, one his friend, who was to be chairman, and one old man. Lincoln said: "I knew I was to be here, because I was to speak, and I knew you were to be here, because you were to introduce me; but how are we to account for this other fellow?" At that time when he with others were telling of the awful nature of this system, and humble men were printing papers, little papers, that found it hard to live, papers that were despised by the great papers of the day that knew how "to crook the pliant hinges of the knee, where thrift might follow fawning"—humble men despised by the great ones of earth, because they did not have the wisdom to set the sail just right to catch the popular breeze, and yet these humble men in public life, these humble men starting papers, these were the men that wrought out the popular sentiment which sent hundreds of thousands of men across the land singing, "John Brown's body lies mouldering in the ground, but his soul goes marching on."

I stood at the corner of Michigan and Jackson boulevards last Monday and saw those thousands of men, gray haired, uniformed in blue, as they used to be, and the khaki clothed boys behind them, marching down that magnificent boulevard, and I said, is it not a marvel that these men enlisted in the Army of the Republic, enlisted not knowing what they were called to work out and yet under God these men were the men to execute judgment against that crime against men and Almighty God.

I want to say to you, men and women, to-morrow morning we will be gathered, not very many; to-morrow afternoon there will be more of us, not very many; and to-morrow night we shall have the privilege of listening to a man, a preacher in a great church, and yet we shall never be, while this convention is in progress, a great company of persons, a few hundreds at the most, and at the same time God Himself that looks down from heaven and that loves light and hates darkness, and that loves to see fair skinned, fair eyed young men and that hates to see these men with their skins purpled

and mottled by the liquor traffic and their eyes dimmed, that same God who loves these people, these children that are drifting up and down our streets—that same God who is in favor of righteousness, is to be with us to-morrow, as He is here to-night, and so also is His Spirit who is leading those that do His bidding.

Sometimes I wish I knew how many there were in the Heavenly hosts. After the Holy Spirit says a million, He says thousands of thousands. I do not know how many thousands of thousands are, but among those men who were like ourselves, who are redeemed by the precious blood of Christ from the guilt of sin, kept by the power of the Holy Ghost day by day, we also shall have a place. It will be a great company of men of all nations and kindreds and peoples and tongues. There are thousands, yes, tens of thousands of wives that will wait to-night for footsteps that they will not hear, and children who will say, "Mamma, when will papa come?" who will not see their papas come, and those hearts also are with us in this great struggle against evil, and just as sure as God continues to sit upon His throne, just as sure as righteousness is to prevail, secret societies are to go, where slavery has gone, where the liquor shop is going, where every evil is to go when the Lord Jesus Christ comes.

Gladstone closed one of his great speeches with a remark like this: "Gentlemen, the House will divide and we shall be defeated. We are going into lobby a defeated party, but time is on our side and when the thing goes on, and all is said and done that has to be done and said, the principles for which the minority stands to-night, are the principles which are to prevail." So it shall be with us here to-night; we will help on the great victory. We will be partners in the struggle for eternal righteousness. We shall at last see the struggle end in triumph of the truth. Time is on our side.

Mr. Swartz—I want the privilege of congratulating you upon hearing my Brother Blanchard. I think you found out what I meant when I said I was ashamed to be on the same platform with him, unless I could get my little whistle in first. God bless you, Brother Blanchard, and grant that your life may long be spared to sound the call to God's people, to bring them to the front and to the fight. This is a fight. It is on. Some of us have been in it a little while, some of us have been in it longer. Some of us have come in close touch with the grand old saints that represented the foundation of this association and started it on its mission, and we learned to love them as we sat at their feet and were taught of them. I could not help but think of them to-night when my brother was talking. It seemed to me I could catch a glimpse of the dear old face of Jonathan Blanchard, his father, as he looked over the battlements down upon this company. I could not help but somehow see the reflected image of that dear man, Brother Stoddard, whom we laid away to sleep in Wheaton a few months ago in the bright sunshine of a winter day, and another and another and another that has gone before. I am glad that they have found those of us whom they started out on the work loyal and faithful and true in holding up the colors of our cause. We stand shoulder to shoulder and foot to foot no matter what comes of oppression, misunderstanding, or what comes of disappointment as to worldly wealth and prospects, here we stand on the ground on which they stood years ago. We can do no other.

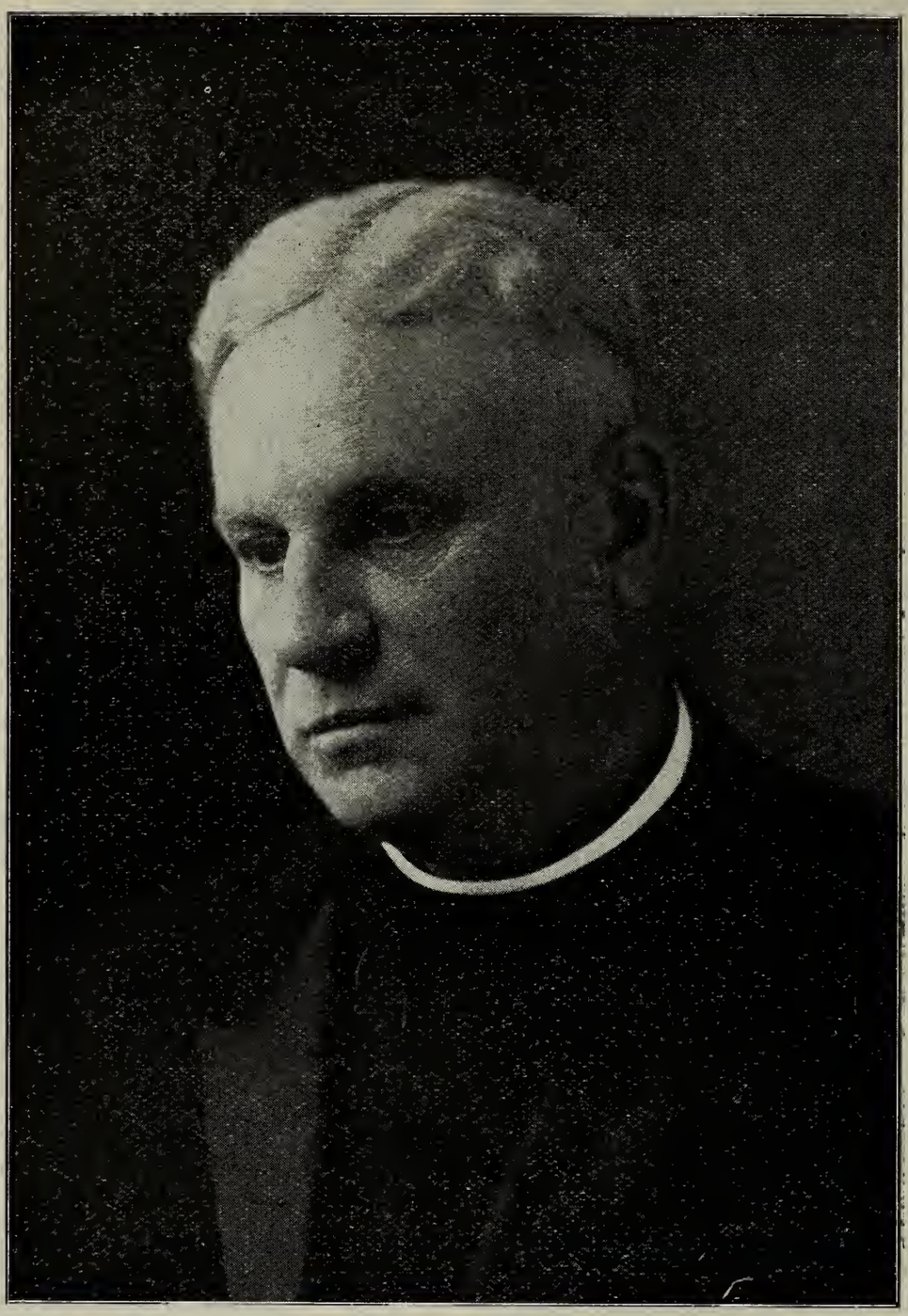
God loves to be importuned by souls that are sincere.

Beware of any one who neither fears God nor regards man.

It is not always easy to right a wrong; but it is always noble to try.

Application is the water on the wheel that sets the machinery a-going.

No one should be satisfied with a glimpse of Christ; every child of God should pray, "I beseech the, show me thy glory."



SAMUEL H. SWARTZ.
President N. C. A.

PERSONAL WORD.

One does not succeed a man like President Charles A. Blanchard. The most one can hope to do is to follow him more or less closely, and to make up for lack of genius by emulation of his spirit and consecration. He came to just eminence in his work chiefly by reason of the serious temper in which he took his responsibility. He sought in his own way and in the exercise of his peculiar gifts, to furnish for those who looked to his leadership a right understanding of the issues and the Christian way of dealing with them. In loyalty to that ideal, with which he is in perfect sympathy, your newly elected President will continue the policy of his predecessor. If he may not bring the brilliant versatility, or the impressive intensity of President C. A. Blanchard, he can at least vie with him in single-hearted devotion to the work of establishing the supremacy of the Kingdom of God upon earth. It would be the merest affectation to withhold an expression of his sense of the honor con-

ferred upon him by an election to this position, in accepting which, he feels himself pledged to the utmost endeavor, that the confidence of those who were responsible for the choice shall not be disappointed. Brethren, don't forget to make mention of me in your prayers; that God may use me for His glory in the saving of men from the empire of organized secrecy.

Your President,
Samuel H. Swartz.

Seneca, Illinois.

Editorial.

The Rev. J. T. Logan, editor of the Free Methodist, is greatly bereaved by the death of his wife, Mrs. Sylva B. Logan, at the home of her mother in Allentown, Pa., May 29th. Brother Logan has our tenderest sympathy, as we know he will also have that of our readers.

DEATH OF MRS. HILLS.

Mrs. L. G. B. Hills died at her home on West Lorain street Monday, May 17th, aged ninety-one years.

Mrs. Hills came to Oberlin in the early days, graduating in 1846. Her maiden name was Laura Branch, and her birthplace and early home in Vermont.

Her husband dying after a brief married life, she returned to Oberlin and made her home with her sister's family, Rev. and Mrs. George Clark, where she has resided all these years.

LODGE SYMPATHY FOR CRIMINAL.

Cornelius Shea has often been called on for speeches at meetings of the Teamsters' Union, where he has responded with acceptable volubility. Formerly president of the International Brotherhood of Teamsters, he has of late been secretary of a district council of the same secret order. For many years he has been a conspicuous strike leader, having come into prominence several years ago when he led a teamsters' strike in Chicago. Wherever he has been prominent in a labor disturbance, violence has been a feature of it.

When the recent strike of teamsters began along the water front of New York, Shea came and without delay took command. He was warned that no Chicago methods of intimidation would be tolerated; but soon after his arrival egg-shells loaded with vitriol were thrown at non-union drivers, just as they had been in Chicago. Inspector McCafferty forthwith summoned Brother Shea to headquarters, and said to him: "We know your record here. We know you were indicted twice for assault in Chicago. We know that vitriol throwing has followed your taking charge of strikes; but that sort of thing won't do in this town, and if we get you it will mean your finish."

This lodge man was born in South Boston, Mass., and as a boy he spent almost a year in the Concord reformatory. For several years he has had a wife and children in Boston, with whom he did not live. Five years ago he met Alice Walsh in Buffalo, when conducting a strike there. She is said to be a striking brunette, now 24 years old; she must have been about 19 when their acquaintance began. She came with him to New York, and it is said that he found some way to put off marrying her, when she repeatedly plead with him. She continued to live with him after he returned from Boston, where he went two years ago. At that time he was sentenced to six months in the house of correction upon complaint of his wife for adbandonment and non-support. The case, which he appealed, was dropped; he came back to New York, and Alice Walsh is supposed to have known nothing about it when she resumed living with him.

Not long ago, Shea's wife proposed in a letter to overlook the past, bring the children, and begin life over with him. Shea is said to have told Alice about his wife, and to have received her promise to go away. Probably she did leave him for a little while. It was, however, a close place for a man who seems to have had a wife who had never known about the other woman, and a woman with whom he had lived several years, who had just heard of his wife—while, still

further, one was coming and the other would not go away. One night the crisis came which the woman living in the apartment below is reported to have described as follows:

"The quarrel which ended in the stabbing began last night about 9:15. There was a long quarrel, and then I heard screams. The woman suddenly reached the door and ran into the hall. She was covered with blood and crying: 'Murder!' Shea came behind her, and before anyone could interfere, he caught her by the hair and dragged her back into the room. Then I sent the little boy for the police." At headquarters, Shea said that he deserted his wife for Alice Walsh five years ago. For some time he had been trying to get rid of Alice! she persisted in living with him, and he stabbed her in a fit of anger.

At the hospital it was thought she might live in spite of 20 knife wounds. The lodge is said to have rallied to the support of Brother Shea; an early suggestion was made, without being immediately acted upon, to raise a fund for his defense. This ought to impress us all with the importance and value of belonging to some secret confederacy.

GUESTS OF ALETHEIA GROTTO.

For the first time, and at its twentieth annual convention, the Supreme Council of the Mystic Order of Veiled Prophets of the Enchanted Realm was entertained, in June, so well that no excuse was left for finding fault. Yet the rain from the sky paid little respect to their parade, while in spite of the weather they marched in a kind of crimson Mother Hubbard rig, wearing Turkish caps and smoking cigars on the way. The cold rain was not wholly to their disadvantage, since it kept the fool-killer within doors.

Began as "Deviltry Committee."

"The Fairchild Deviltry Committee" was organized within the membership of a Masonic lodge in Hamilton. N. Y., twenty years ago, by the Mr. Fairchild for whom it was named. It still remains necessary to be first a Blue Lodge Mason in order to gain entrance to this Enchanted Realm of the Deviltry Committee. Just as one may go from the Commandery into the Mystic Shrine and become a roystering Shriner, so he may go from the Blue Lodge into the Enchanted Realm and become a hilarious Veiled Prophet. Neither the Shrine nor the Realm is Masonic, but every person found in either has first been a Mason.

Seventeen members, whose object appears to have been fun and frolic, held the first meeting of the Deviltry Committee in 1889; eight thousand and more have since joined. When the order had spread in New York and taken root in other States, the founder called the organization together in a meeting which created a Grand Lodge called the Supreme Council. Like the first one, this meeting was held in Hamilton. A board of Grand officers was now elected, and the constitution and statutes of the Supreme Council were adopted. An obligation was also adopted, and the rule that the turban of a Veiled Prophet should conform in color to that selected by the lodge to which he belonged; at the same time grottoes were interdicted from selecting purple, that royal color being reserved to the Supreme Council of the order, which has a monarch—who is, moreover, a Grand Monarch. What more could human ambition crave or wait for, than to be the G. M. S. C. M. O. V. P. E. R.?

The Grand Monarch chosen at the sixteenth annual meeting, held at Buffalo in 1903, was out of sight in secrecy. At this time he was already Past Grand Steward of the Grand Lodge of New York, F. & A. M.; Grand Representative of the Grand Chapter, R. A. M., of Missouri; Past Grand Representative of the Grand Commanderies, K. T., of both Nebraska and New Jersey; Past Master of Central Lodge, No. 361, of Brooklyn, and York Lodge, No. 197, F. A. M. of New York; Past High Priest of Amity Chapter, R. A. M., of New York; Past President Fraternal Union of Anointed High Priests; Past T. I. M. Union Council, R. and S. M., New York; Past Eminent Commander Palestine Commandery, No. 18, K. T., New York, and a Scottish Rite Mason; besides being a member of Mecca Temple, A. A. O. N. M. S., and Past Monarch of Azim Grotto.

At the time when the Supreme Coun-

cil was formed, a charter was granted to Druid Lodge or Grotto, of Hamilton, but its name was changed to Mokanna. Like the Mystic Shrine, the Enchanted Realm has the Mohammedan tinge, and these are some of the names of Grottoes: Lalla Rookh Grotto, Azim Grotto, Zuleika, Kedar Khan, Zemzem, Al-Sirat and El-Zobeda. The Worcester Grotto, which entertained the twentieth convention in June, has a Greek name meaning Truth. Worcester Magazine, published by the Board of Trade, made its June edition a Masonic number, and in its sketch of the local lodge it said that "the name Aletheia was adopted in honor of the Greek goddess of Truth." It is the thirteenth grotto, and in 1904 ventured to be organized April 13. Perhaps it trusts that cancellation will nullify the power of the number.

WILSON MASONRY AGAIN.

Mr. Writer's trial at Fitchburg, Mass., under the new State law enacted to help Free Masonry, or Massachusetts grand lodgery, was in one sense a trial of Dr. Darius Wilson's type of Masonry. In Worcester, Dr. Wilson had an assistant who helped him initiate about two hundred men rather more than a year ago. This assistant has now made what purports to be a confession, which appears, in effect, an effort to prove Dr. Wilson an even more ridiculous humbug than ordinary Masonic manipulators. This may be possible. Thomas E. Holt, Dr. Wilson's late assistant, says that the California earthquake destroyed his home, and that he then came East, where he saw on Washington street, Boston, one Sunday, a number of men in front of a building, to whom he gave the Masonic sign upon noticing their emblem. They insisted on his attending the meeting, and the Worshipful Master, with whom he had a long talk, insisted on his joining the lodge. All he had to do was to pay the dues. He says that Wilson, finding him to know something about Masonry, took him into his confidence and made a business proposal which was attractive to a man who had been

Through An Earthquake.

Holt came to Worcester, where he soon gathered a large number of men to whom various degrees were given for ten, fifteen and thirty-five dollars. To the first few only, he gave real Masonry. He was supposed to work the Scottish Rite, but Wilson framed first, second and third degrees, whereas real Scottish Rite Masonry lies wholly beyond the first three degrees of the Blue Lodge.

Holt says the Worcester followers of Wilson are now as far as ever from being real Masons. "Dr. Wilson gave them a lot of dope on paper—not the real Masonic signs." "They think it funny when no one recognizes their signal when they make the sign of distress; but the real Masons think they are

Trying to Flag a Train

when they give their sign. One would think that his Worcester initiates were much given to desperate calls for rescue; really, such a remark suggests suspicion of the genuineness of the confession itself.

Holt claims to have been a Mason in India in the year 1894. He charges that Wilson was expelled from the New York Grand Lodge, whereupon he set himself to "get even" by giving other rites. Although a lodge made Holt a life member, it will not now recognize him; and while he knows their password and all their secrets, they will not admit him to a lodge meeting. Having a password, he declares, convicts them of not being real Masons, because State Masons have none. In view of the report of the Writer trial, and other printed matter, this seems a *non-sequitur*.

Judging from the report of his recent confession, Holt is a

Past Master of Slang.

For instance, he says of Wilson: "He is a smooth article, and gets away with a lot of coin." He avers that some of the Wilson initiates are "wise to the fact that they got stung"; most of them, however, "think they have got the real thing, but they have got another think coming." This reminds me of Buffon's familiar saying: "The style is of the man"—a saying often misquoted without the preposition, but probably applicable in either form to the jingling white-apron man.

HONORS PAID FOR.

Overlook is the name of a fine hotel that was built by an electric road as a resort a little outside the city of Worcester, Mass. Not wholly profitable, it has now been sold for a Masonic home, and when the purchase was undertaken a solicitor of funds approached a prominent Worcester Mason with the question, "How much are you going to give for the new Masonic home?"

"I am not going to give a dollar."

"What! Not going to give anything? Why, you have been taken into all the degrees, have been appointed to all the chairs, and have been granted all the honors of the order—and that is a great honor. You cannot refuse to give some return."

"I want you to understand," was the emphatic reply, "that every honor I have received in Masonry, I have paid for."

The truth of his position cannot be questioned: Masonry is a thing of price; it costs money; it sets upon its favors a cash value. There is a stipulated price for initiation, and a price for every advanced degree. Expenses for regalia, banquets and excursions must be paid, running expenses must be met, and dues are to be kept up under penalty of suspension. It costs money to become a Mason, continues to cost money to remain an active Mason, while each new rite or degree beyond the Blue Lodge is one more sluice into which to pour money.

If cash payments were the whole, they might yet be made, even though the investment yielded meagre returns. But granting the Masonic claim to be valid, that "as Masons we must surrender private judgment," more than money is paid. The sacrifice made by every third degree Mason, is beyond estimate in monetary terms; yet a price even heavier is extorted by the Royal Arch degree, and such a price as no honorable and no independent man should be willing to pledge. A man who promises to aid a stranger even though it be in doing wrong, sells his character. One who pledges himself absolutely to keep any secret of any stranger, however evil it may be, however hostile in effect to the interests of his own best friend, sells true fraternity—sells human fellowship. Abdicating human freedom he sells himself into moral slavery. No cash price could be so large. A Mason does indeed pay for all his Masonic honors; he pays money and more. Masonic honor costs the price of dishonor.

COLLEGE FRATERNITY RUSHING.

Brown University in Providence, R. I., which was first called Rhode Island College, and from 1764 to 1770 was at Warren, held this year its 141st commencement. Among its presidents have been men like Francis Wayland, Barnas Sears and Ezekiel Robinson. For a number of recent years Dr. W. H. P. Faunce, a former pastor of the Fifth Avenue Baptist Church in New York, has been its president.

In his annual report given in June, he improved the opportunity to speak of the rushing system now in vogue in the fraternities. He said: "Boys are pledged for life-long associations before they have been in college forty-eight hours. I beg all the Alumni to aid the university authorities in stopping the demoralizing and dangerous scramble for new men which marks the opening of the college year."

Although this fault is carried to an extreme in the college, some degree of it seems inseparable from all secret societies, including these fraternities. Blind, sudden and rushing methods appear to belong inseparably with all sorts of initiations. Not seldom does it seem to be fitly described by his other phrase, "Demoralizing and dangerous." It is a salient feature, striking early the notice of initiates, many of whom having vowed in haste repent at leisure.

In all other secret orders as well as in these, members are "pledged to life-long associations," and the rush feature does not fade out with the lapse of forty-eight preliminary hours, nor with the lapse of any period of time. Concealment purposely precludes part of what should precede even lighter undertakings than forming permanent associations and taking irrevocable vows. Few Masons know even the surface of Masonry, be-

fore they are hopelessly plunged within the very depths of its irrevocable obligations. The real fact of rushing, is one of the most obvious in the case. However slow in deciding to take it, they find all the suddenness left for them in the actual plunge.

In his text book of Moral Science, President Wayland of Brown treated the subect of making promises, in a way that virtually condemned the ordinary practice of all secret orders, though he did not mention them. If his suggestion to suspend over night the making of a serious promise were followed, not students of his university alone, but thousands outside would be kept from things "demoralizing and dangerous," into which they are actually rushed, at last, however long they have hesitated with hesitation due to nothing else more than to the forced impossibility of real deliberation.

SO THERE!

"And the men who oppose woman suffrage say that woman hasn't the mind to comprehend politics," remarked a politician who had "listened to reasons and explanations until every hair on his silk hat stood on end." The Companions of the Forest were trying to hold an election; Sister McCarthy bossing one, while Sister Mahoney steered another clique, and each party was the real one. A report of the convention began by saying: "Each faction claiming to be the only original legal convention, the double-header meeting of the Grand Circle of Massachusetts, Companions of the Forest, goes merrily on."

One faction claimed to be occupying the place where the meeting was called; the other claimed sole legality because it held the charter, the seal and the books. One also claimed the majority of delegates. No doubt each party was correct in declaring that the other was doing all the talking. At one hotel a reporter whom a delegate was guiding to the lady who headed the party there, tried to talk with her a little about the newspaper talk the opponents were making; upon which she responded: "All lies; all of it is lies. We are holding the only legal convention." The leader herself was milder. Smilingly, she said: "The strong can afford to be generous." Her manner and smile would have driven the other side to frenzy.

The deeper root of the trouble appeared to be found in the fact that this is Supreme Circle year—whatever that may be. "This year, the woman who can go to the convention of the Supreme Circle and remark: 'I carry in my reticule the 100 Massachusetts delegates. What have you got?' is in a position to make demands." Mrs. McCarthy had, besides the charter, seal, and books, 11 of the 15 Grand officers; Mrs. Mahoney's meeting was attended by only two Grand ladies. Not only this, but at Mrs. McCarthy's meeting there were three Supreme officers.

The janitor of Odd Fellows' Hall refused to rent the room the second morning until it should be decided where responsibility for damage lay. In the meeting held there before secession or division took place, blows of the gavel had broken a marble slab an inch thick. A dance was attempted in the evening, but it does not appear to have been very well attended—possibly because the Companions of the Forest were not yet out of the woods.

AMERICAN MASONS IN ENGLAND.

In London, England, June 3d, Lord Ampthill, provincial grand master, consecrated (sic) the American Lodge of Free Masons, for citizens of this country in London, in the presence of sixty grand officers. Deputy Grand Master Van Duser, of Pennsylvania, was there, and the membership includes twenty-five Americans. Lord Ampthill received a telegram from the President of the United States, who said: "I congratulate you, your brethren, and the American lodge, on the day of its consecration, and felicitate the lodge on its peculiar creation as additional evidence of British good feeling toward the United States, and as an additional bond between the English and American Masons and nations.

Is it really so important as all that?

A responsive message was cabled to the President. It will be recollected that Grand Lodge Masonry began in London,

in the same month of the year, one hundred and ninety-two years before this American lodge arrived there. All Americans were colonists then, many of them being Englishmen. Plymouth Colony was less than a hundred years old, and its king was George First, who had been less than three years on the English throne. Baltimore was not yet founded, and William Penn, the founder of Pennsylvania, was still living, though he died the next year, and, likely enough—like the Plymouth founders—never heard of Grand Lodge Masonry. It was the very year in which Stanhope displaced Townsend as Prime Minister of England. How little he dreamed of such a cablegram to such a cabal from an American President.

PROFANATION.

One feature of the secret system is so shocking that even to mention it is painful. One of its various forms is typified where the Templars form a cross in marching,—thus literally trampling the cross in the public street. Many such things, questionable under any circumstances, appear glaringly profane when acted by ungodly men.

Another form is the use of names made honorable by noble characters, or associated in the Scriptures with sacred history. Some of these are personal names; others belong to objects like a city, a mountain, or a temple. Like common street profanity, this sort selects words for the very reasons that ought to keep them honored or sacred. Inadvertance does not excuse the profanation; it is elective and designed.

Women who banquet and dance with Freemasons use the name Eastern Star, which, however pagan it may be in esoteric significance, is adapted to give the unitiated an impression of relating to the star of Bethlehem. On the other hand, the dancing partners of Odd Fellows use the name of the mother of that Patriarch from whom God's chosen people derive their significance and sacred name.

The New Testament as well as the Old invests this title, given to the patriarch at Peniel, with high dignity; it holds a place in that profound argument addressed to the Romans. Rebekah was his mother. Can we forget that she was the wife of the son of the Father of the Faithful, who believed the angelic promise concerning him, with faith counted righteousness? To Rebekah herself came the word of Jehovah before her immortal son was born. The biography of this woman is inseparable from the essential course and range of Sacred history. The dying words of the father who blessed the patriarchs of Israel's tribes, mention his honored mother as wife of the child of promise, in whose seed the heirs of the father of all the faithful should be called.

"And he charged them and said unto them: 'I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite, for a possession of a burying place." There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah—the field and the cave that is therein, which was purchased from the children of Heth.'" Guarded walls protect her grave at Hebron, but lips unguarded trifle with her name—dragging it into silly lodges and ball-rooms.

An instance of this kind occurred not long ago at Northampton, Mass., the home of President Edwards. Not content with sharing the common abuse of the name Rebekah, certain women of Northampton also brought from across the Connecticut river flowing by, the namé of that woman who, more than almost any other, was the mother of higher education for the girls of America—not to say of the world. They have named their local frivolous club, the Mary Lyon Rebekah Lodge. But on the stone marking the grave in the grounds of Mt. Holyoke College, teachers and missionaries educated there have read this sentiment of their honored founder:

"I fear nothing save that I may not know and do my whole duty."

Think of such a name under the feet of a dancing lodge!

A Northampton lodge of Odd Fellows was invited by this set of women to an evening entertainment on the nineteenth

anniversary of their American society. A Methodist minister, who might have been rebuked by John Wesley, and who was pastor in the place where the saintly President Edwards once preached and lived, made the address of the evening. There followed a drill by ten young women, who also attended, in a tableau, a young woman called the Goddess of Liberty. Other things entered into the evening's entertainment; and after all these, and the minister's address, the Mary Lyon Rebekah Lodge ended of course with dancing.

Yet, beyond the river the stone at the grave still bore the same legend in the light of quiet stars.

IS MASSACHUSETTS MASONRY REGULAR?

The new lodge law and its testing in the Writer trial, may result in making the status of the so-called Massachusetts Grand Lodge better known. It would be amusing if that body should be hoisted by its own petard. Possession is nine points of the law, and there is no lack of influence, yet this Grand Lodge may be too well glazed for a fortress from which to throw stones. For historic details herewith subjoined, we disclaim responsbility. We merely report that Masonic enemies of the so-called Massachusetts Grand Lodge are understood to allege the following among various points of the regular and irregular Massachusetts Masonic history.

Until the year 1902 there had been in the state, and among various pretended bodies, only one genuine Grand Lodge since the death of Dr. Warren at Bunker Hill. That was an African lodge containing no white men. In 1769 the Grand Master of Scotland appointed Joseph Warren as his Deputy, to be Provincial Grand Master of St. Andrew's Provincial Grand Lodge. Jurisdiction extended from Boston one hundred miles. The authority of this provincial lodge over subordinate lodges expired when the deputy of the Grand Master of Scotland died in battle. No new appointment was made. The only Grand Lodge ever existing in the state with authority from the original Grand Lodge of London is that still maintained by colored Masons. Dr. Warren's authority, however, was regularly Masonic, though coming round by way of Scotland, and not, like that of Prince Hall, the first colored grand master, directly from England.

The end of the provincial Grand Lodge having come in 1775, Joseph Webb assumed that he could continue to act with the other officers of the lodge, doubtless because he had in Dr. Warren's lifetime been his deputy. Yet it is part of the Constitutions of the Grand Lodge of England that "The provincial Grand Lodge emanates from the authority of the provincial Grand Master," and that it "ceases to exist on the death, suspension, or removal of the provincial Grand Master." Without authority of even the subordinate lodges, these usurpers pretended to form an Independent Grand Lodge. In 1792 it joined with another which assumed to be a resuscitation of one that had passed out of existence, and the two formed what now continues to claim to be the "Grand Lodge of Massachusetts."

What is called throughout the Masonic world "The Massachusetts Departure," took place in 1882. In that year it admitted as Masonic, and under Grand Lodge regulations, such bodies as Royal Arch Chapters and Commanderies, with others. Regular Grand Lodge Masonry throughout all countries, on the contrary, has nothing to do with any but Blue Lodge subordinate lodges. In consequence of this departure from Ancient Craft Masonry, the Declaration of St. John's Grand Lodge says in part:

"By this preamble, the Grand Lodge of Massachusetts affiliated with certain bodies which it declared to be Masonic, and which never before the adoption of these Sections were recognized by any grand lodges as being Masonic." . . . "The Grand Lodge of Massachusetts, as a Grand Lodge of Free and Accepted Masons, has therefore ceased to exist."

This conclusion rests on the statement of eminent Masonic authority that "If a Grand Lodge has departed from the original plan of Masonry, it has ceased to be a Grand Lodge of the craft."

The same authority says that in such a case it "would become the duty of genuine Masons to establish against it, and in spite of it, a genuine Grand Lodge."

This was done when St. John's Grand Lodge was formed in Boston, November, 1902. It conforms to "regular Masonry" by recognizing as its subordinates only Blue Lodges. Yet it is probably obnoxious to the lodge that has made the Massachusetts Departure, and has secured the law that was enacted in order to give it a monopoly of the trade in degrees, and protect its high rate by outlawing competition. Nevertheless, St. John's Lodge has appealed to "all the Grand Lodges throughout the world to cry out in opposition to the threatened subversion and destruction of true Masonry."

TWENTY-FIVE CENT LINKS.

The Daily Tribune of Beaver Falls, Pa., reports that a minister from Youngstown, O., who is a member of the East Ohio Methodist Conference, is introducing what it calls a "novel plan for furthering Christianity." Novel, it surely is, and one that neither of the Apostles appears to have thought of; the only one we could imagine devising the 25-cent-link plan is Judas.

The title by which the Ohio man is known is in part borrowed from Scripture, for he is called an evangelist; yet this name is perhaps used in something other than its Biblical sense when combined in the composition of his distinctive personal title. It is nothing new for a Methodist preacher to do the work of an evangelist in preaching the gospel, but this man is apparently more or other than an evangelist; he is the Evangelist of Universal Brotherhood. An evangelist does indeed promote brotherhood of a real kind, but his work is not strictly identical with that of the one called The Evangelist.

About two years ago he made a trip around the world; his present plan includes another journey around the globe. In the first, he secured many names and addresses; before starting again, he had more than four hundred names of persons whom we understand to be connected with his "world movement," and a thousand "links" had been taken. It is a fair question whether he will effectively promote Christianity in connection with the lodge system which excludes the name of Him who is the Head of Christianity. He seems to dream—or to wish others to dream of a fellowship between light and darkness, between evangelistic proclamation in the name of Christ sounded from the housetops, and whispers in the narrow cell of a dark and secret lodge; his chain is golden, the links are linked with coins, souvenirs can be obtained, and by and by he will have a book to sell. The newspaper report says:

Rev. Van Kirk, in speaking of the plan, said:

"All are most fraternally requested to become a part of this great world movement by taking one or more links, each of which is valued at 25 cents. The stamp and cards for each link cost about 10 cents, leaving 15 cents for carrying fraternal peace and good will to our fellow men around the world. An interesting and suggestive collection of cards could thus be secured and at the same time share in spreading the gospel of the Fatherhood of God and the Brotherhood of Man throughout the earth.

"It is our plan to give addresses wherever opportunity affords and afterward give to the world in book form an illustrated account of the tour with its observations, experiences and of the Golden Chain."

Rev. Van Kirk will speak in the Grace M. E. church in New Brighton on Sunday morning and on Monday evening he will address Robertson Lodge, I. O. O. F., of New Brighton.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

WANTED.

I will pay twenty-five cents for the *July* number of the Cynosure for the year 1903.

Rev. A. J. Millard.
1410 Gaines street, Little Rock, Ark.

Some men feed on doubts as a fungus feeds on muck.

News of Our Work.

RESOLUTIONS NEW ENGLAND BOARD

Relative to the Late Rev. J. P. Stoddard.

(These resolutions were received too late for the April number and the editor regrets their having been mislaid and so omitted until now.)

At the monthly meeting of the Board of the New England Christian Association, held at the headquarters of the Association, 560 Columbus avenue, Boston, March 1, 1909, the following resolutions were heartily and unanimously adopted, relative to the death of our beloved brother and leader, Rev. J. P. Stoddard, who passed to his eternal rest on January 29, 1909, in the 77th year of his age:

Resolved, That we deeply and sincerely lament the death of our beloved leader, and General Secretary, the Rev. J. P. Stoddard.

Resolved (2d), That we desire to express our gratitude to God for sparing him so long, as our efficient and honored leader; and also our appreciation of the help received by his Godly life. As a man and a Christian, he was always the same warm-hearted, genial, courteous Christian gentleman, and one whose life commended itself to the community at large.

Resolved (3d), That we record our testimony to his faithful devotion to the principles of truth and righteousness, relative to the whole Kingdom of Christ, in its aggressive work at home and abroad; Mr. Stoddard was the friend of every righteous cause.

Resolved (4th), That we express our high appreciation of his untiring effort by speech and pen to uphold and advocate the principles for which the association stands. We especially record our appreciation of the kindly, courteous manner of our beloved brother's approach to those who differed widely from his point of view. We realize in his death that the board has lost a true, and faithful friend, whose interests were always on his heart, and to whose support he was always ready to contribute with open hand. He was a man of genial nature, strong convictions and unswerving aim in effort to promote the interests of the Redeemer's Kingdom.

Resolved (5th), That we express our sincerest sympathy with all the members of the bereaved family in Boston, and elsewhere, especially to his beloved wife, genial companion and co-worker, for so many years, and we commend her to the loving sympathy of the ever present Savior, the only true and abiding friend.

Resolved (6th), That a copy of these resolutions be given to Mrs. Anna E. Stoddard and published in the Home Light and Christian Cynosure.

REV. A. K. MACLENNAN,
REV. SAMUEL MCNAUGHER,
Committee.

A Methodist Episcopal pastor in Ohio writes for suggestions and aid in his struggle against the lodge Baalism in his city. If the readers of the Cynosure cannot do anything more they can at least pray for such men. He writes, "The spiritual ebb is low, a new Odd Fellow lodge is formed here and my members are going in, and are opposing me in my teachings on the lodge. I am a young man in the ministry. I want to preach on the Church vs. the Lodge. Can you aid me?"

QUESTION.

Will our friends in different States inform themselves as to the law under which the lodges of their State have incorporated? We have seen several statements that the lodges are securing incorporation articles or laws in different States by which they are able to escape all taxation on their property. It is said that they take the ground that lodges are charitable institutions the same as churches. Let us hear what the exact facts are in your State.

GOOD WORDS.

From Rev. E. Zath, Maywood, Ill.

"I intend to continue taking the Cynosure, as long as I can spare the dollar, which I hope will be the case as long as I live."

SECRETARY STODDARD'S LETTER.

Lancaster, Pa., June 18th 1909.

Dear Cynosure:

I expected to write you from Ohio this month, but delays at Chicago, Ill., and Washington, D. C., so occupied my time as to make it expedient to work nearer home for the rest of this month. The Lord willing, I will report from Ohio next month.

Attendance at our Annual Meeting is always an inspiration. This year was not an exception. The coming together of any company of earnest Christians, interested in a common cause, could scarcely fail to arouse enthusiasm. Truly God has given our Association a mission, and sustained our work all through the year!

While helping our General Secretary in the preparation for this meeting, I found opportunity to attend a conference of Free Methodist brethren; a pastoral gathering of Swedish Mission brethren; a Synodical meeting of the Reformed Presbyterian church, and also looked in on a District Synod of our Missouri Lutheran friends. These all gathered in Chicago. I spoke when there was opportunity and received subscriptions to the Cynosure, and invitations to lecture at a future date. I failed to discover any intention on the part of any of these bodies to recede from the strong position they have taken in opposition to the Lodge.

A lecture given in the Free Methodist church, Aurora, Ill., was not largely attended. Questions and discussions indicated interest, however. I found a brother of many years' acquaintance in charge of this church. May the Lord bless D. W. Hart and help him in his difficult work.

At Roseland, a District now in the limits of Chicago, I found an opportunity to lecture in the Third Christian Reformed church, of which Rev. Wm. Stuart is pastor. This church is an outgrowth of the two Holland churches of the same faith close at hand. A good foundation has been laid, and there is every reason to expect a large, strong church in the years to come. There will be no compromise with the lodge, if the present policy prevails. Pastor and people were most cordial. The collection was $6.35.

In company with our General Secretary, I visited the F. M. church at Glen Ellyn, Ill., May 30th and spoke to some "who received the truth gladly." There were five ministers in the congregation. At a brotherhood meeting, and later at a prayer meeting, it was my privilege to meet many of the leaders of the College Church, at Wheaton. This church is much favored in having for pastor Dr. Wm. Evans of the Moody Bible Institute. Dr. Evans has never been known to apologize for the church's opposition to the lodge.

On the evening of June 1st I spoke to a large congregation in the Christian Reformed church at Munster, Ind. I was the guest of Rev. Wm. Borgman. The faithful domine had made prepartion for my coming. He interpreted in the Holland language to the few who could not fully understand the English. A neighboring Domine also helped. The collection was $15.76. I need not write of the helpful Annual Meeting addresses as they will doubtless appear in the Cynosure.

On my return to Washington, D. C., I found the church of the Brethren packed to the doors, many visitors being present who had been at their Annual Meeting at Harrisburg, Va. This was an opportunity to meet many from a distance who are interested in N. C. A. work. I have spent some time in work in Baltimore, Md., York and Columbia, Pa. I find friends encouraged and ready to help on the work. Rev. J. Geo. Bornman, Lutheran pastor at Columbia, entertained your Secretary and helped much in pushing the work. Since coming to Washington I hear of some who have left lodges, as a result of our recent convention and other meetings.

More meetings are called for. Let us praise God and move on to victory.

W. B. Stoddard.

God's angels open locks as easily as His sunbeams open rosebuds.—H. W. Warren.

Rev. F. J. Davidson sent in a list of eight subscribers to the Cynosure, and reports having delivered one lecture and five sermons against Secret Societies. He attended the Convention at Harrisburg, Ill., last month.

MRS. LIZZIE WOOD'S LETTER.

Pine Bluff, Ark., May 31, 1909.

I promised in my last letter to tell you about the Church Board meeting. We had a great meeting. God got glory out of that meeting. One of the leading ministers of this State Board is anti-secret; he preached on Saturday before the Board, from the text, "I am the way." He said, I cannot see how the preachers who belong to secret orders have time to mix with sinners and godless men and still have time to preach the Gospel! He said the preachers in the early church did not have time to even attend to the poor widows, but looked out men among themselves to take care of that part of the church work. Acts 6:1-9. This work of taking care of the poor was done by the church and not by the lodge. The men that were set apart to do this work were full of the Holy Ghost, not full of whisky!

He said, what time have you brother preachers got to join with the world, with saloonist and all kinds of men to take care of the poor? "Ah, brother, that is *your* way." Jesus says, "I am the way, the truth and the life, no man cometh to the Father but by Me." In that great day coming, my brother, you will have to stand before God and give an account for your stewardship here. You are hand in hand with the world. The people all over the house said Amen. Rev. P. Knowles is a preacher of high standing. He is a leader in the church work of this State.

The Board meeting was held with the First Baptist Church of Dermott, Ark., Rev. I. G. Bailey, pastor. Rev. Mr. Bailey don't allow "Annual Sermons" in his church, nor the use of the burial ceremonies of the secret orders, either. After the close of the service as we were coming out of the church, I stopped at the door and spoke to the President of the State Baptist Sunday School, and asked him how he liked Rev. P. A. Knowles' sermon against secret societies? I knew when I asked him how he felt, because he is a Mason. He said the sermon was all right. I said, Are you still in the lodge? "Who said I belonged to the lodge?" I said, You told me you were an Eastern Star member at Fordyce, Ark., summer before last at the Women's State Board meeting. He said, "Yes, I am in them yet for policy, but I don't go to their meetings, I am just after the policy." I said that is why you ought to come out of the thing, if it is too bad for a preacher to visit it is too bad for a preacher to belong to. They use your name to get others into it. He is a good man. He smiled and walked on out and I sent up a prayer to my Father for him that He might let him have sight, for he is blind on that thing. Ah! Brother Phillips, my prayer is going up for the preachers. Jesus gives them the keys to the kingdom, but not to keep up the lodges that lead men to death and hell.

A great preacher in this State died not long ago that used to be a leader of the Masonic lodge; he said, when he was sick, "I don't want a man that belongs to a secret order to preach my funeral." That is enough to show anyone that he had found the order was a wicked thing. A deacon of one of the churches at Dermott, Ark., joined an order not long ago, and they had an installation service not many days after they "made the deacon over." After the officers were installed they began to dance. This deacon of the church had to collect the money from the dancers. As he was walking among them to collect the money from each dancing gentleman the crowd laughed and said, "pay the deacon for your dance." "Give the deacon your money, boys." Brother Phillips, that is bad on the man that handles the Lord's Supper, don't you think so? There is a woman that lives the third door from me who is an old widow, about sixty-five years old; she joined the female part of the K. of P. lodge and stayed in the lodge three years. She got behind in her dues about three months. When she got the money

she went to the lodge to pay up and they would not let her reinstate. They said she was too old. So you see they robbed that poor old widow and would not let her come in, but kept her money. My heart aches when I think of these conditions. I am praying for the poor preachers that are in the lodge trap. God bless the N. C. A.

Yours for the work, Lizzie Woods.

A DEBATE WITH AN ODD FELLOW.

Lundy, Mo., June 2, 1909.

The Christian Cynosure. Greeting:

I have just got home from Mountain View, Mo., where I was engaged in a meeting. I was invited there by Bro. M. L. Londrum. He got the Christian Church building for me to preach in; so I began to "preach *the Word*" (II. Tim. 4:2) and *reprove* and *rebuke*. Their preacher, T. J. Head, heard me twice, but could not stand *"sound doctrine"* and while I was showing the people they must "hear Christ" (Luke 9:35), Rev. T. J. Head could not stand it and cried out, "Do you belong to the Masons or Odd Fellows?" I said, "Why, do you call in question what I say?" That made him worse and he said, "I belong to four orders, Masons, Odd Fellows, Knights of Pythias and Red Men." I then began to tell the people how the orders take the people into them blindfolded, and that they sometimes kill the poor blind fellow; that the Masons killed an M. E. preacher, J. W. Johnston, at Huntington, W. Va., Jan. 10, 1870, while taking the 7th degree, and many others have lost their lives while engaged in that kind of foolishness.

Brother Head began to feel worse and others began to twist about in their seats. He again cried out and wished to be let alone (Luke 8:28). I asked him to come to the house where I was stopping, and have a talk with me, and to let me show him whether the orders were in harmony with the Bible. After I dismissed he came up to me and asked me to give him the Odd Fellow's password. Here it is, said I, "Fides."

He then called the house to order and said he would meet me there in a public debate and he affirmed "that the principles of Odd Fellowship as taught in Odd Fellow lodges are morally and scripturally right." I said all right. The time was set for Saturday, May 29th, and we met at 10 a. m. The fight between *"light"* and *"darkness"* began. It lasted four hours. It was wonderful to watch him try to defend a Christless lodge. He said, "Christ and His Apostles belonged to a secret order." I showed it to be lie No. 1 (John 18:20). He said, "Odd Fellowship was as old as God." Lie No. 2. The first lodge was organized at Manchester, England, 1812. See Chambers' Encyclopedia on Odd Fellowship. He said, "It would live on through eternity." I did not deny that, but I thought it would be in that place mentioned in Rev. 14:9-11, where Odd Fellows go and others like them that teach with the fingers (Prov. 6:12-16), for that is one of the things that the Lord hates.

Well, it was a great victory for the Truth. One old man that had been an Odd Fellow for a long time said in the presence of Brother Head, "No man could be an Odd Fellow and a Christian." Several of the order men I think will give up the lodge. I had Bro. J. E. Armstrong, of Elk Creek, Mo., moderate for me. He has belonged to five secret orders, but he left them all when he saw how bad they were. So may the good work go on until all come out of the Christless lodges and go to work in the name of Christ. (Col. 3:17.)

I am having a hard fight in the "Ozarks" just now, but the Lord is blessing my labor.

I am your brother in the one church and against the orders of men.

J. L. Davis, Evangelist.

A man to be conscious of divine leading must make spiritual things his chief business.—Dr. McBryde.

Memory is a bank into which we must first make some deposits ere we can draw out in time of need.—J. S. Shoemaker.

When true faith grips one end of prayer, God will grip the other.

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—ON—

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Rev. Sherlock Bristol now lives in Los Angeles, Cal. The Editor of the Cynosure began the perusal of "The Pioneer Preacher" as a duty, which soon changed into keenest pleasure. The price is $1, postpaid. And anyone dissatisfied after reading will have the dollar refunded upon the return of the book. The late President Fairchild, of Oberlin, from whom we quote above, picked up this book for a half hour's scanning, but did not lay it down until he had read it through. Address

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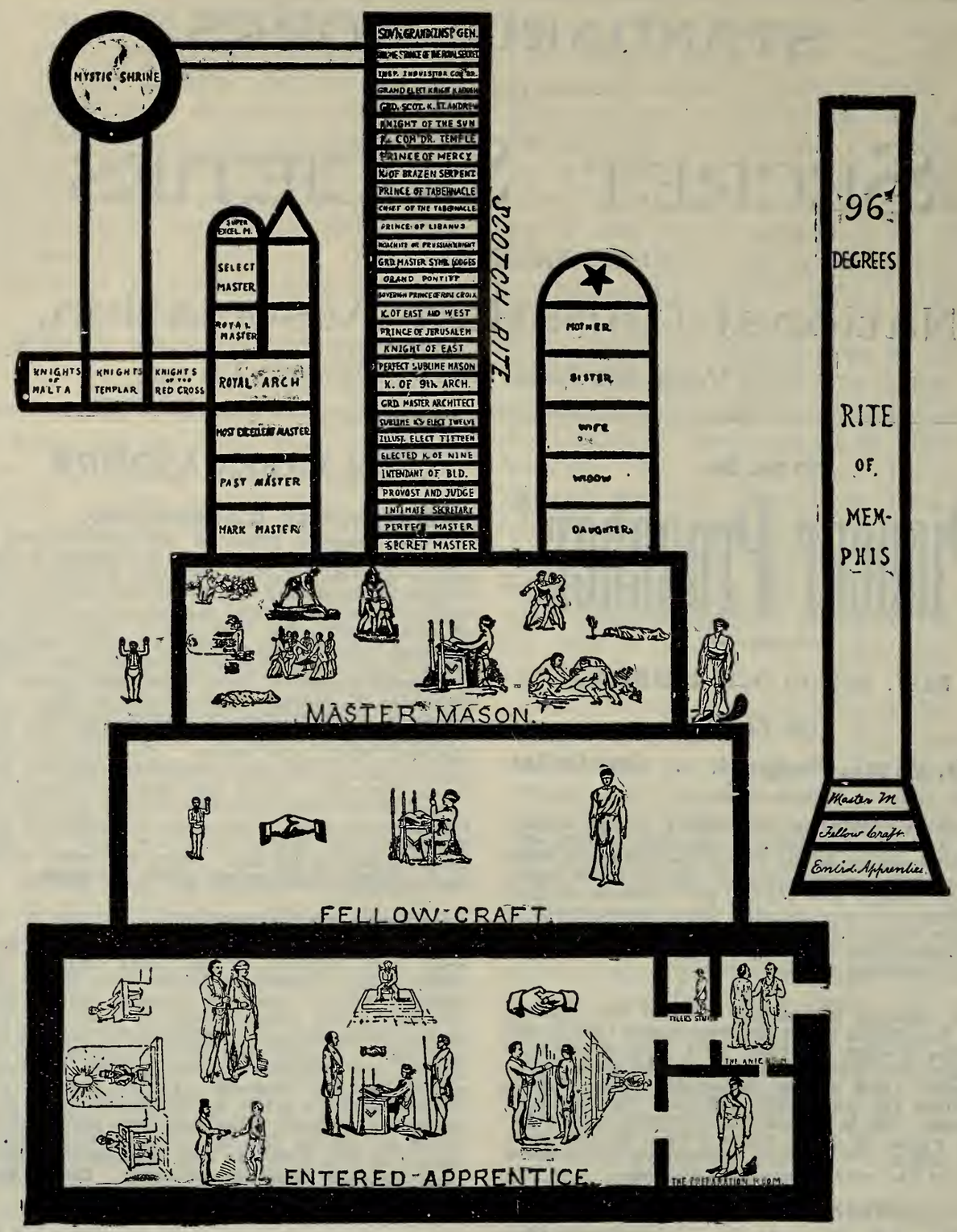

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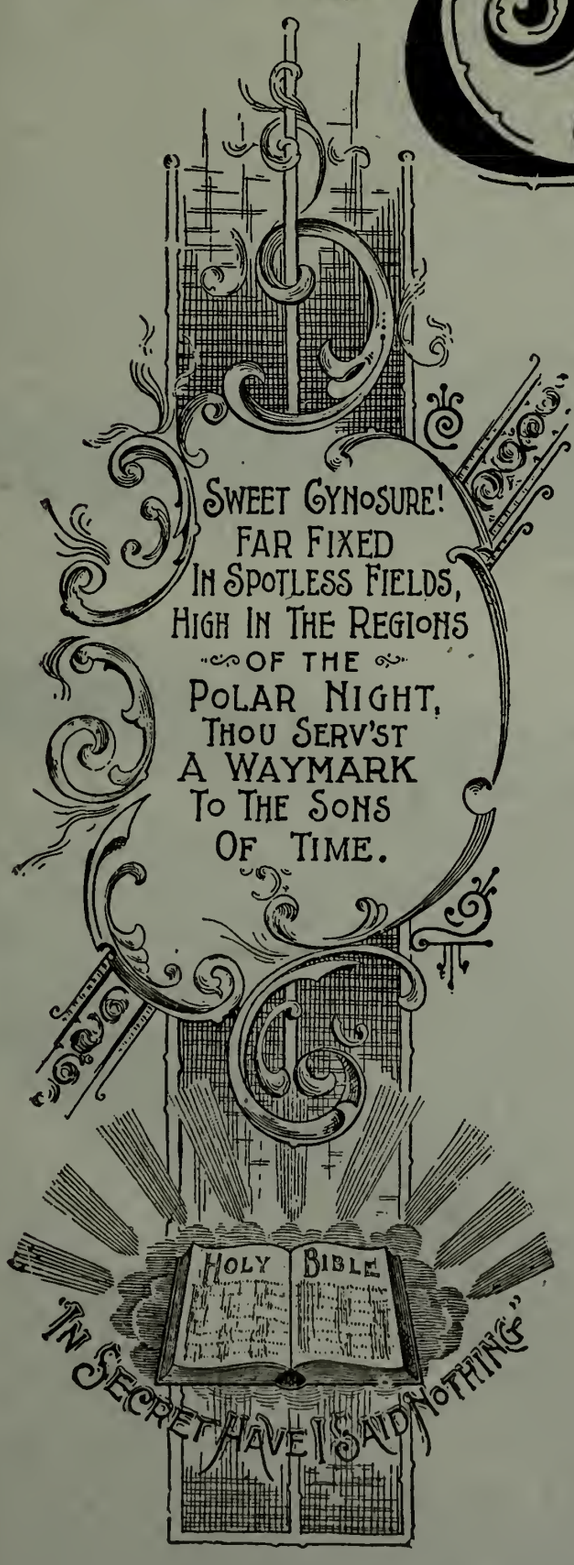

A Prayer

By the Rev. A. Hynd-Lindsay

O Lord, I thank Thee for life, and for the privilege of living it, for faith to strengthen it, hope to brighten it, love to sweeten it, and truth to enlighten it. May the duty of each day be performed faithfully, responsibility met bravely, opportunity embraced heartily; and while I must not wish for sorrow, yet when it comes, help me, O Lord, to find thy sweet portion in it, and in its darkness may I ever look for the glints of Thy welcome sunshine. To everything which in Thy wisdom Thou dost send to my life, may I be able to say with sincerity, "Thy will be done." Give me the grace to be courageous in danger, patient in suffering, pure in thought, kind in deed, and true in friendship. * * * And when my weary soul weighs anchor, and the last load of life's freight has been placed aboard, cut softly and tenderly, O Lord, this earthly cable that binds me to the shore of time, and assure me a safe voyage across the "bar" and I shall count all the pains and penalties of this mortal life a privilege to bear, when knowing at last I shall hear the "Well done" from my heavenly Pilot. Amen.

—*The New York Observer.*

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WILLIAM IRVING PHILLIPS

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII. CHICAGO, AUGUST 1909. NUMBER 4

VICTORY.

NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT.

1.

"Not by might, not by power;"
The conqueror's sword shall smite
In vain, his kingdom pass away:
His splendor as a flower
Which blooms but for a day
Shall surely pass away
Before the conquering Right.

2.

"Not by power,"
Strong customs, base as strong
With all the power which centuries of sway
Have given, not long
Shall still have rule, the day
Shall come when God, the lord of light
Shall stretch his hand to smite
And they shall pass away.

3.

"Not by power,"
Kings, emperors have striven
To overthrow the right
And all hell's hosts have fought
Since man to earth was known.
Defeated hour by hour,
Their mighty armies riven
Before the sword of light,
Their powers shall come to naught.
Unshaken, still, God sits upon His throne
And rules the world alone.

4.

But by My Spirit, saith the Lord, Most High,
Before the breath, the word of My command
The mightiest powers of sin shall surely fail.
They shall in nowise stand
Before the living right, which shall prevail
While highest heaven resounds with victory.

Thomas E. Kennedy.

I love the world the more, because I know it is God's world; even as a dry leaf given by a lover is dearer than all pearls from whoso loves us not.—Theodore Parker.

—President Taft seems to carry out the McKinley-Roosevelt policies so far as subserviency to secret orders is concerned. *The Bee Hive* says: "President Taft has given expression to his appreciation of the work of the fraternal association, in a letter to the secretary of the National Fraternal Congress, in these words:

"I realize the power which these fraternal associations exercise for the good of their members, their protection in sickness, and the protection at their death of those depending upon them. I sincerely hope that the efforts of all may be exerted in perfecting and perpetuating a system by which the two commendable purposes of all such societies may be fully achieved."

THE DENVER RESOLUTION.

The Springfield Republican of July 14 said:

"The national education association at its recent meeting in Denver adopted a resolution demanding the abolition of fraternities and sororities in all public schools, upon the ground that their departure is essential to the maintenance of the democracy of the schools. It is to be noted that this position was adopted by a unanimous vote. There is no need for further demonstration of the fact that the educators of the country, whatever they may think about secret societies in colleges, are agreed that they have no legitimate place in the public schools."

What is thought of the effect of college fraternities on the scholarship of college students, appears to be coming to light. Opinions may be expected to gain freedom of expression through the discussion of the same question in connection with institutions supported by public funds. The subject has thus been virtually treated with vigor already. Its

identity is emphasized by the fact that this year's high school senior is next year's college freshman, who, as a boy or a frat., will be only a few weeks older when he matriculates, than when he graduates.

I. O. B. B. Secret Work.

It is generally known that secret work is not a part of Judaism, and the secret work in Jewish fraternal orders is an importation. Yet members of these Jewish orders will not part with it and give it the place of honor, not even secondary to the principles of the order. It seems that it will not be abolished at the next constitutional Grand Lodge session, and it is a great pity. With the abolition of this secret work the labor of our order would be greatly enhanced. And yet when we come to regard those who are so violent in their support of its retention, we will find that for the most they are recruited from the ranks of those who have cast intense Jewish ceremonialism to the winds and cling to this work for no plausible reason whatsoever. Without the secret work, the I. O. B. B. would be materially strengthened.—Jewish Outlook, June 11, 1909.

The Independent Order Bnai Brith is recruited for the most part from those who have cast their Jewish ceremonialism "to the winds," and yet are intensely devoted to the ceremonialism of their secret lodge. How do our readers account for the fact? Let us hear from them.

THE PREACHER HELP.

Here is a case in real life. A member of a Missouri church had gone to another State. He and the pastor belonged to the same lodge as well as the same church. After a time the pastor received a letter from his lodge-church brother asking for a letter of dismission from both lodge and church. In the letter was a check for more than the amount necessary to cover his lodge dues, with a request that any balance be returned to him and also a statement that he would send his church dues later. The pastor did as requested, and then wrote the following answer:

"Dear Brother—Request has been made to the lodge with endorsed check and request has been made to the church without the dues. Church-letter will be sent Central Baptist. The man has a very light case of Christianity who will pay lodge dues before he pays what he owes the Lord. Will a man rob God?"

There is no good which a man is able to do that he cannot do in the Church of God. It is a serious reflection on the blood bought church for a Christian to turn away from the church to the lodge. Yet this man is not an exception. Thousands who pay their dues to lodges because compelled to do so, refuse to pay their debts to the Lord, and then criticise the church for its inefficiency. Shame!—*Gospel Advocate.*

A SPELLING LESSON.

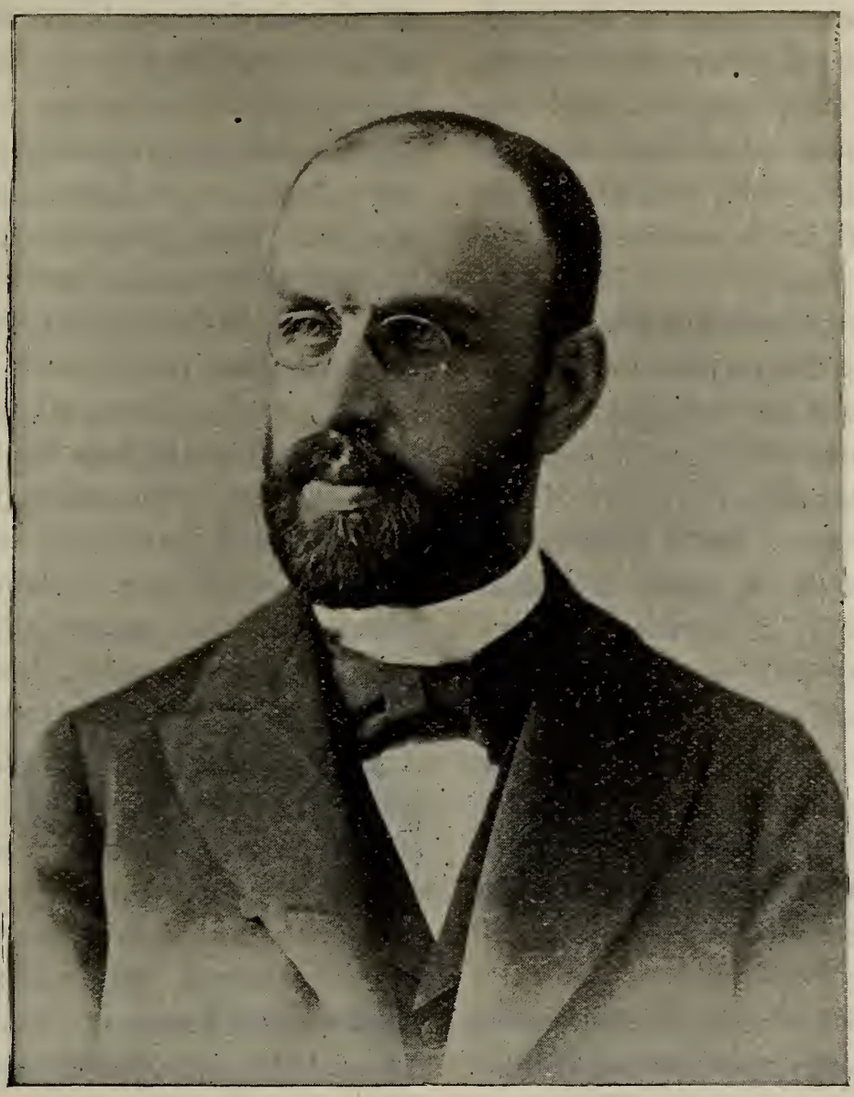
In the July number of *The Circle,* Dr. S. W. Purvis says, in his article on The "West End" Circle of St. Martha: "Not because of anything she has done, but as a theological abstraction, Mary has been canonized. As a simple matter of justice why doesn't some great council immortalize Martha? Meanwhile she is the unhaloed worker in the strongest arm of the modern church—the Ladies' Aid Society. That excellent organization is man's meanness spelled in woman's work. When men feel in need of economy they think the cutting down ought to begin at home and the church, instead of personal expenses and at the club. And so they chip in two dollars for a "Stag" spread at the Elks, and object to the quarter spent for the Lord. The dime they give their wives looks larger than the dollar they give to 'the boys.' "

Perhaps an Elk eats more than a woman.

"GIVE A JOINT BALL."

This is the heading of an article in The Royal Neighbor, the organ of a woman's society claiming relationship with the Modern Woodmen. A "heel and toe dance," we seem to have heard of; but what is a joint ball—looking again, we find that the M. W. of A. and the R. N. of A. danced "till the wee hours of the morning."

The combined circulation of The Modern Woodman—for men—and The Royal Neighbor—for women—is almost 1,300,000.



JAMES M. GRAY.
Dean, Moody Bible Institute.

MORAL AND SPIRITUAL COUNTERFEITS.

BY REV. JAMES M. GRAY.

I have entitled my theme Moral and Spiritual Counterfeits, and if a passage of Scripture were selected as an introduction it would be Paul's words to the Galatians:

"Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Satan is a great counterfeiter and the prince among them. His business is not so much to deny God, as to substitute another god in the place of the true one. We are impressed with this from the very beginning. There was no atheism in the Garden of Eden. God was acknowledged there, only some improvements were suggested as to His methods of dealing with the works of His own hands. And so it has been ever since. The whole system of paganism was, and is a vast counterfeit. So near alike is it in certain particulars to the religion of the Bible, that to this day there are those who profess to be in doubt as to whether it does not owe all the good it has to that source, or as to whether the latter indeed is not merely a sort of evolution from the former. We know better than this. We know that paganism and the worship of the true God are essentially distinct in their origin, their nature,

their purpose and their effects. But it is no insignificant tribute to the wondrous power of the prince of darkness that he should have initiated and perpetuated a system which has received nearly the whole world, and practically dethroned its rightful sovereign for a period of 6,000 years.

It is startling beyond anything to observe the trail of the serpent in this particular throughout the windings of sacred history. Now it is Egyptian sorcerers doing as marvelous things as Moses. Now it is a king of Israel leading the whole nation in the worship of golden calves. Now it is a Levitical priesthood substituting ceremonies for obedience, and a fossilized religiousness tithing the mint and cummin and forsaking the matters of the law. In every instance it is not the denial of God that is proposed, but the worship of a false god under a pretended representation of the true.

The history of the establishment of Christianity affords an impressive illustration of the same truth. No sooner does the Lord Jesus Christ begin His active ministry among men than Satan is at His right hand to assist Him—not so much to resist as to counterfeit Him. And so well does he succeed that even they who should have been the judges are unable to discriminate against him, and attribute the power of the Holy Ghost to the worship of Beelzebub. Philip has his Simon Magus, Paul and Barnabas their Elymas, Paul and Silas their Pythonic maid. And when these superhuman works are overborne by divine power, and they are no longer able to deceive, other methods of counterfeiting are employed. The law is sought to be engrafted upon the gospel, and the grace of God is nullified and perishing souls duped by the specious plea that to be saved it is necessary to be circumcised. The work of the apostles is handicapped all the way through by false teachers, who privily bring in damnable heresies, and through covetousness, by feigned words, make merchandise of men. Moreover, the book of Revelation is a signal prophecy that such would continue to be true even to the end of the present age. The harlot of that book, the modern Babylon, the Church of Rome is Satan's master counterfeit. For more than 1,200 years has he thus had his own church in the earth, which by her pretentious claims, her splendid wealth and her world-wide influence has competed only too successfully, alas! with the poor and humble, and persecuted Church of the Living God.

Modern spiritualism is a further case in point. We are living in the latter times when many have departed from the faith, giving heed to seducing spirits and doctrines of devils. And as in the other instances, they claim to be worshiping and honoring God thereby. To be sure they ignore the teachings of the Bible, but then they have their temples, their oracles and their mighty works. And they name the name of Jesus. And they challenge you to prove that they are frauds. And the greatest scientific men of our generation admit the genuineness of much of what they do, and are struck dumb with amazement at that which all their knowledge and all their ability can not explain.

We are living in a rationalistic age; in a time when human reason is sitting upon the throne of faith, and when the natural powers of men are being endued with the attributes of God. The word of God is being denied piece-meal to-day. Intellect is being put as a substitute for spirituality. Sworn defenders of the gospel are among her leading and strongest opponents. All this in the name of religion, in the name of God

and in the name of Christianity. What a counterfeit have we here in the so-called "liberal" preaching and teaching of this day!

It was with these thoughts and convictions in mind that my attention was turned to the whole subject of Secret Societies. I had known something of Jesuitism, of Mormonism, of Clan-na-Gaelism and the like, and abhorred them. But I had known nothing, comparatively speaking, of the Lodge System. I had known nothing of the underlying principles which sustained it, nothing of its history, nothing in any large and general sense of its effects. I was prepared to rebuke it for extravagance, for a waste of time, for a corruption of morals in some cases. I was prepared to laugh at it for its puerility, and ready to antagonize it as an increasing enemy to attendance on the house of God. But I did not dream of very much beyond this. The benevolent features of the system seemed commendable. Many friends fellowshipped it. Brethren in the ministry threw the cloak of their approval over it. It occurred to me that the world and the church to-day might be better off without it, but how much better off had never come in my way to particularly inquire. Very recently, however, my eyes have been opened on the subject. No longer do I see men even as trees walking, but believe that I can discern the cloven foot all the way along quite as clearly in this system as in those of other names already referred to.

Very recently an opportunity has been embraced to read a "Philosophical History of Freemasonry and other Secret Societies," by Augustus Arnold—not the highest original authority I am informed, but one whose statements are sufficiently verified by those who are. And the greatest surprise has been experienced to perceive the striking similarity between certain of the postulates he presents, and those which underlie the other counterfeits to which attention has been called. The author takes pride in pointing to the early *heathen* source of Masonism for example, and claims that the possession of the same rules, constitutions, symbols and rites as were in vogue in the mysteries of those times would prove this to be true, even if there were no other evidence to the same fact. He does not hesitate to say that secret societies in general worship not the God revealed to us in Scripture, but that "Ideal of a Society which shall represent more truly the Christian doctrine of fraternity." The love of God with Him means simply the love of truth, goodness and virtue, a rationalistic, or even atheistic conception of the God head which one is relieved to say many of his Masonic acquaintances would indignantly reject, but which nevertheless stamps the order which he especially represents as still retaining an essential peculiarity of its birth.

He speaks of these ancient mysteries as being in a certain degree the "Ideal of a church"; baptism of candidates is spoken of and their reception of a new name like unto that mentioned of the Christian believer in Revelation, in all of which we again see the marks of the counterfeiter very plainly. And to this day the system counterfeits or usurps the place of the Christian church, if our author's words are to be received in testimony, since he makes it appear "the refuge of the oppressed," "the educator of public and private morals," "the need of the world at the present crisis," "and the only green spot in the dreary waste of life."

But if it be a church it is very much like the harlot of the New Testament. What! Any affinity between Freema-

sonry for example, and Romanism—they are antipodes. Not necessarily; it is very striking how many points of resemblance there are between them. And it would not be at all astonishing, nor contrary to precedent, if Satan should use both of them for the execution of his purposes, by setting one over against the other. Observe the following comparisons : If Freemasonry with its sister societies is a church, it is first, an intensely ritualistic church, for it believes in symbols, ceremonies and images rather than in words, and does not the church of Rome? Secondly, it is a blasphemous and boastful church, for it speaks of "the majestic figure of Christ as irradiating its portals, "to the exclusion of the true church which He founded on the Day of Pentecost, and purchased with His own blood. "Freemasonry," says our author, "is the truest expression of the mind and thought of Christ which this age is destined to witness." To which he subsequently adds the claim that it has done more for the civilization of the world and the progress of society than all other means combined—utterances which certainly suggest "the mouth that spake very great things," referred to by the prophet Daniel, and commonly understood as applying to the Church of Rome. It is thirdly, a hypocritical or Jesuitical church, for it confesses to a concealment of certain of its degrees for ulterior ends. The nobles of France we are informed were induced to take the trowel and gird themselves with the apron, seeing in it all occasions for diversion and joyous banquets, while all the time they were covering with their name, and serving blindly with their influence, enterprises which contemplated the destruction of that very nobility of which they formed a part. Is there any very clear distinction between this and that fundamental doctrine of the papacy that the end justifies the means? It is finally, a heretical church, for it seems to believe in purgatory, and in praying to the dead. It does teach symbolically at least, that the soul passes through various stages of discipline from the receptacles of sorrow to the Elysian beatitudes of purity, and hesitates not to say that in our struggles after wisdom, holiness and peace we are aided by invoking the virtues and perfections of the wise and holy of past time. Is this very different from the worship of Mary and the saints?

Time forbids any fuller comparison between these two systems, which, while claiming to be so much opposed to one another, are yet so very much alike. But I think that if the Secret Society system be a church, I have made out a case that it is a counterfeit church. It may look like the church of the Living God, but it is not. A counterfeit remember, not in the mind and intent of those who belong to it, for I do not wish to be a slanderer, but in the mind and intent of him who originated it, and who holds men to its adherence by those subtle sophistries which he knows so well how to employ.

In the foregoing I would not be considered personal. I am not attacking men. My father was an Odd Fellow, my eldest brother a Mason. The former died before I ever recognized him, and the latter nobly and self-sacrificingly assumed his place as the protector of and provider for the family. If his lodge made him what he was, I would be loathe to speak against it, and yet it would be my duty to do so nevertheless, as that which was contrary to the gospel of the Son of God. I have no controversy with any Roman Catholic. As noble a Christian act as was ever done toward me was that of a Roman Catholic

relative who claimed to have been converted in that church, and who treated me as he did from the promptings of Christian love. But shall I close my eyes and seal my lips to the false teachings of the papacy on that account? Friends have I among the spiritualists, whose domestic virtues and consistent moral life so far as known to me, demand my admiration, but shall I say that spiritualism is of the Bible for that reason? It is generally admitted that many of these "New Departure" men, the "Higher Critics" and Nealogians of our time are amiable and attractive in their dispositions, desirable to be acquainted with because of their intellectual acumen, their social qualities and all that, but is rationalism to be commended therefor, and the point yielded as to the inspiration and authority of the revealed Word?

I do not know that I shall change the mind of any member of a lodge by anything I have now said. But I may hope to be instrumental in saving some young man from being entangled in what I cannot but consider a delusion. I would plead with him to beware of that whole system as I would with reference to any other of the moral and spiritual counterfeits herein enumerated, and for practically the same reasons. It is contrary to the Word of God. It is dishonoring to Jesus Christ. It is hurtful to the highest interests of the soul. It has the stamp of the dragon upon it. "Come out from among them and be ye separate."—2 Cor. 6:17. "To the law and to the testimony, if they speak not according to this word it is because there is no light in them."—Isaiah 8:20. "Though he, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8.

Confirmation.

[The author of this testimony is a Bishop in the Reformed Episcopal Church, and Professor of Mathematics in Claflin University. —James M. Gray.]

Orangeburg, S. C., Jan. 19, 1893.

My Dear Brother:

Just read your "Moral and Spiritual Counterfeits." You are perfectly right. When a young man I was a Mason and as Master of a Lodge used to make my lectures as Christian as possible. I never thought or heard of Masonry as derived from heathen sources. When I entered the ministry and sought to lead men to Christ, I became satisfied that Masonry lulled many a conscience with its *morality* and teachings about God, and deceived them with the thought, that a good Mason was as good a Christian and the profession of Christ in the church was therefore unnecessary. I gave it up and have not entered a lodge for over thirty years.

Yours fraternally,

P. F. STEVENS.

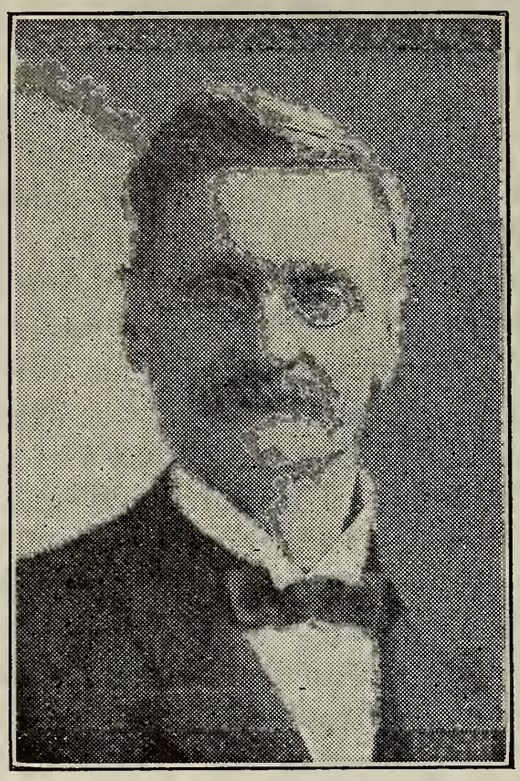
"O, dear Lord, increase our love for Thee and for one another, so that the keeping of Thy commandments may grow easy for us, because, with our hearts full of love, we will not desire to do such things as will grieve Thee, or bring unhappiness to anyone with whom we are thrown. Help us each day to try more earnestly to be true Christian children."

The crown must be won for heaven, dear,
In the battlefield of life;
My child, though thy foes are strong and tried,
He loveth the weak and small;
The angels of heaven are on thy side
And God is over all.

—Adelaide A. Proctor.

Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

—Henry Wadsworth Longfellow.



H. H. GEORGE,
Secretary, National Reform Association.

REMARKS AT ANNUAL MEETING.

BY H. H. GEORGE, D. D.

Passing objections not a few to the cause of secrecy, I am always most deeply grieved and even horrified at their antagonism to Christ. With enough of religion in their system to seem to be religious, when it suits the occasion, and little enough to be no religion at all, when they have to do with people that have no religion and want none, they are Mohammedans among Mohammedans; Jews among Jews, and would be Christians among Christians. But the one that this hurts and harms, denies and dethrones, dishonors and crucifies, is the blessed Christ, who alone is the Saviour of men: than Whose there is no other name under heaven nor among men whereby they may be saved, and who will not give His glory to another.

These societies are not only un-Christian, but they are anti-Christian. They rob Him of His glory from the time they deliberately cut His name out of their platform, initiate their members by Christless ceremonies and in every step of their administration, till they hide that member's lifeless body in the grave by Christless ceremonies.

While the injunction above the door of Christianity is, "Whatsoever ye do, in word and deed, do all in the name of the Lord Jesus, giving thanks to the Father by Him," Masonry repudiates that name entirely. It does nothing in the name of Christ. When it prays it prays without a Christ, although prayer without Christ is mockery if not blasphemy. When it uses the Bible, it is the Bible with the name of Christ cut out. When Masons plan and plot and counsel in the lodge they never ask nor seek nor want any light from Christ. He is not in all their thoughts. When they give what they call charity, it is not Christian charity, it is lodge charity. It is not in the name of Christ, only in the name of the lodge. There is no honor done to Christ in all their loud sounding alms, it is all glory done to the lodge. Thus you see instead of doing all things in the name of Christ, they do all things out of the name of Christ. It is most amazing to me that such facts as these do not freeze the words upon the lips of a minister, who proposes to preach Christ when he advocates and bolsters up the lodge. In all charity it can only be that he defends the lodge because he cannot see these facts. And it is still more amazing that he is so blinded that he cannot see them.

Every dollar the church member pays into the lodge he saps the church of so much strength. He cripples the church of so much usefulness, and he dishonors the church by attempting to make a concord between Christ and Belial.

Another feature of this un-Christian character is their opposition to those who oppose them, and especially their fury and rage against all who have separated from them. While Christianity says "Love your enemies, bless them that curse you, do good to them that hate you," etc., Masonic morals is to hurt, mob, persecute and ruin in every possible way a member who has gotten his eyes open to the evil, comes out and testifies against them, swearing a man at the beginning to what he does not know, and later cannot believe, heaping oaths with shocking penalties upon every one that does not hold to the dictum "to ever conceal and never reveal." When a man, who has any conscience, gets his

eyes open to the folly and wickedness, and comes out and renounces the every step he has ever taken with them (which every man has a right to do: to renounce his oath, confess the sin of it before God, turn from it and turn away), then it is they hound him to destruction. It is a tremendous mistake in morals that a man shall keep a wicked oath, to keep on doing a wicked thing because he was bound by man to do it. No, a thousand times no. A wicked oath has no force. It is a sin to take it, and it is a duty to break it and repent before God for ever having taken it.

Was Herod's oath to that foolish, dancing daughter of Herodias to give her half the kingdom, binding when she asked the head of John the Baptist. Not for one moment. Should he commit atrocious murder because of a foolish oath? No, his duty was to break that oath, confess his sin to God and spare the life of John the Baptist. So with every other such oath. It is wicked to take such oaths and more wicked to keep them. An oath that binds to sin ought never to be kept. So that the persecutions that follow the renunciation of the Mason's oath, are cruel and barbarous—of a kin to the course of Abdul Hamid, who recently made Turkish cities run with blood.

The voice uttered against secrecy is too often like the arousement of a wild beast. Even down to labor unions. If a man will not dance to their piping—if he will stay out from under their hands and mind his own business, they will use any means to keep him from employment. If he thinks best to work when they say no, his life and property are often put in jeopardy. It is hard to see how the devil could devise a system more antagonistic to Christ from corner to capstone; apparently friendly to such as put themselves under its yoke, but relentless in their persecutions even to the death of such as move their tongues against them. But the Lord in His time will sweep them from the earth, for this earth is too little to hold permanently anything, man, organization, institution of society or nationality that will refuse to own Christ and come into obedience to His will.

THE BIBLE AND SECRET SOCIETIES.

BY PRES. C. A. BLANCHARD.

Dear Friends and Brethren—I received a short time since a letter from a friend in Arkansas who asked me to give him the scriptural arguments againt the lodges.

This is an old topic and has been dealt with in these columns by myself and others a great many times. Nevertheless, it is an all-important topic, for the relation of any system to the person and work of Jesus Christ is the determining thing respecting that system or person.

I therefore submit to you the reply I sent to him. Possibly it may be of some value to you in your thinking, in your labors, with your neighbors and friends. I shall be glad if God makes it of service to some of you, as I fully expect Him to do. The reply after the salutation was as follows:

"I thank you for your note. The whole Bible shows that God is light; that His people are light; that sin is darkness and leads to darkness, and that the head of the kingdom of evil in this world is Satan, the prince of darkness.

"Secrecy is a real or pretended, successful or unsuccessful attempt to keep things in darkness. The rituals of the orders are not the secrets of the orders, properly speaking. They, the secrets, are the things which are done and said in the lodge rooms and among the lodge members under cover of the oath. This list of things runs the whole scale from simple follies and nonsense to the most horrible crimes known to law, human and divine.

"Persons who become lodge folk and who have been decently raised, especially if they have some sort of Christian hope, do not mean any harm, and if they are not spiritually minded, do not see that there is any. Nevertheless, the whole system is downward in its trend. A few little secrets at first, intimacies that are occasioned by the lodge relations, association with bad people, leading on the evil communications of one kind or another, and pretty soon you have fornication, adultery, murder, nobody can tell what. It is a pitiful thing

to watch this procession for a while and see the corruptions which are produced, and especially to see the blind religious teachers, who give their moral support to this system of darkness which originated in the pit and will end in the pit.

"So much for the general system; now as to the Scriptures. I John 1:7: 'If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.' I John 2:22: 'Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and the Son.' Many lodge men do not know that they are denying Christ, yet as soon as they come to search into the facts, they find this is true. They talk about God and doing right, but they, speaking generally, entirely omit Jesus Christ, and they state the reason why they do it. They say that there are Jews and other persons who do not believe in Christ, who are good people, and who ought to be received into their lodges; that these men would not come if they had to confess faith in Jesus, so they leave Him out. This definitely decides the character of the lodge movement. It denies Jesus and therefore has not the Father, and it denies Him for the sake of getting in His enemies, people who do not believe in Him and will not confess Him.

"Matt. 5:14-16: 'Ye are the light of the world.' If we are Christian people, we are born of God and have His nature. We are actually kin to Jesus Christ, and we shall do the way He did. The effect of our living will be like the effect of His living. Only in the measure that this is true can we dare call ourselves Christians at all. Why should any man call himself a Christian if he does not live the way Jesus Christ did? It is true we come short but, nevertheless, it remains that if we do not live the life of Jesus Christ in some measure, we do not belong to Him, and if we profess that we do, we are simply liars and hypocrites.

"John 18:20, Jesus said: 'I spake openly to the world . . . and in secret have I said nothing.' And repeatedly He says that He has given us an example that we should do the way He did. Now how can I as a Christian man yoke up with godless and unbelieving people in secret lodges and pretend to be following the example of Jesus Christ? We know that He was never in any such organizations; He declares this Himself. If one should affirm the contradictory, he would make Jesus Christ a liar.

"I mention a single Scripture further, II Cor. 6:14-18. Here the law is laid down as plainly as it could be in the English language. Our fraternal associations and fellowships, if we are Christian people, are to be with Christians. If we are intimately associated with godless people in worldly affairs, we shall become like them as sure as two and two make four. This has been proved in the experience of tens of thousands of men. There are literally tens of thousands of people to-day who used to be professed Christians who are now alien from the church, alien from God, prayerless, many of them, as well as unbelieving, because they were unequally yoked with people who had no faith in God. No man who cares for his soul or for the souls of other people ought to be for an hour yoked up with these lodges. A minister who joined three of them not very long ago, said to me: 'You are perfectly right about these lodges. I joined three of them, with, I think, fairly good motives, but I found in every instance that they were hurting me, and that I was not doing them any good.'

"The Lord bless you and build you up in holy faith and strengthen you for the battle."

I feel like adding a single word, not on this particular subject, but on the reason for faith and courage in our work. As far as I am able to comprehend the situation, public sentiment is changing respecting the secret society movement as rapidly as it is on any one subject now before the people. For so many states, courts and boards of education to take action adverse to secret societies as have done so during the past three years seems to me nothing short of a miracle. Now when God grants us a reward, He intends it for an encouragement. A promise fulfilled,

is an inspiration to duty. We ought not to be asleep when God is showing His disposition to bless our work. By day and night, in street cars, steam cars, walks by the way, prayer meetings, public addresses, local newspapers, and general publications, we ought to be kindly but persistently urging folks to come out of secret societies and identify themselves with the Kingdom of God. If we do this, we are sure of reward.

You will perhaps pardon a personal word. I have myself been very ill and God has said to me, "Come apart and rest awhile," so I shall not be privileged to be so active in this good work for a time as I have sometimes been, but I wish you all to understand that as I look back over the years of labor, I find nothing to regret in my service for this cause except that I have not been able to accomplish more for it. If I had been more humble, more consecrated, more prayerful, I am sure God would have used me more than He has, but for what He has done, for the share He has permitted me in the struggle for righteousness, I am grateful.

Wheaton College, July, 1909.

WOMAN'S ORGANIZATIONS.

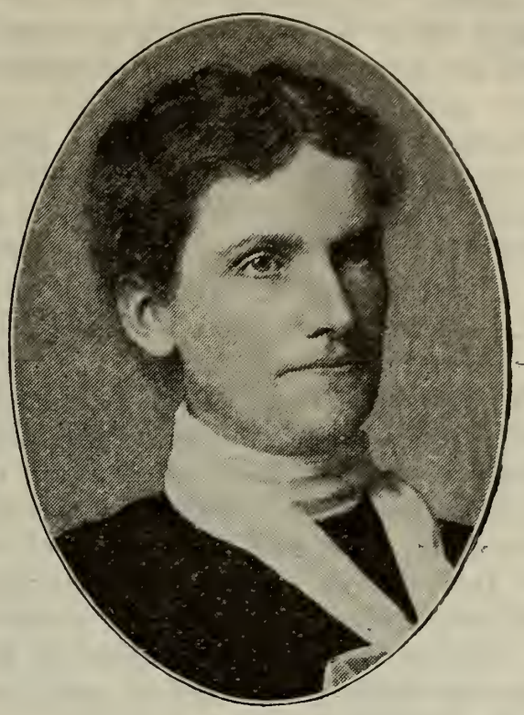
Their Relation to the Religious Life of the Church.

BY MRS. N. E. KELLOGG.

This is an age of great undertakings, vast financial schemes, magnificent enterprises, and these can be successfully carried out only by organized effort.

The cry "Paddle your own canoe," "if you want anything done, do it," "put thy shoulder to the wheel and the gods will help thee," all this has given place to such maxims as "In union there is strength," "Two are better than one" and "A three-fold cord is not quickly broken."

The self-valiant spirit, or shall I say the simple reliance upon God, which enabled our fathers with cool courage and confidence to undertake and by His grace to accomplish the impossible, seems fast passing away. The word has gone out "organize, *organize*, ORGANIZE," and lo, men, women and children respond to the call.



MRS. N. E. KELLOGG.

As we contemplate the moral condition about us it seems as if the awful scene described in the Apocalypse were passing before us. The fifth Angel has sounded, the bottomless pit is opened, and, from its yawning depths arises a smoke so dense that "the sun and air are darkened." And out of the smoke come locusts, (living organisms) upon the earth, societies, clubs, lodges, literary and business, sporting, religious, missionary, for young and old; more than can be numbered, literally "the air is full of them," and the revelator adds, "unto them was given power." Ah, power, does not the universal desire for this explain the almost universal spread of these organizations?

The first president of Wheaton College who so strongly and so blessedly helped to build public opinion in his day, used to say to his students: "Whatever brings men together in masses, if it does not elevate, degrades them."

In Christ Jesus (Gal. 3:28), there is neither man nor woman. He looks down upon us and sees in every one a human soul "launched upon the sea of time, whose destined port is eternity of bliss or woe."

But our subject confines us to Woman's organizations, and of these the church may truly say in the words of

her Lord, "He that is not with Me is against Me." Every sincere attempt to resist sin, or to help others, necessitates prayer and revives the church.

Woman's organizations as a whole may be easily divided into three classes: Literary societies, secret lodges, and organizations of women for benevolent and Christian work, according to the special occasion or need which caused their formation.

The many literary, study or history clubs as they are variously called, were a result of the felt need of pleasant social intercourse and study, by women whose home cares and duties did not require their whole time and strength. From such a meeting we would suppose she might return to her children or her routine of work, stimulated in mind and refreshed in body.

It is with reluctance that we speak of woman's secret lodges, but "their name is legion," they profess to have hundreds of thousands of members (and we do not doubt their claim), and they handle an immense amount of money which is either helping or hindering the cause of Christ in the world.

Woman's Secret Organizations.

Of the more than a hundred woman's secret lodges, I will refer very briefly to three. The O. E. S., or Order of the Eastern Star, sometimes called female Freemasonry; the Rebekah degree of Odd Fellowship, and the Royal Neighbors of America. Let us consider for a moment the membership and obligations of those orders and their moral effect upon the church.

The persons entitled to receive the five degrees of the Order of Eastern Star are all Master Masons in good standing, their wives, sisters, mothers, and the widows of Master Masons who died in good standing.

The opening ode sung at the initiatory ceremonies is as follows:

"Here around the altar meeting,
Where the sons of light combine;
Mingled with our friendly greeting,
Is the glow of love divine;
For this Hall to virtue given,
And our emblems on the wall,
Point us to the Lodge in Heaven,
And the Master of us all.

"Chorus.

"Keep in view the Lodge supernal,
Life is love enthroned in heaven,
Where the true light never wavers,
And our mortal sins forgiven.

"In the bonds of Mason's duty,
Seek we now the Mason's light,
Forms of Wisdom, Strength and Beauty
Teach us what is good and right;
Far be every sinful passion,
Near be every gentle grace;
And so at last this holy mission
Shall reveal our Master's face."

After a long preliminary address in regard to the reasons for the order, the instructor says to the candidates before him: "A lady who makes us a pledge of honor, such as I require of you, pledges her very soul; the honor of a woman is more to her than life itself," and then reads these words which form a part of the obligation, which is too long to be given entire:

Obligation.

"Ladies, you, each of you, in the presence of Almighty God and these witnesses, do pledge the sacred honor of a woman * * * to the faithful performance of the conditions of the following obligation: That you will not be present nor assist in conferring these degrees on any man not Masonically known to you to be a Master Mason, nor any lady not vouched for by a Master Mason as being the wife, widow, sister, mother, or daughter of a Mason." The candidates assent by raising their right hand.

The candidates assent by raising their right hand.

The persons eligible to membership in a Rebekah's lodge are: "All Odd Fellows in good standing, and their wives (provided the wife is a white woman), and all unmarried white women who have attained the age of eighteen years, who believe in a Supreme Intelligent Creator and Ruler of the Universe, and who are of good moral character."

After various preliminaries are gone through with, the candidate is conducted to the altar, upon which lies an open Bible. The Vice-Grand says:

Vice Grand. (To candidate.) Place your right hand upon the Bible and repeat after me:

I, ——, in the presence of the members of the Rebekah Degree of the Independent Order of Oddfellows here assembled, do

solemnly promise that I will never reveal to anyone the Mysteries of this Degree, or the Passwords and Signs belonging to it, and now about to be intrusted to me, except to a member of this Degree, whom I may find, on due trial, to be in possession of them, or when in the discharge of official duties within the Lodge. * * * To all secrecy and obedience in this respect, I hereby pledge my sacred word of honor, without any mental reservation, and with a full determination to preserve my plighted faith inviolate until the end of life.

The Royal Neighbors of America is the auxiliary branch of the Modern Woodmen of America. Perhaps the largest fraternal insurance in the world.

The obligation of "secrecy" is taken with the right hand on the open Bible and in this position the candidate says: "I will forever hold the interest of this order as sacred as those of my own household."

In all these degrees frequent reference is made to Bible characters, prayers are offered occasionally and a woman goes home from a secret meeting where she has listened to a confused mixture of things sacred and profane, obligated to share with men of a superior lodge secrets which she may never disclose to her husband, father or mother, unless perchance, they have been snared in the same net.

A few shrewd schemers seeking to get an undue advantage over others, offer to weak women, as Satan did in the garden—knowledge and greatness, and often with little care or prayer for guidance a crowd hastens to combine and at once each one loses her individual moral character and becomes a part of a helpless unit, in a vast institution which she can neither change nor resist, and dares not leave. The membership of these secret orders is as a rule confined by constitution to white women; why is it that, when these societies have entertainments, they so often blacken their faces and act the minstrels' part? They require the candidate to be of good moral character, but after belonging to the lodge a little while many of them spend whole nights in promiscuous dancing and feasting with men who love such things.

O, that these men who join secret lodges for insurance might see that they barter their birthright for a mess of pottage! O, that some prophet might tell them that "God is able to give them much more" than the lodge ever can! O, that these women might be warned that they risk their eternal soul when they refuse to follow the blessed example of Him who in "secret said nothing" and who commanded His followers to let their light shine.

But let us turn from such deeds of darkness which directly tend to sin and shame, to think of things "pure, lovely and of good report." How different from these in work and aim is that organization of women started within the memory of many of us, open to every Christian woman, world-wide in its operation, and eternal in its beneficial results. A society which by strengthening the moral character and opposing every form of sin greatly aids the Church.

It is scarce forty years, since God laid his hand upon Frances E. Willard and thrust her forward to be a leader in the tremendous struggle which still rages between the demon of drink and the forces of temperance.

The W. C. T. U. was started in a newspaper office in Chicago by a few earnest women. Soon a State Union was formed, then the National, and before the work was done Miss Willard was president of the World's Union which is now the largest woman's society in existence.

Little did she think when with shrinking heart she stepped forward to make her first plea against the mighty evil, that her clear, sweet voice would rise above the clamor, din and strife, and by the Grace of God "command peace!"

Her only loved brother was, against the prayers and tears and pleadings of his loved ones, in spite of his own awful struggles when sober, destroyed by drink. Only this bitter sorrow could fire her zeal and rouse her indignation to such a pitch as to relinquish the life of elegance and selfish ease which so many strive for, and which she might so easily have attained.

She left no child to rise up and call her blessed, but nations bless her memory; and if she is among the "great cloud of witnesses" which look down

from heaven and mark our progress in the heavenly race, methinks she smiles as she sees the states of her loved native land one after another forbidding the accursed traffic, and all the civilized nations of the world actively engaged in conflict with this mighty evil.

Woman's Board of Foreign Missions.

There is one more society which ever strives to keep "step with the Master" who says 'follow Me' and who never retreats. "God has seen fit to leave the Christianization of the world in the hands of men."

A little more than one hundred years ago there was a great revival in missionary effort. The American Board of Commissioners for Foreign Missions was founded. Stirring Missionary hymns were written, Judson, Newell, Carey, and others were sent into foreign lands to preach Christ.

Much heroic work was done, and martyr blood was spilt. In a single generation whole islands and groups of islands turned to the Lord, as it were, "A nation in a day."

Still there seemed a lack of forces, "Divine compassion works through human hearts and hands" and there were places where men could go; there was a work which seemed to be "Woman's work for women and children" and in 1868 with much prayer and great joy was formed "The Woman's Board for Foreign Missions." Its object as stated in its certificate of organization is: To engage the earnest and systematic cooperation of Christian women in sending out and supporting women as missionaries, native teachers and Bible readers to women in foreign lands; establishing schools, orphanages, hospitals and other institutions; to educate, support and Christianize women and children in heathen countries; in fact, their work was what Jesus said was His work, "to seek and to save the lost." This world-wide work of women for woman, is still in its infancy; yet the account of what has been accomplished reads like a fairy tale. Not without "the days of labor, and the nights of prayer;" not without tears and suffering and the martyr's death; but day and night as silently and as irresistibly as the tide, God has wrought with the instruments placed at his disposal.

The National Woman's Board for Foreign Missions was divided into "Branches" so as to work unitedly yet quickly and efficiently. And the women of each separate church in our land form a vein or artery to carry from the individual woman the life giving word of God, stored up in word of testimony or prayer or consecrated money.

The multitude of foreigners now thronging our shores together with the means of transit and communication has made Missions one comprehensive term, and much foreign work is now done on home ground.

The National Foreign Board was quickly followed by the more perfect organization of the Home Societies.

Hardly had the smoke of battle rolled away, before our Philippine possessions became an out-station of the Home field. In far Alaska—wherever our flag goes, the home missionary goes to lift up Christ that He may "draw" all men unto Him.

One great factor in the efficiency of a Missionary Society is the enlisting of every member in active work.

A Word to Individual Woman.

Good programs must be prepared with prayer and care. Those who can write papers or Bible readings on systematic and proportionate giving are very important. The idea of buying something for ourselves in order to help along Christian work *must* give place to the nobler purpose of King David: "Neither will I offer to God in sacrifice that which costs nothing." These Societies may be God's lever with which to raise the Church to this "more excellent way."

Missionary tracts left in book-racks or where they will attract attention are a great help, and one who could not be persuaded to collect funds or prepare a paper would gladly do this service, in the home, church, school, everywhere.

Children must be enlisted in Church life, temperance and missionary societies. But *the one* thing *essential* to the greatest usefulness of woman's organizations, is prayer. Not what only the learned or wealthy or talented may do,

but the service which young, old, rich, poor, any child of God may render, *Prayer!*

A human being, man or woman, if wholly consecrated to God and yielded to His guidance, is like a blazing torch held aloft in the dark forest to guide and cheer the lost; or like the light whose friendly ray enables the storm-tossed mariner to reach port in safety. But let us not forget that however brilliant the talents of an individual may be, all the other light than that which comes to man through the Word of God, by the operation of His Holy Spirit, is like the mirage over the swamp, or the phosphorescent light in the dim woods, a lure to death or a token of decay.

And women may well say, in view of what God has done through their instrumentality, "Not unto us, O Lord, not unto us; but unto Thy name give glory for Thy mercy and for Thy truth's sake."

Wheaton, Ill.

Slumber not in the tents of your fathers. The world is advancing; advance with it.—Mazzini.

True happiness consists not in the multitude of friends, but in their worth and choice.—Ben Jonson.

Greenville, Tenn.

Mr. Phillips:

Dear Sir—You have my prayers and deep felt sympathy for the National Christian Association. Let us keep the good cause going at any cost. The Association is a necessary adjunct to the Christian church and the Cynosure occupies a felt necessity in Christian literature.

We need workers and literature in Tennessee so much. Secret orders are a craze among the people.

Yours truly,
Rev. W. S. Bandy.

"An editor in Kankakee,
Enraged, and in a burning passion
With a vexatious rival, he
Wrote him a letter in this fashion.
'You are an ass uncouth and rude,
And will be one eternally.'
Then, in an absent minded mood,
He signed it: 'Yours fraternally.'"

G. A. PEGRAM.

ANALYSIS OF LODGE OATHS.

By Rev. G. A. Pegram.

Every human organization pleads one or more excuses or reasons for its existence. In Christian lands everyone wants a scriptural reason. Lodges also insist on keeping up this custom. So most lodge men claim that their lodge is founded on the Bible. But quoting scripture in the lodgeroom, or in support of the lodge, does not make the lodge scriptural. Mere assertions settle no difficulty. To ascertain whether any institution is scriptural or unscriptural, the principles and practices of such institutions must be compared with those of scripture.

The very essence of all lodgery is the *secret obligation*. In answer to the question, "What makes you a Mason?" the Mason is taught to answer, "My obligation." This is repeated in substance in each of the first three degrees. What makes you an Entered Apprentice, Fellow Craft, or Master Mason?" "My obligation." The obligation makes a Mason, and the obligation is the oath. Then if the oath is the essence of Masonry, and everything else about the lodge was scriptural, while the oath itself was un-

scriptural, the moral quality of the oath would decide the moral status of the lodge.

It is very noticeable that but little, if any, Scripture is quoted in the oaths of any lodge. Moreover the nature of the lodge oath decides the nature of the lodge itself. If the oath is strict, the lodge is strict; if the oath is mild, the lodge is mild. And every lodge is cruel and barbarous in proportion to the cruelty and barbarity of its oaths. So we see that the oath is not only the index of the character of the lodge, but also a gauge of its characteristics, too.

Let it be remembered, too, that nearly all lodgemen consider their lodge obligation as having the nature of an oath, no matter whether it is in the form of a vow, pledge, promise or an oath. To them they all mean the same thing. Moreover the pledge is often called an oath in the lecture following the obligation. For example, see the Knights of Pythias pledge. Furthermore, most lodge men insist that their lodge obligations are oaths when they are defending their sacred or binding character, even when it is in the form of a simple pledge or promise.

The oaths or obligations of all lodges are made up of four points, namely: *secrecy, obedience, partiality,* and *penalty.* The penalty is not always expressed. But if not, it is always implied or suggested in the oath or in the lecture following the oath.

Secrecy.

As every one knows, every lodge member is sworn to observe absolute *secrecy* in regard to the oaths, intitiation, grips, signs, passwords, any work done in the lodge, and the confidential communications of all its members. The initiate not only swears to absolute secrecy in regard to all the essentials of Masonry, but he swears to it while it is still hidden from him. No sensible man or woman would do business in that way. Who would buy goods, stock, houses, farms or anything else, without seeing them? Who makes contracts, signs papers, or makes promises to any thing without first learning all he can about them? Yet that is the only way you can buy masonry, or lodgery of any kind. Moreover, secrecy is considered the most important part of the obligation.

It is so important and prominent that this whole class of institutions is named after this single characteristic—secret societies. It is not only because this element of secrecy differentiates this class of organizations from others, but also because this characteristic of dubbing them, "Obedient" or "Loyal Societies."

"Secrecy, silence, and safety" are not only the jewels of Masonry, but its motto as well. Every man is advised not to sign a written instrument of any kind until he reads and understands it. In failing to observe this caution, many a man has been swindled out of hard-earned cash. To the honest man, safety is found only in light and publicity. The safety of none but criminals depends upon "secrecy and silence."

The greatest change which lodgery makes in the conduct of its members is not in regard to morality, but in regard to secrecy. Its influence is the first felt, and also the last. The obligation to secrecy is kept almost universally, whether the other points are or not. And in the renunciation of one's lodge, this is always the last point to be yielded.

Lodge men do not object so much to their members dropping out of the lodge, especially if such members are poor (in some instances the lodge will give them a permission, in others an expressed invitation to do so), but one thing is always insisted upon, in both adhering members and seceders, and that is the constancy and inviolability of the oath of secrecy. This is what is meant by the oft-repeated, and very significant phrase, "Once a Mason, always a Mason."

Lodge men cease rendering strict obedience to the decrees of the lodge, or to the mandates of their superior officers (such are sometimes heard to declare with evident pride that they acted independent of, and contrary to, both the lodge and its officers); for doing this neither they nor the lodge seem to think they are violating their oaths, and nobody calls them "perjured villains" for it! But many who renounce the lodge, or cease obedience still faithfully keep their obligation of *secrecy.*

It is strange, too, that the spirit and

teaching of the lodge is such that the oath of secrecy is about the only one which has an abiding influence on the members. The very thing for which the lodge is professed to have been organized, and still to exist, seems to be finally and completely forgotten. Whoever heard of any seceder being dubbed "a perjured villain" for violating his obligation to benevolence, patriotism, or temperance? Yet these are considered the cardinal principles of various secret societies, and for the inculcation and practice of which they alone exist. Now if they insist on the permanent practice of any principle, why don't they insist on the one for whose inculcation and practice alone they profess to exist? By such glaring inconsistency, they brand their own pretensions as hypocrisy and fraud.

It is very evident, too, that the principle emphasized and advertised to the outside world is not the one emphasized and inculcated in the lodge room. The goods displayed in the lodge window and show-case are not the same kind kept in stock on the shelves. The samples are all right. Nobody objects to them. But we do object to the fraud of giving to the purchasers goods entirely different from the samples ordered from, and then condemning him as a "perjured villain" because he refuses to take the goods simply because they were not the goods he ordered. In common business life such an agent or merchant would be dubbed a rascal, or scoundrel, but in this case it is entirely different. Nothing else, or less, than *"a noble order"* suffices. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Isa. 5:20.

The fact is, lodges seem to be obtaining both money and members under false pretenses, a state's prison offense. If other institutions or men were guilty of such fraud they would probably be prosecuted and punished to the full extent of the law. But this is condoned and protected. Instead of punishing the fraud and putting him in prison, they hold the defrauded in the prison of a slavish and so-called obligation, under the fear of penalty and persecution. Moreover the common principles of society and state are violated in the fact that the innocent and defrauded is turned over to the custody of the criminal and fraud to persecute and punish even unto death, should such an innocent prisoner insist upon honesty or fairness. More still, "don't you dare to say a word about us defrauding you, or we will down you in this world, and damn you in the next to the nethermost hell, for such blatant perfidy, you "perjured villain." How such villainy, such arrant injustice, such infamous outrage, on law and order, can be perpetrated in a Christian land and go unquestioned and unpunished, passes my understanding. Justice and righteousness and liberty should demand a "writ of habeas corpus" for the prisoner, and then fine and imprison this fake, not only for obtaining money and members under false pretenses, but also for false imprisonment.

Obedience.

The second point of importance in the lodge obligation is strict and unquestioning *obedience* to the commands of superior officers, and to the decrees of the lodge itself. This is an essential principle of all lodges. Masonry especially demands absolute obedience.

Sov. Grand Inspector General, A. T. C. Pierson says: "We may not call in question the propriety of this organization; if we would be Masons, we must yield private judgment." *Traditions, p.* 30. He also quotes Isa. 8:20, in support of such presumption.

Mackey says, "The power of a Master in his lodge is absolute." Lex., Art. Master. "The Mason is obedient to the Master, and the Master and the lodge to the Grand Lodge." *Lex., Art. Obedience.*

Webb's Monitor teaches that "the authority of the Masonic government is not in the consent of the governed," *p.* 195. "The first duty of a member is to obey the edicts of his Grand Lodge. Right or wrong, his very existence as a Mason hangs upon (his) obedience to the powers immediately set above him. . . . The one unpardonable crime in a Mason is contumacy or disobedience," *p.* 196.

These quotations show very conclus-

ively that Masonry is not simply a monarchy, but a veritable despotism. And while other lodges may not be as bad in this regard as is Masonry, their teaching and spirit are very similar. Some of the other lodges expressly demand obedience to all laws, and also to all the edicts of the Grand Lodge, as all lodges do, but demand unquestioning obedience to all superior officers.

The obligations to unquestioning obedience to mere men, is contrary to the intelligent freedom and independence of Christian manhood. No room is left for freedom of will, difference of opinion, personal conviction, or the compulsion of conscience. All of these must be stifled. No lodge man is free to follow his deepest convictions. "He must yield private judgment."

Lodge members have no liberty to "prove all things and hold fast that which is good." *I Thes.*, 5:21. They are not exhorted to do it, as Scripture demands. They are forbidden to do so. We are commanded to obey God's word, and to be "led by His Spirit." *Rom.*, 8:14. Yet the lodge insists that we give up our convictions, no matter how deep or strong, and follow the decrees of the lodge, and the whims of its officers, not daring to refuse, or question, or dispute its right to dictate to us. Who can be conscientious, manly or independent under such slavish bonds? No wonder that the majority of lodge men are too cowardly to assert their own manhood and independence!

It is very easy for any unbiased man of ordinary intelligence to see that an institution demanding such absolute, unquestioning obedience to all its laws and officers is contrary to manly independence, the freedom of love, service, and the spirit of free republican institutions, as well as conscientious devotion to God.

The degrading and damning influence of such diabolical teaching and training is very noticeable in the fact that the men, who have been enslaved and domineered over by an obligarchy, become despotic and tyrannical themselves, when their aggregation becomes sufficiently numerous and powerful to do so. The most cruel and despotic people in the world are those who have been ruled by an absolute monarchy in civil life, an ecclesiastical hierarchy in religious life, or by a godless oligarchy in lodge life.

Justice and fairmindedness generally go with manly independence. The most reasonable, fairminded man is the one who refuses the humiliation of voluntary slavery to human despots.

The law holds no man responsible for any act or contract which he does not understand and know what he promises, or for any contract concerning whose nature and contents he has been deceived. But one is not supposed to know beforehand the nature of the oaths which he is to take when he is to be initiated into the lodge. Of course he may learn of other men, or from books, but not from lodge men. For lodge men are absolutely forbidden in all lodges to reveal any of the secrets to an outsider, or even to a member of a degree below their own. Yet lodge men talk as if these unknown and deceitful contracts were far more binding than were those which were perfectly honest and thoroughly understood.

A man understands the obligations of his church, or his marriage, or his country before he takes them. There is usually an effort made by each of these three institutions to make the candidate understand the conditions and obligations beforehand. Some churches and countries require a certain length of time or residence during which the candidate for membership or citizenship is expected to inform himself of the covenant which he is about to enter into. Yet in spite of all these opportunities and expectations, he is at liberty to annul his vows under certain conditions in each of these cases. In such cases, he is absolutely free from all future responsibility in regard to them. No nation considers a man a traitor who becomes a citizen of another country. No Protestant church seeks the death of one who forsakes its fold. Any man or woman in any state can get an absolute divorce, if the other party violates the essense of the marriage contract, and in most states, for many other reasons. Civil law considers a contract null and void if important facts concerning it are kept concealed, for it is considered fraudulent. Furthermore, if one party to a civil contract violates his part

of the agreement, the other party is relieved of all further responsibility in regard to it.

Partiality.

The *third important element* in lodge oaths is their obligation to *partiality*.

What need is there of saying partial kindness, partial charity, partial justice, partial purity? We never say of a parent or teacher that he or she is partially kind or partially just. We simply say they are partial without attributing any virtue at all to their partiality.

The fact is, were conditions to change, the partial man would change his conduct, and would be unkind to the one to whom he is now kind. In common life or law, such conduct is considered vicious instead of virtuous. Yet strange to say, lodge men, and others, too, speak as if such pledges to partial righteousness, justice or charity, were marks and acts of special virtue. But such conduct in common life is regarded as a mark of special vice in one's character. Indeed partiality corrupts the very acts of justice and benevolence themselves, and is believed to destroy the very essence of justice and benevolence in such acts. Yet lodgery has the influence of so perverting the public conscience in such matters that acts considered vicious, corrupt and wicked, in others, are esteemed right, just and good if done by the lodge. Moreover the very putting of such oaths would seem to limit and restrict, yes, and even narrow the practice of righteousness on the part of moral men. It must be a very poor sort of a man, whose standard of conduct is lower than the standard of this oath. If the lodge obligation helps the members of the lodge to be better, surely their members must be gotten from the very worst elements in society, instead of from the best, as they claim. If they take in real Christians, or even good moral men, their oath of initiation lowers the Christian's standard of morality. For Christianity demands that we aim at a perfect standard, and is strongly opposed to anything else or anything less. No man can pretend to be even a moral man, whose life is not comparatively clean and upright. Yet lodgery not only fails to seek, and set a standard of perfect purity, charity and righteousness, but insists on one which is *partial* throughout, and is satisfied with nothing else. I want to repeat this point. They not only permit the standard of partial righteousness; they insist on it. If this is not believed, let any lodge man, in a case in court, between a member of his lodge and a non-member, give all his testimony for the latter, when justice demands, and let him fail to recognize and respond to the sign of distress of a criminal. He will soon learn that lodgery does not mean justice, but partiality, and insists upon it, too.

To see the low standard of lodge oaths, let one compare the membership of any lodge in the United States with the citizenship of the United States. Take even the most numerous, e. g., the Masons or Odd Fellows. Their membership is only about one in a hundred of the population, and in other countries far less. So they insist on justice, kindness, purity and charity with about one in a hundred here in this country, while Christianity insists on the practice of all these virtues, and all the rest, too, with every man, woman and child, no matter whether a member of any church or not. I believe most men would be good to one in a hundred whether sworn to do so or not. Some humorously insist on putting vinegar in some things to sweeten them. Christ said, even the publicans and harlots would love and salute their own. *Matt.*, 5:46, 47. For it should be observed that while lodges pick out one or more, always a *few*, of the long catalogue of Christian virtues, the practice of these few virtues is to be restricted to the *few*. So they are partial in two ways: they practice a very small list of virtues upon a very small proportion of people, and often fail in both of these points, too.

One wonders what is the good of such an oath anyway. They are shut up to one of two horns of the dilemma. If their object is to make men better, they get such a poor class of men that the gospel does not or will not affect them, and only such an oath can and does affect them, and for the better. But they deny that they get such a class of men into their lodge. Secondly the lodge might think that their candidates would be good to everybody else, except fellow lodge men. Hence

they needed a blood-curdling oath to make them good to lodge men. But look what this implies: it necessarily impeaches the moral character of one party, or the other. If those already members are worthy of kindness and justice, the oath implies that the candidate is considered either so lacking, or so equivocal in moral character, that the lodge feels it *necessary* to *compel* the candidate to deal justly and charitably with those already members. This practically condemns the candidate. But if we say the candidate is all right, the oath condemns those already members. For in such a case, it implies that they are so unworthy of justice or charity that the incoming candidate cannot conscientiously bestow justice and charity upon them. So a bitter oath must and does compel him to do so. But then such an implication condemns the candidate, too. For it implies that under the pressure of an oath, or the fear of penalty, any such candidate can be compelled to lay aside all conscientious scruples, and bestow charity upon one wholly undeserving of it, and acquit the criminal and vicious, and then call it justice, too. Furthermore this implies that the lodge and its officers, instead of seeking justice between man and man, is in the regular and constant organized business of knowingly and intentionally perverting justice between man and man. Whichever way you turn this dilemma it gores them and there is no possible escape for them.

Furthermore these very oaths in Masonry which seem so commanding and irrevocable at first appearance, are not so ironclad when investigated. The conditional clause, "knowing them to be such," is a loop-hole big enough to permit the safe escape of the majority of Masons, no matter how intelligent, high, or prominent, yes even of a Grand Master, or a Sovereign Grand Inspector General. But let it not be forgotten, that this jugglery in oaths relates to the very principle which they claim to be the foundation of the order. They are more strict in regard to the other principles of secrecy and obedience, and secrecy more than obedience. There is no obligation whatever unless one knows of a certainty that the party in question is a Mason. Every specification under this obligation of partial righteousness has been ignored and violated under the excuse that the injured one was not known to be a Mason, or a brother lodge man. When Breckenridge of Kentucky was accused of violating his Masonic obligations in regard to Miss Pollard, he declared that he did not know that her father was a Master Mason. And when the Knights Templar Conclave met in Louisville afterward, he was considered in sufficient good and regular standing to be one of the principal speakers. The testimony of Mrs. Sarah P. Giddings of Vermont, and others, proves that they are sometimes knowingly and intentionally violated. All artificial ties may be broken, and those who are bound by them may become just as much estranged in personal feelings as members are toward non-members. In such cases they do not care a particle for their lodge obligation. Neither does any one consider them "perjured villains" for such violation. But the obligation is considered in full effect and binding when the case is between a member and a non-member. He must fly to the relief of his brother lodge man, and try to extricate him from all difficulty.

The obligation to partiality is construed in two ways to relieve both the helper and the helped. In the *first* place, a great deal of their so-called benevolence is not that of one lodge man giving to another, but is taking from an outsider what belongs to him, and giving to an insider what does not belong to him, and no honor, but a dishonor to both lodge members. It might be an honor for one lodge member to sacrifice for another, which is occasionally the case. But how often is it a case of robbing Peter not to pay Paul but Judas Iscariot. In the *second* place, the obligation "to relieve a brother in distress" is not construed to mean when he is distressed financially or physically, but is taken to mean in distress from the liability or actuality of losing position, standing, reputation or freedom from the clutches of justice. It is almost needless to cite instances in proof, in view of the numerous and constant cases of the miscarriage of justice in courts, so evidently due to lodge ma-

nipulation as not to admit of reasonable doubt, and in many instances definitely known to be so. The very word and sign of distress are both intended and required to be given so as to notify the initiate without informing, or attracting the attention of, the outsider, who might be just as ready to render relief as is the initiated, were the man in distress found to be really worthy. For it is a well-known fact that most of the real charity in this world, i. e., giving to the really needy with no expectation of being repaid, is performed by those who refuse lodge relationships and follow God's appointed methods of helping the helpless, without any hope of reward, and doing it in the name of Christ, which is rejected by the lodge. But these oaths that are obligations to help one another, when that other ought not to be helped, and when good people would not help them, and unjustly favoring an insider over a more deserving outsider.

Penalty.

All secret societies have a *penalty* attached to their oaths. This is usually expressed, but always understood, whether expressed or not. When the penalty is not definitely expressed in the oath, it may be implied in it, or suggested by it. Otherwise it may be expressed or implied in the lecture following the oath. A few, however, have no penalty expressed beyond reprimand, suspension or expulsion. Yet in the case of these lodges, I have heard those, still members, declare that those who had been untrue to their lodge vows and seceded, ought to be punished, though they were no longer members. This shows that such members have a spirit that would injure such seceders, no matter whether they could do it legally or not. In other cases we have seen them inflicting the penalty of persecution, slander, abuse, and annoyance upon some one considered unfaithful. Such a one may not have revealed any lodge secrets, but simply renounced the lodge. So far as I have seen, I know of no lodge whose oath binds the initiate to life long membership. Yet the renunciation of membership by an influential member is treated as severely as if he were thus bound.

"The violation of any part of the obligation," even the smallest and most insignificant can incur the whole penalty. This is expressly stated in nearly every Masonic obligation. As before stated, some lodges which express no penalty at all, enforce one just the same, for the violation of a part, or of the whole of the oath. Some such lodges which express no penalty in the oath, express, define and discuss the penalties in the constitution and by-laws.

The penalties vary from abuse, annoyance, slander, persecution and expulsion, to bodily mutilation of every sort, and physical death. In Masonry the majority of the penalties involves physical death. In fact, the penalties of Masonry are far more severe than are those of Scripture. In Scripture, only a few of the more heinous sins are punishable by death. In Masonry every violation, both great and small, is liable to the same penalty. There is no graduation whatever as to penalty.

The penalties of Masonry are in violation of the Constitution of the United States. Art. 8 of the Amendments declares that "cruel and unusual punishment shall not be inflicted." And Art. 6, declares, that the accused shall enjoy the right to a speedy and *public* trial by an impartial jury,—to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor and to have the assistance of counsel for his defense." All of these principles are violated by Masonry especially, and some by other lodges, too.

Worse still, the greatest crime among lodge men is not a violation of either divine or civil law, but simply disloyalty to the lodge. Neither does it matter how conscientious such disloyal member may be. The fact is, nearly all disloyalty to, opposition to, or renunciation of, or withdrawals from, secret societies, are from profound convictions, or for moral reasons. Every one knows that no one would oppose them for policy's sake, or for merely prudential reasons.

All penalties are supposed to be in proportion to the gravity of the offenses. If it is out of proportion, it is unjust. Dishonesty, drunkenness, robbery or adultery in the lodge or out of it, are not considered as bad as simply giving away a secret of the lodge.

Editorial.

The sympathies and prayers of our readers will go out for President Blanchard's speedy and complete recovery. He has practically performed for a long time the work of several men and now he must rest. He has been very sick. We trust that he is better and that a few months of retirement will, with God's blessing, restore to him his former strength and vigor. Inquiries concerning his welfare addressed to this office will be promptly answered.

THE HELP OF THE LORD.

A thrilling conception of Christian service makes man appear to work with God. There is a clarion call which summons man to the help of the Lord; deafness to this call invokes the curse on him who comes not to the help of the Lord against the mighty.

To every generation comes a special call, rallying its men of faithfulness to mighty antagonism; good haters are assigned some noble task, some critical post in the fight. No trifling foe is confronted, but one who is mighty.

Fearful souls are turned back at Mount Gilead; lamps, pitchers, and trumpets are put into hands that pass beyond the early test. Excuses transmute fear into the aspect of reasonable prudence; yet since imprudence is not reasonable courage, any excuse may be treated with candor. If it can be disproved fairly, it need not be lightly flouted—if it cannot be disproved, it ought not to be condemned.

A voice crying in the solitude is calling our own generation; the foe boasts himself mighty; again comes the test at Mt. Gilead. What turns back those who leave others to answer the call?

One remonstrates that it is useless folly to contend against a foe so mighty. Another protests that the enemy is a friend. Still another declares that the campaign is only against other enemies and that making this resistence and defending this point is fighting outside the lines. Whatever their excuse, they all find some path back from Mt. Gilead. Turning back from seeing the enemy, they turn back from seeking him. The sword of the Lord, and of Gideon! will not be their battle cry; their torches will not startle the darkness, nor illuminate the enemy's camp. That glorious field, other victors win.

NOT ALMOST RULE BUT QUITE EXCEPTION.

"In the early days of the Republic it may be said that it was almost the rule for the president of the United States to be a Mason," asserts the writer of an article found in The Southern Oddfellow. The sweeping statement can be tested by examining the record of each of the presidents whose terms were included within that time.

Washington, whose two terms cover the first eight years and the very earliest days, had been initiated many years before the first day of the Republic. At that time he was just attaining his majority. He never took an advanced degree, and Masonic authority assures us that he was not a progressive Mason. One year, long after his early connection with a lodge, he was called Master of a lodge, near his home, in which the lodge records show that he was not once seen during the whole nominal term. His associate and biographer, Chief Justice Marshall, wrote about forty years after he himself ceased to attend the lodge that he did not recollect ever to have heard Washington "utter a syllable on the subject." In 1781, a lodge committee reported that it found "General Washington not to be Grand Master of North America, as was supposed, nor even master of any particular lodge." In 1799, correcting the similar error of a correspondent, Washington wrote, "The fact is I preside over none; nor have I been in one more than once or twice within the last thirty years." That Washington said that Masonry could be used for the "worst of purposes;" but that it was "for the most part merely child's play." His two terms in the presidency covered the first eight years of the early days of the Republic.

John Adams, who was president the next four years, had enjoyed the close friendship and counsel of the Attorney

General for the Crown, Jeremiah Gridley. Knowing Mr. Gridley to be Grand Master of the Masons of Massachusetts, Mr. Adams "once asked his advice as to whether it was worth his while to become a member of the society." Grand Master Gridley, being his friend, answered "No." He added a few words, and Mr. Adams remained free.

Thomas Jefferson, whose two terms cover the next eight years, is not included in the list courteously furnished at our request by a prominent Mason who is a lawyer in this city.

James Madison, who held the office through the next two terms, said in writing: "I never was a Mason."

James Monroe was not—so far as we discover—a Freemason. He was elected twice, and his second term ended March 4, 1825, bringing the present record of "early days of the Republic" up to the end of the first quarter of the Nineteenth century, and past the first third of a century of the existence of the Republic.

John Quincy Adams, who followed, was one of the strongest and most severe opponents Freemasonry ever had. His term, ending in 1829, completed the first ten terms of the presidency, and two score years of the "early days of the Republic."

Tested by details, the statement quoted at the beginning seems truly Masonic—though not otherwise true.

LABOR UNIONS.

The former teamsters' head, C. P. Shea, has been found guilty of attempted murder of a former Chicago waitress.

Some five hundred were injured and fifteen killed in Chicago during the reign of Shea in the late teamsters' strike, and it was impossible to secure his punishment. The principle governing the unions is to defend a member to the uttermost if he is acting for the union, but let him shift for himself, if his crime is in his personal interests only. Hence, Shea suffers for his lesser crime.

Last month chronicled the baptism of Orchard, whose confession of murders, committed, as de declared, at the behest of the Miners' Union, shocked the whole country. He seems to be a sincere Christian and his confession respecting the Mining Union murders is generally believed to have been naked truth.

What do our readers think of the Union authorities which employed him and of the present day methods of organized labor? There is no greater foe to republican institutions than the unions as managed and directed to-day. The press dispatches of July 22 give the unanimous resolution of the Wisconsin State Federation of Labor denouncing the use of the militia at Kenosha where non-union men were being beaten up by strikers and the lives of the citizens and millions of property depended upon this same militia.

A STATESMAN TO COLLEGE MEN.

An eminent American who has already won political honors, and bids fair to attain more, has said: "A college training teaches a man to be independent, free, and an intellectual slave to no one. The hope of the country lies in the college man remaining true to himself. Do not get into a position where a man can tell you that you must do this or that for him, whether it is right or wrong. Such a position is easy to get into, but it means failure."

He may not have known that his words would pointedly suggest the seventh Masonic degree, yet, in fact, one of the obligations uses almost identical language, where it says: "I furthermore promise and swear that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same if within my power—whether he be right or wrong."

The final clause points the antithesis between the American sentiment and the Masonic obligation; yet this is not the only way in which Freemasonry obliges a man to be exactly what the noted statesman counsels college men not to become. From the third degree to the seventh, while the obligation of the third point of fellowship does not use the very words Right or Wrong, it does yet assert and reiterate their implication clearly; for that obligation says: "Furthermore, I will keep the secrets of a worthy Master Mason as inviolate as my

own, when communicated to and received by me as such, murder and treason excepted—and them only at my own option." Under this oath a Mason is Masonically allowed to conceal all crimes, and Masonically sworn to keep all crimes but two. After this has been reiterated and he has proceeded to the seventh degree, the rule loses its exceptions. Thenceforth, no crime of a Royal Arch Mason can be divulged. The initiate can now be compelled to aid, by silence and otherwise, even a murderer.

We therefore reiterate the stateman's counsel to college men: "Do not get into a position where a man can tell you that you must do this or that for him whether it is right or wrong."

A LUMP FROM A TROWEL.

The Masonic Trowel, which is the organ of the Masonic Grand Lodge of Arkansas, places at the head of its first page the rather familiar legend: "Masonry is a beautiful system of morality, veiled in allegory and illustrated by symbols." The Holy Bible, of which Masonic practice makes a kind of mechanical use in countries where the book is held in esteem, teaches a system of morals; there is such a science as Christian Ethics or Bible Morality. Apparently we are to infer that Masonry is a different system.

What sort of system it is, has not escaped the inquiry of competent judges; comparison with Christian morals could not be avoided. Trained minds, familiar with ethical questions viewed from the side of religion and from the side of civil law, have applied mature judgment to the boasted morals of Freemasonry. Every condition demanded for critical examination and sound judgment has been fully met.

The outspoken verdict of a few has been identical with the opinion of multitudes more. A lawyer of the widest experience and highest eminence as a statesman, who could not be disputed on the ground of incompetence, expressed his verdict in the terms, "Moral nuisance." A pastor of churches in Chicago and Boston, whose Masonic experience removed him from the position of one suspected of prejudiced outside judgment, gave the verdict, "Lying imposter." One who combined the qualifications of an exceptionally well versed Mason, a lawyer, a preacher, a college president, and an author, gave this testimony: "Masonic oaths pledge its members to commit most unlawful and unchristian deeds." This testimony, supported by the oaths themselves, warrants the two verdicts; and these two combined, has expressed the intelligent judgment of multitudes.

THE ELSIE SIGEL MYSTERY.

"Only God can find Leon Ling now," said a Denver Chinaman. "He is under the protection of Masons and is being aided by them in his effort to escape the police." This puts the Masonic order in direct conflict with law and government. It is charged against the Chinese government that it approves this Masonic hostility to American officers; but officials at the Chinese Legation in Washington discredit this statement. The question seems not to be whether Masonry, which our first American President said could be used for the worst of purposes, is being used for the present purpose. This seems to be undisputed. The question is, rather, whether the Masonic order is abetted by the Chinese government in its hindering the officers of the law. That would be reprehensible in another government; in Masonry it would be only fraternal—not at all disloyal, or treacherous, or hostile to the protection of human life, or defiant of law. Perhaps most of the Masons involved are themselves Chinamen, who feel less bound to regard the American government; but that Masonry is a recognized foe of law and justice, is the impression gained.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Dean Farrar.

A ministry of doubt strengthens no man's faith.

News of Our Work.

EIGHT HUNDRED FIFTY.

It is important for our correspondents and especially for the members of the Cynosure family, to remember that the city of Chicago has recently been renumbered and that the new base lines are State street and Madison street. The Cynosure office is now 850 West Madison street. Unless the new number is used in addressing letters to us after September 1, our mail will be very much delayed in reaching us. The Cynosure office remains just where it has been these many years. The only change is the new number.

OHIO STATE CONVENTION.

That it is possible to hold our state conventions with good results, even in the hot month of July, is proven by the one which closed July 27th in Lima, Ohio. The outrageous action of the trustees of the so-called Young Men's Christian Association of that city, and the report of the Convention will appear in our next number.

DO LODGES PAY TAXES?

I know of a case where a lodge did not pay its taxes. I read in a county paper about three years ago that a lodge in Eldora, county seat of Hardin county, Ia., demanded a refund of tax that had previously been paid by the lodge. The reason set forth for the refunding of the tax was: that it was a charitable institution. The county supervisors allowed the claim.

I met one of the Supervisors in town a short time afterward and asked: Why the lodge claim was allowed? He answered "That is the law." I told him that I very much doubted the right of lodges to be exempted from paying taxes. "They are a charitable institution the same as churches," he said. They are not charitable in the same sense of the word that churches are, I replied. Persons who have received benefits from the lodge have paid for them three times over. He went away.

A. T. Towley.

Hubbard, Ia., July 14, 1909.

Professor H. R. Smith, Jr., Houghton Seminary, New York, was for a time our lecturer in Ohio. He has a wide field among his students for the propagation of the principles which he loves and for which he was pleader at one time in Ohio, his native state. One of his classes in English chose as its theme the "Secret Empire" for theses by different members of the class.

Brother Smith keeps tracts and books at hand and finds a field not only in his school, but among chance acquaintances outside. One of the instances of work among the latter was the saving of a young man last fall from lodge bondage. He writes that he finds that "The truth presented in a Christian spirit moves men." He thinks that there is quite a strong anti-secret zeal among the students. God bless the Wesleyan school at Houghton, New York.

Dallas, Ore., June 7, 1909.

Mr. Wm. I. Phillips,
Chicago, Ill.

My Dear Brother—Your kind letter to hand. Glad my friend Dallenbach is still out on the fighting line, and that you are at the old stand.

We (brother and I) just closed a revival at Falls City, this state. During the meeting, I took occasion to present the lodge question. After showing them that it was anti-Christ, I asked how many would publicly renounce it. About 12 stood up, and they are clear out. They were Masons, Odd Fellows and members of other orders.

F. A. Phelps.

TENNESSEE NEEDS ORGANIZING.

Greenville, Tenn., July 15, 1909.

Mr. W. I. Phillips, Chicago, Ill.:

Dear Sir—It is strange that good intentions and grateful feelings should lie buried unexpressed in the human heart so long. I feel as if I owed a great debt of love to the N. C. A. I pray for it and its constituents as I do for the church. I pray God to speed the glorious cause. I read every page and column of the Cynosure and enjoy it beyond expression.

I presume that we are the most lodge-ridden people of any state in the union.

It was the Tennessee legislature that first made it a crime to circulate a lodge ritual. It was a Tennessee senator who presented a bill in the United States congress making it a crime to send any literature through the mail that would expose secret lodges.

The town of Greeneville, near which I live, boasts of having more secret orders, and the oldest Masonic lodge of any town in the state. One of our popular pastors *publicly* boasted of belonging to all the leading secret socities of the town. So far as I know, no minister has ever dared to speak against secret orders in this town. A young man had his leg broken not long since while taking the *Jericho degree* in an Odd Fellows' lodge here. One other young man, son of a widow, was poisoned to death in Knoxville, because he dared to go to work on the protest of his secret order, which was on a strike.

Not far from me, now lies a poor man dying with consumption, who has been recently dumped out of his lodge, because he could not pay his dues. And yet these orders boast of their *charity*. I know a number of old men, near here, who have been demitted and dumped out in their old age, just when they needed help. I pointed these men out to a man, not long since, who said he had paid hundreds of dollars into his secret orders. The next time I met him, he pointed toward a beautiful residence in the city and said: "There's where my lodge dues go. Hereafter I am done with secret orders."

"I cannot see how a preacher of the gospel can be true to Christ and not warn his people against the evils of lodgeism. A Methodist preacher, near my town, not long since, was wanted as a chaplain in the Odd Fellows' lodge. He said: "Brethren, you know it is not lawful to use the name of Jesus in our ritual prayers and my tongue might slip." They said "We'll keep it a secret or secure you." He promised and was elected. May God have mercy on such vain preachers' words!

I ask all the Cynosure readers to pray for us in Tennessee. God being my helper, I am in the fight to stay. I feel it is a good work for a minister to persuade young men and keep them from joining secret lodges, and to open the eyes of members, *causing them* to quit their lodges. Our state needs to be organized as an N. C. A. State Association, so that we can work together for our deliverance. Light *prevails* over darkness. Christ is stronger than Belial. The church is the grandest brotherhood known in all this wide world.

(Rev.) W. S. Brady.

SECRETARY STODDARD'S LETTER.

Lima, O., July 17, 1909.

Dear Cynosure—There were three young ladies on a street car, going from Millersville, Pa., the other day, engaged in an animated conversation. The conversation went on about as follows: Oh, girls, you just ought to belong to our lodge. We have lots of fun. We have skirt dances and pillow case dances, and April fool dances, etc., etc. They are so exclusive, and it don't cost you anything to get in, all you have to pay are the fees and dues, and the initiation is such lots of fun, etc., etc. One of the girls said that her parents did not allow her to dance, but she thought they should allow her to have a "little fun."

As I saw, and heard, I thought: What do these young ladies know of pleasure? The butterfly dancing around the mud puddle is having its fun, but the butterfly is not immortal.

The lodge people calling themselves "Eagles" had a time of dissipation in this city recently. Much sport was made of those who got drunk, the paper stating that those who remained for days to get sober "were not able to fly."

Our Conference was held in the Y. M. C. A. hall here the 26th and 27th. It was welcomed by many. Whatever secrets some of the lodges may have, the fact that they make drunkards is easily seen.

With Max C. Baum of New York writing to President Taft, as a Masonic instructor, telling him to help a criminal (Morse), a Mason of 25 years' experience, telling him he should do this as a requirement of Masonry, and with Eagle lodge men lying about the street drunk, the lodge exposes itself. Incidents like these ought to make our work unneces-

sary, but as long as people are slow to comprehend, and are influenced to go wrong, our work will be needed.

My efforts in Lancaster county, Pennsylvania, last month, were well sustained by friends, and will doubtless be very fruitful. Addresses were given in the Brethren Church, Ephrata. The interest awakened one year ago was increased. I have now been privileged to speak five times to these friends. Cynosure subscriptions and a collection were given in our support. A special effort was made to bring the truth to the people of New Holland, Pa. Aided by Bretheren Musselman and Wenger of the Mennonite church, a hall was obtained, handbills circulated, and a hearing secured for some wishing the facts. Bro. G. G. Sander was kind enough to leave his work and take me in his auto to the top of the Welsh mountains, where a mission has been established to aid the colony of colored people who have congregated there. Brethren Mack and Sander are now in charge. Some are doubtless being helped to a better life. A description of the work these friends are doing would be interesting, but not in place here. May the Lord bless them. A small company gathered in the Brethren church at Bareville, Pa. Some there will read the Cynosure, who were unacquainted with our work. Our good friend, Elder Hershey Groff, cared for our needs. In Lancaster, at a Bible study in the Mennonite church, and a missionary meeting in the mission, I found oportunity to greet friends, who were helpful. En route to Ohio, stops were made in Fayette county, Pennsylvania. Brethren down there, who have coal interests, are going to help us if developments shall be what they hope them to be.

I happened to call at Pastor Bahme's church, Youngstown, O., as a Conference of the Ohio Synod Lutheran brethren were discussing the lodge question. I, of course, was glad to accept their cordial invitation to join in the discussion. The English Synod of Missouri Lutheran Brethren, meeting in Cleveland, gave some thirty-five new subscriptions to the Cynosure and the best hearing they could, matters of vital importance to them being under discussion. The German mother synod invites the English speaking synod to become more closely associated with it. Steps looking to that end were before the synod. While there was doubtless unity of spirit, the thought was not the same. The warm discussion brought forth the tact and eloquence of able men. That the discussion was both instructive and interesting goes without saying.

A meeting in the Free Methodist church, Rock River, O., and a lecture in the West Side Christian Reformed church, Cleveland, O., were features of my visit there. Our Christian Ref. friends gave a collection of $5.25 and many kind words, as usual.

When arranging for state conferences or conventions I always look for what my father used to call "the head winds" first. Fortunately, I have not found the "head winds" here. The time for preparation was short but there was every indication that we would have a very helpful state gathering. We were not disappointed. The program will doubtless be given to Cynosure readers. Several meetings are arranged that will contribute to the central gathering. Let us look up and press forward to greater victories

W. B. Stoddard.

MRS. LIZZIE WOODS' LETTER.

Pine Bluff, Ark., July 5, 1909.

Mr. Wm. I. Phillips,
Chicago, Ill.

Dear Brother—I gave a preacher a lesson two weeks ago at England, Ark., based upon Rev. 13:8 and 11. It resulted in his quitting his lodge at once. He had been in it fifteen years; he said he never was satisfied to be thus mixed up with all kinds of men; he always thought that something was wrong but could not tell what it was. I showed him the different kinds of secret rituals which you sent to me and I put their teaching alongside that of the Bible and showed him how men stole God's word and put it in their rituals, but leaving out the dear Christ's name. When he saw these books and understood their relation to the Bible he said to all the brothers in the church and to those that were there that were members of his

lodge, "I never will have anything more to do with the lodge. You, brother, can tell the Chancellor Commander to scratch my name off of his book." The lodge brothers said to him, "Will you lose all the money you have been putting into that lodge these fifteen years?" He replied, "Yes. Do you think I would lose my soul for what money I have given those rascals? They have been stealing my money and yours, too. The treasurer stole $10,050 year before last, and since I find that I will lose my soul if I stay in the thing, it is more than I am willing to pay for a 'burying place' and $300.00 after I am dead and in hell."

This is a true statement. I was at his home yesterday, and he has certainly quit the lodge.

I met the church in this same settlement yesterday. The preacher took his text from the first Psalm 3d verse. I sat and listened very attentively to his sermon, but I could not see any sense in what he was saying. He said, "I belong to two or three secret orders," and then kept on saying, "Blessed is the man that walketh not in the counsel of the ungodly, not standeth in the way of the sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord and in His law doth he mediate day and night." Then he would refer to the third verse which was the text, and tell what would happen to that kind of a man. I thought to myself, poor man! He doesn't known that he is mixed up with ungodly men, but I will tell him today, through Christ's strengthening me, how he is tied up in the devil's trap. After he sat down, I was introduced to the congregation as the Sister Missionary.

After I had put our missionary work before the women, I opened my Bible and read the whole of the First Psalm. I then asked how many in this house belong to secret orders. I found that a good many belonged to them. I then showed them plainly how they were yoked up with ungodly men and sinners till they all acknowledged that they were in the trap.

One little man would not say anything. He is a preacher, too, and the same one that said last year "if I had my way with that woman, I would cut her throat."

While I was reading and explaining the First Psalm, one sister said to her husband, "I told you that lodge was wrong, and you are the cause of my being in the thing."

After service we all came out of the church and the brothers gathered around me and wanted to know if I had ever belonged to a secret order. I replied, no. They said, "Tell us then, where you learned so much." I told them all about the National Christian Association. They said, well, sister, you have got us. I said, yes. Your lodge makes men murderers. They said, no, we won't murder anyone. I said, well, if you don't kill your brother, you promise to do it if he divulges the secrets. They said, "Yes, that is what we promised to do, but we were not thinking what we were swearing to at the time, and Sister Woods, you are right; it does make us liars or murderers and that is all there is to it."

The little mad preacher came out of the church with us but left at once. He could not stand it to hear me tell the secrets of his beloved Grand Master, Hiram Abif, and of his Most Noble Father and Grand Wood Chopper.

Yours for Christ and His kingdom,

Lizzie Woods.

GOOD WORDS FROM FRIENDS.

Rev. E. P. Kuhl: "I should like very much to be with you at the meeting in June, but it will not be possible.

"I am still exposing the so-called secret work of the secret societies. A friend of mine told me on last Saturday that a Mason told him that I was just courting death. That fellow must believe in his Masonic oath. I told him to tell the fellow that if he would come out of the woods long enough he would find that he was a back number, that I would furnish him his Masonic secret work in car lots if he would pay for it. I tell them that I will do better by them than the Ohio Masons did by Taft. I will not make them wait until they are elected President, *but will make them Masons at sight any old time they want to.*"

Robert Cunningham: "I do not think I can be present at the meeting.

"I am so glad that my eyes were opened to see the evils of secret societies. I am convinced that they are anti-Christian; that they do detract very materially from our Christian growth, and whatever does this surely must be anti-Christian.

"Just the other day I met a young man and spoke to him concerning his soul's welfare, asking him if he was a Christian. He replied that he was and the next moment pointed to the three links which he wore on the lapel of his coat. He did not say, 'I am trusting in Jesus Christ as my Savior.' No, but his first thought was of the three links he was wearing, and his actions proved conclusively to my mind that he put more stress upon the 'three links' than he did on what Jesus Christ had done for him. You know that action is true believing.

"One of the oldest ministers of this city, and one who has taken the highest degrees in Masonry, is very often called upon to conduct the funeral of those who are not even religiously inclined, and you know that many of this class are members of secret societies, but he never fails to leave the impression that all is well with them. We have words in Matt. 7:1-13: 'Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven,' and also Matt. 10:37, 'He that loveth father or mother more than Me is not worthy of Me.'

"If we are to judge a man by his actions we will be compelled to believe that with many of them their lodges are of more interest to them than their faith in Christ. And we all admit that we are most ready to speak of those things nearest our hearts.

"It has been my experience that it is more difficult to get those who belong to secret organizations to accept Christ than those who do not, as many of them have the false belief that membership in such organizations is sufficient.

"I can but believe that it is one of Satan's surest traps to ensnare young men.

"Christ must have the first place in our affections or none."

Rev. W. L. Ferris: "Dear Friend and Brother: I wish I might be present at the national meeting. I am sure I would not only enjoy, but would be profited by the interchange of thought in connection with this great work. Enclosed please find my contribution toward helping defray the expenses of the meeting.

"The longer I live the more repugnant does the whole brood of secret organizations become. I know of nothing—and I speak after thirty years' observation—I know of nothing which is so handicapping the work of the church, and hindering the cause of the Christ. They are taking the time, money energy, strength and, worst of all, the heart affection of men and women which ought to go into other and better channels. A faithful lodge member and spiritual worker in the church would be an anomaly. There is something about the whole business which, to my mind, demoralizes the whole Christian life.

"The so-called 'Minor Orders' are working untold mischief. But the encouraging feature in all this is that the opposition is rapidly growing. In many instances I find that men are ashamed to have it known that they are members of the lodge.

"The people of Pekin know where I stand on the question. The Congregational church, of which I am pastor, is, in the main, quite free from the incubus which hangs over so many churches, for which I am profoundly thankful. Trusting you may have a helpful meeting and that great good may be accomplished through the coming together of the foes of this great evil, I remain as ever,

Your sincere friend.

W. L. FERRIS.

Rufina Fry: "I rejoice in every onward movement against the kingdom of darkness with its sworn secrecy and general deviltry. It seems to me that the avowed hostility of the lodge to the Christ, the church, the family and God-ordained government, ought to arouse and interest at least all Christians and patriots in the N. C. A. movement.

"I rejoice for the favorable circumstances attending the meeting and that

you are carrying the expose and teaching to the 'regions beyond,' even in Chicago. May God abundantly bless and make the meeting the very best for His glory and the saving of multitudes from the snare of the lodge.

"Enclosed find money order for $1.00 to aid the work. Yours for the extension of the kingdom of God."

Samuel Russell: "I am with you in spirit on the subject of Masonry and Oddfellowship. I therefore enclose a draft for $5.00, and send you my best wishes for your best possible success."

A Householder: "I took in the last convention a year ago, and thought it was good to be there, and would attend in the future if farm work permitted.

"I would be lonesome without the Cynosure, and hope and pray the time will come when the Church of the Anointed One will fight secret organizations as it has the saloon."

Geo. W. Shealey: "The N. C. A. is fighting the most awful and dangerous foe of our poor, suffering humanity.

"Verily the world is going after the great Anti-Christ. If it were only dollars we were losing, we might well bear the loss, but immortal souls are at stake. The Devil knows he has only to get a man or woman into lodge toils, and they are almost surely his. What tremendous victories he is winning. The Elks and Eagles are rapidly multiplying and their herds and flocks threaten to take the country."

Rev. Dr. A. C. Dixon: "Personally you know I am in thorough sympathy with the objects of the National Christian Association, and I will be glad to do all I can to contribute to the success of the convention in June."

Rev. Dr. J. M. Foster: "The secret lodge system is the empire of Satan which he uses to destroy the divine institutions of family, church and state. It is the world-old battle between Satan and the Christ. The issue is not doubtful. But the fact that so few of the professed disciples of Christ take the great battle of Almighty God seriously bespeaks severer fighting for the few whose eyes God has opened, whose hearts He has touched."

Rev. E. L. Thompson: "I am sorry not to reach the convention. I am still free from the foolish idea that the nonsense spoken to me by men with hoodwinks on their faces, and in big sepulchral voices, was something to be kept secret, even if I did no longer associate with lodge *men as such.* How ridiculous their pretensions, when you have in printed form on the market the whole thing called 'secrets.'

"Thank God I no longer even fear their threats. The strange thing to me is how Christian men can give sanction to the blasphemous trash that goes on under lodge auspices. I never left a lodge hall in the darkness of night, but I felt less a man than when I entered. Secrecy is of the devil; it is anti-Christian; it is the foe of the church; the blight of society; the foster-mother of social impurity; a menace to the home and a curse to humanity. God save the church.

"I wish I could be with you. May the convention do much good. Love to all who have conscience and courage enough to 'avoid the way of evil men.' and walk in the light as He is in the light, having fellowship one with another and cleansed by the blood of Calvary."

Rev. W. H. Boles: "I pray for a great meeting. Go for the secret societies of Rome, the most hellish and abominable of all. They threaten the life of the nation."

Letters from sixteen States were received by the annual meeting: R. M. Stevenson and A. J. Millard, Arkansas; George W. Shealey, California; E. S. Peale, Jr., Georgia; Robert Cunningham, Rev. E. L. Thompson, A. Householder. R. N. Chestnut, Dr. A. C. Dixon, F. J. Davidson, Alice M. Starry, J. M. Porter, W. W. Boles, Samuel Russell, W. L. Ferris, E. P. Kuhl, Frank R. Dunlap, J. W. Dallenbach, E. Lee Thomp-

son and James M. Moore, Illinois; L. G. Bears, P. B. Fitzwater, Rufina Fry and Ann Richards, Indiana; Mrs. Alice A. Miller, J. N. Lloyd and James Stickel, Iowa; Mrs. M. J. Sleeth, Kansas; Mrs. Anna E. Stoddard, Massachusetts; John W. Brink and John O. Reed, Michigan; C. A. Johnson, Minnesota; G. T. Dissette, Missouri; William Harder, Nebraska; C. D. Brooks and T. S. and M. L. Couch, New York; Hedda Worcester, North Dakota; Milton Wright, William Dillon, S. F. Hinman, T. W. Stewart and Mr. and Mrs. J. H. Dickie, Ohio; H. H. George, E. M. Gibboney and John Purdy, Pennsylvania.

"Fuss and bluster too often get credit for what belongs to obscurer and honest worth."

"When the nerve of faith shrinks, men become wonderfully far-sighted for fears and foes."

The world would be more happy, and the mass of people in it just as wise if they would whistle more and argue less. —Sel.

Love must be the predominating part of the Christian's life then the communion will be a common union of believers in Christ.

"Reasonable thought of to-morrow stimulates the doing of to-day's work. Anxiety for to-morrow paralyzes the best energy of to-day."

It is better to be concerned about rock-bottom certainties than mountain-top ecstacies.—Rev. T. Watson.

"Don't throw away your ticket when you get in the tunnel, for it's as good there as it is out in the sunshine."

It is better to ask the Lord to direct our paths than to ask Him to correct our mistakes.—Rev. T. Watson.

"A pure heart has a poor chance to show itself through a rough, harsh voice."

The body is only a casket for the soul.

It is not truth, but error and prejudice, which deprecate discussion.

Arguments drawn from usage and customs may satisfy some; others demand arguments drawn from the Word of God.

Phariseeism is offensive both to God and to man.

I stood upon a mountain top,
And then beside the sea,
And there's a new horizon line
In every memory.

I walked a little while, one day,
With one of God's great men,
And now, in every thought of him,
The world is born again.

—Florence L. Snow.

Many a trusting child is cast down because the little love-service which may be required seems too small to be counted for aught in the great harvest field; forgetting that the dear Lord asks of His children only so much as He gives them ability to perform.—Augustus C. Thompson.

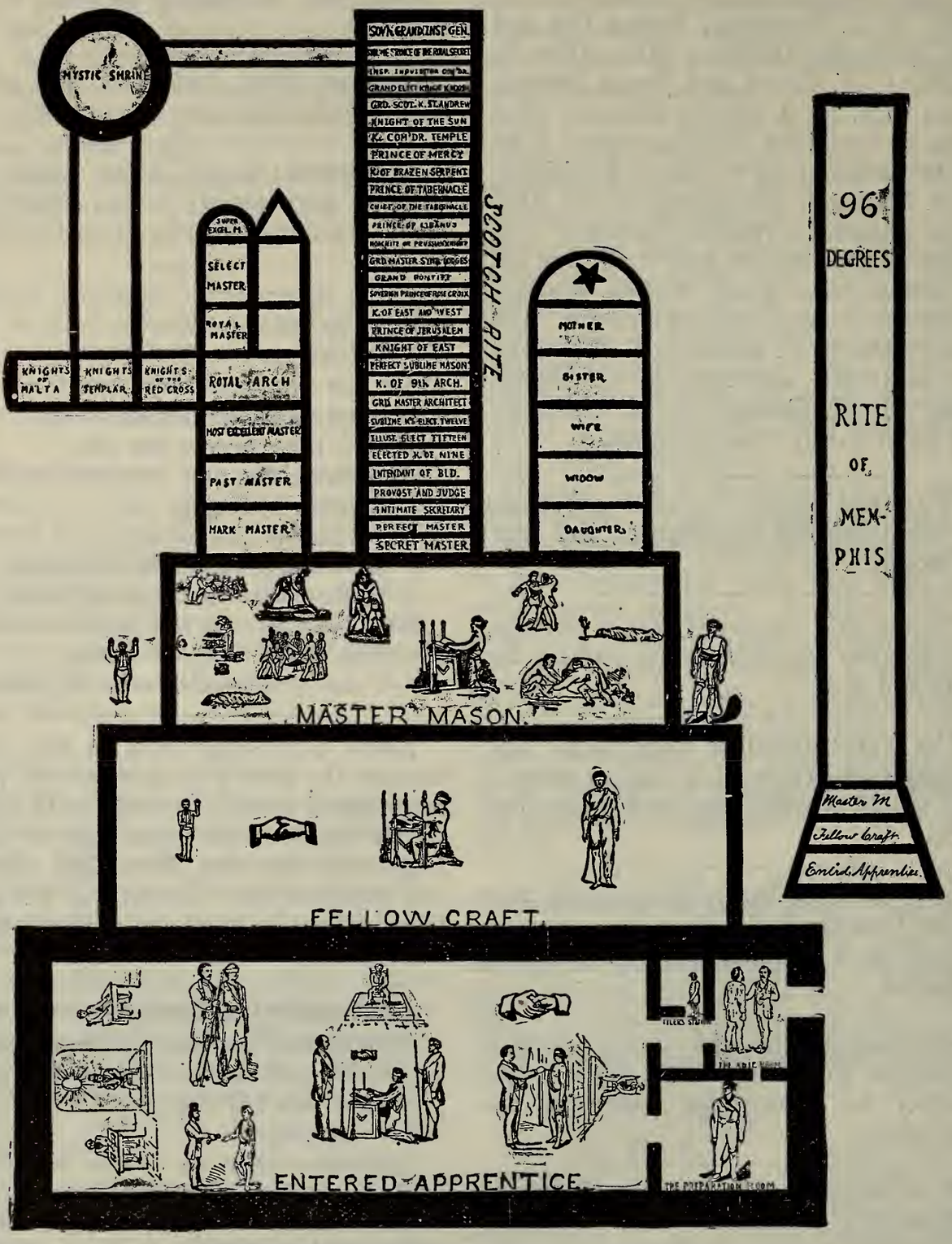
ANSWERING A CORRESPONDENT.

Suffragettes can pass without reading a question and answer, found in The Supreme Oracle's Department of a womans' lodge paper.

Question—Does an oracle lay herself liable to charges when she disregards the ballot when it is unfavorable—announcing it as favorable?

Answer—If there are a sufficient number of members of the camp who are willing to make affidavit that the ballot was unfavorable when the oracle decided to the contrary, charges may be brought against her and she may be disciplined as provided by the by-laws of our society.

Entire happiness does make one tremble. Only if we feel God in it, and stand but the more ready for His work, we may be safe.—A. D. T. Whitney.



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The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

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This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.

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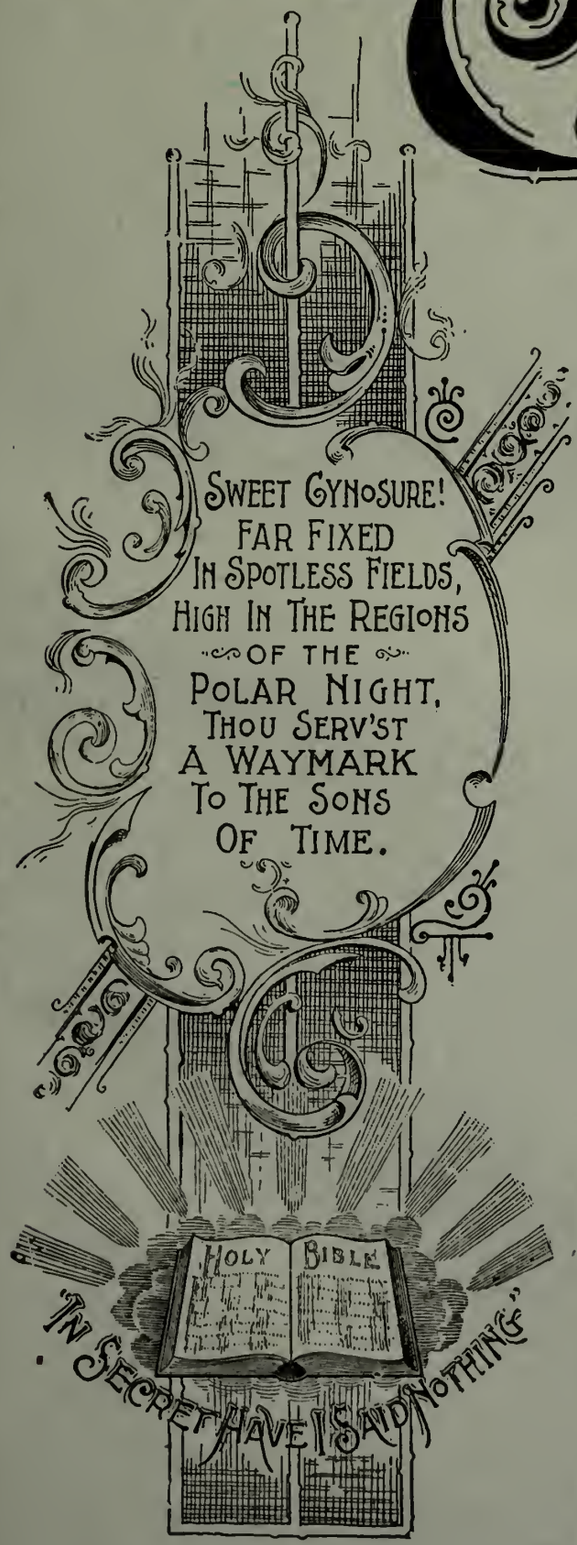
Christian Cynosure.

CHICAGO, SEPTEMBER, 1909.



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A Man Admitted

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Ohio State Convention

Christian Workman and Secret Labor Unions

CHRISTIAN CYNOSURE

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII. CHICAGO, SEPTEMBER 1909. NUMBER 5

NATIONAL REFORM CONVENTION

Held under the auspices of the National Reform Association in Park Street church, Boston, Tuesday, Oct. 19, 1909.

"We hold that it is the duty of this nation to embody such an amendment in our national constitution as will suitably acknowledge Almighty God as the source of all authority and power, the Lord Jesus Christ as the Ruler of Nations, the Bible as the fountain of all law and the true Christian religion as the nation's life."

KNGHTS TEMPLAR CONCLAVE.

The Knights Templars are planning for the greatest conclave in their history to be held in Chicago next year. Preparations to that end have already gone forward to such an extent that even the line of march has been decided upon. The estimated cost of the decorations for the conclave is placed now at $150,000, but "may go higher."

WHY THE EAGLES FLEW.

Elks objected to bartenders, though they initiated wholesalers and brewers; hence the Eagles were organized. While their order is not limited to men behind the bar, it welcomes them and is in a sense their own. It was organized on account of them and a procession of Eagles shows that its invitation has been accepted. A portion of the visiting flock can be found in that street of the entertaining city where saloons are. The question whether Eagles have alighted there will soon be answered, "Yea, yea!"

BEAKS AND TALONS FLOCKING.

"Wheresoever the carcas is, there will the eagles be gathered together." Was a political carcas scented, near Fitchburg when a banquet of the Eagles was spread for a greater gathering of distinguished guests than ever had eaten together in that city? The state armory was filled with those who came flocking from four states of New England.

Massachusetts was represented by its governor, lieutenant governor and seven members of the executive council with the executive secretary.

The governor of Rhode Island was accompanied by his military staff in full uniform.

Connecticut had a representative in its state comptroller.

One of the most distinguished guests was General Nelson A. Miles, whose native town is adjacent to Fitchburg.

Although Worcester is the largest no-license city in the world, the chief of police came, as well as the mayor, who was one of seven mayors of Massachusetts cities. Thinking of the Eagles, one naturally thinks of the saloon and the Eagle cry Yea! Yea! Thinking of such a banquet of the order, he naturally reflects that, however the rum interest may seem to be weakening, politicians still know that many votes are yet controlled by the saloon power.

A MAN ADMITTED.

One night in the torrid month of August, a Worcester (Mass.) patrolman was summoned to a lodge room on Main street, where feminine indignation and fury were driving the thermometer rapidly up to record figures. A special meeting of Adele Circle, C. F. of A., had grown so exciting that some of the girls were almost hysterical. A sister had come down to Worcester from Fitchburg, who was a member of Vachere Circle, and a Grand Trustee—that is, a G. T. F. A., or something of about that shade of alphabetical importance. Her name was Mrs. M. Lemay.

What did this visitor and G. T. do but

persist in seating herself on the platform right beside Miss Flora E. Girard, who is no less a dignitary than the C. C. or Chief Companion. Moreover, she came to make a speech that some of the gentle girls did not wish to hear. What wonder that Miss Girard refused to go on with the meeting. Yet the contumacious guest of the lodge refused to go down and sit among the other ladies of the noble order; nothing below the platform was high enough for her. Had she not come all the way from Fitchburg to say her say about Miss Mahoney of Boston, who had been deposed from the office of Chief Companion. She wanted to show that it was according to the fitness of things that Miss Mahoney should no longer be a G. C. C. F. A.. She could show that deposing Miss Mahoney was just the right thing to do, but a number of Adele girls didn't want to be shown any such thing. They didn't need to be told what was right or wrong by any Fitchburg woman, even if she was a G. T.

But she would not get off that platform. Then they resorted to the help of a man. Walter N. Drohan was besought, or commanded, or something, to send an officer to the meeting quick. Bravely the patrolman entered the lodge, surprised, and wondering why a roomful of pretty girls should call a policeman. Up to the platform he courageously ventured, where he asked Miss Girard what was wanted of him. The young Miss, pointing to the recalcitrant Mrs., ordered him to remove her.

The patrolman knew his business; perhaps under such circumstances no man on the force would be rash. It is no light task to remove a woman. He found out what was the trouble; he made sure that the visitor was a member of the noble order; he ascertained that she was in good standing. Then, gracefully saluting her, he made the polite request that she would accompany him to another seat in the room, and the lady found him irresistible. Not a word murmured she against the gallant man in uniform; silently she swallowed her displeasure at the young ladies of the Adele sisterhood, until the meeting adjourned; but then she and her circle gathered and whispered. While they held the fortress other girls formed indignant knots on the street below and friends of Miss Girard even went so far as to call Mrs. Lemay a "butter-in." That is a worse name than Oleomargarin. Anyway, it was dreadful, and the society is all split up. Still the sweet sisters do show their good sense in waiting for the decision of the Supreme Circle meeting in Atlantic City to consider the very question of the deposition of the worthy G. C. C. The C. C. abides in Worcester and the G. T. has gone home. And surely, honorable mention is due to the patrolman.

SOUTHERN LODGE ORGAN.

Southern Masonic lodges have been charged with having nursed secession. Afterward appeared the Ku Klux Klan, which was referred to in April by *Our Heritage,* the official organ of the Daughters of the Confederacy, when the secretary of a chapter in Mississippi said: "Mrs. Rose is in communication with the only living charter members of the Ku Klux Klan, and will read a paper before the convention showing what the south owes to this Legion of the Cross." The following contribution by a veteran of the Confederate army shows what a secret society organ is willing to print:

"The one mistake about secession was the delay in adopting it. We should not have waited so long that our enemies had become too powerful to resist. But the lack of wisdom in the premises, that is, the delay that proved fatal to our efforts, was not in the generation just preceding our great war, but in those revolutionary forefathers of ours, who transferred us from the benignant rule of old England to the merciless tyranny of New England. 'Throwing off the yoke of England!' We have heard that term *ad nauseum,* when there was no more yoke upon our necks than there is upon that of Canada to-day. And there would be no yoke now, whether we had seceded from England or not, but for the idiocy of men like Jefferson, Madison and others, who turned us over bound hand and foot to our implacable enemies.

"The true prophets of the day were unheeded, if not actually stoned. Patrick Henry's argument against the adoption of the Constitution by Virginia has not yet

been answered. Grayson's prediction of the result stands as one of the most remarkable of political prophecies. He points out that the adoption of the Constitution meant their final subordination to the North.

"If the advice of such men had been heeded there would be no accursed spirit of John Brown to move the brutal masses at the North to hatred and envy of the South; no mowing down on hundreds of battlefields of the flower of our manhood by the hordes sent forth by Lincoln and his coconspirators; no horrors of reconstruction; no reduction, perhaps permanent, of the Southern States, to conditions of conquered provinces.

"John Randolph often made allusion to 'the prison under the weight of the Constitution.' Even he never dreamed of its virulency."

URGE FRATERNAL BUREAU.

Owls Want One as Part of Department of Commerce and Labor.

Reading, Pa., Aug. 11.—The supreme session of the American Order of Owls indorsed to-day a project for the creation of a bureau of fraternities to be connected with the Department of Commerce and Labor at Washington, and making it a misdemeanor to organize a branch of any order unless its constitution was approved by the bureau.—Ledger, Philadelphia, Pa., Aug. 12, 1909.

NATIONAL FRATERNAL CONGRESS.

Last month some 1,000 delegates to the National Fraternal Congress met in Boston. They represented fifty-one fraternal insurance societies. Two-thirds of the delegates first to arrive were women. According to the president's statement, the fraternal insurance companies have over $8,000,000,000 insurance in force.

Upholds Minimum Rate Movement.

Concerning the minimum rate question, President Piper said:

"It cannot be contravened that the battle for minimum rate legislation has accomplished much for the salvation of fraternal societies. Minimum rates made it possible for all societies to do a safe business.

"Valuation would disclose conditions and furnish opportunities for a wisely managed company to show a surplus and either to give further benefits to its membership or in some manner to return a portion of the cost."

HALTING BEYOND THE MISSISSIPPI.

In a first page paragraph, headed: "Oppose the fraternal bill," "The Knights of the Globe" says: "'A number of fraternal societies doing business in the trans-Mississippi states have organized the Western Fraternal Congress to antagonize the uniform fraternal bill decided upon by the National Fraternal Congress and the Associated Fraternities of America. The feature specially objected to, is that requiring all societies, after a certain date, to charge the same increased rates for new members thereafter admitted. Resolutions were adopted declaring that the National Fraternal Congress table of mortality, on which the proposed rates were to be based, was unreliable, and that a new mortality table, based on a more adequate range of experience, is now being prepared by the associated fraternities of America."

If any other organization can do still more than the Congress has seemed to attempt in order to save widows and orphans from the consequences of poor insurance, it is in that degree to be welcomed. If, however, this new organization has for its real purpose a plausible avoidance of the reform, it is as much to be deprecated as a flood or a conflagration. We can hardly help classing the venture into fraternal insurance with the venture into Wall street, where the trustful lamb goes to be shorn. It may be that the acknowledged lengthening of human life in America has proceeded far enough to require lengthening of the mortuary table; but changes made in the interest of the secret system would be open to suspicion.

We wish to call attention to the admirable letter published by the *Times-Democrat* of Lima, O., written by our Secretary Stoddard. Ought not the Y. M. C. A. to cut out the "Christian" from its title? The better way undoubtedly would be for it to reform its practises so that its present name should be in conformity to the Bible standard both as to courtesy and contracts.

The God of providence is the God of love.

Contributions.

CHRISTIAN WORKMEN AND SECRET LABOR UNIONS.

By Frederic Perry Noble, Ph. D.,
AUTHOR OF "THE REDEMPTION OF AFRICA."

The reader will see at once that the business now in hand is not the relation between the workingman as a class and the trade-union in general. It is quite another matter that at present concerns us. It is the attitude of the Christian workman toward the secret labor association. The question is a large, a difficult and a delicate problem. It is one of many aspects and bearings. It is not to be disposed of offhand or to be airily waved aside as involving impracticable ideals and wire-drawn distinctions. Yet in the modest judgment of the present writer,—speaking from the Christian point of view, which is the broadest and most human standpoint, sympathizing with every legitimate object of law-abiding associations of laboring men and being acquainted with the Scriptures and with the social and economic needs of the laborer,—it looks as if the reply to the query whether Christian workmen should join secret labor unions is suggested by the following ideas of the Bible: Be separate, come out and have no fellowship with works of darkness.

Of course these requirements immediately impose a burden on the Christian laborer, in the same way as the mere fact of being a Christian did with the citizen of the Roman empire or does to the convert from modern Mohammadanism or paganism, even if they do not involve actual hardship. The trade union expresses the recognized and legal right of workers to combine for their own interests, their mutual benefit, their self-protection against inadequate laws, unhealthy conditions and unjust employers or combinations of capitalists. All over the world they have attained such power that the open shop in many industries has almost closed, and its final extinction there appears to be only a question of time. Where the worker is to go who is not a member of a labor union and what is to become of him and of his family are aching and insistent problems, for the secret labor guilds do their worst to prevent him from securing employment. Fortunately, however, two facts appear to lessen the blackness of his and society's outlook.

The first is the fact that the governments of the supreme industrial states; as America, England, France and Germany, have of late years, especially through the law and the courts, demonstrated that they cannot and will not allow the law of the nation and the rights of society at large to be overridden by the laws of any labor league. One has but to recall the executive action of President Cleveland and the legal action of Judge Taft; the Taff Vale decision of the English judiciary; and the uncompromising attitude of the French administration toward the postal employes' association. The second is the fact that the Christian Church in every civilized country of the globe is even more awake than before to its duty to the workingman, to the economic needs of society as a whole and to its function in the redemption of industry and the body politic.

These fact, however, are in the nature of corollaries growing out of the central thought, if, indeed, they be not digressions. Let us step back to the traveled main highway.

That the Christian laborer cannot subscribe to the obligations of the secret labor union without disregarding the requirements of the Bible seem self-evident both from the standards and ideals of the

Christian and from the practices and character of the secret societies.

The Christian is in the world, but not of the world. He is bidden to be, not conformed to the fashion of this world, but to be transformed in spirit and in the renewal of his nature. Christians are commanded to be a people peculiar to God, that is, belonging to Him, chosen by Him, and separated from men of merely mundane spirit and materialist interests. The society of Christians that is called the Church is a universal organization with selfless objects and spiritual ideals, though these include setting up the kingdom of God on earth by renewing society and life as well as saving the individual; whereas the secret society is a close corporation with self-centered aims, secular methods and worldly standards. The Christian organization is a society whose members find their lives in losing them for other men's sake; but the other is an organization whose members lose their true life in seeking to save their own lives alone. Is it practisable for one and the same man to serve these two masters with full and even hand? Will he not love the one and hate the other, or cleave to this and forsake that?

The model set before Christians is the Carpenter of Nazareth—the meek and lowly, yet strong and exalted Man, who at once was lamb and lion, friend of sinners and fearless foe of sin. These collocations of qualities are neither accidental nor arbitrary. The combination of these traits of character in the first Christian Workman, whose poverty and life of toil put Him peculiarly in touch with the toiler and the poor, shows what the carpenter, the engineer, the factory hand, the field laborer, the lumberman, the miner or the sailor, if he be a follower of the Christ, must himself be and do. He should not be self-assertive and arrogant nor the friend of sin. He must be strong to defend the right, and yet be a friend in spirit toward sinners. Can he do these things and not those, be this and not that, if he is a member of a secret order of workmen?

The nature and methods of certain secret labor associations would appear to indicate an emphatic "No!" with reasonable certainty. (It should first be stated that every one of the following assertions about them is based on observation and public records.) They chiefly, if not solely, aim at the betterment, not of society and her state, but they ignore the claims of the state, to which, according to Scripture, every citizen owes allegiance first after God. They selfishly disregard the rights of society,—that larger organism and vital whole of which they relatively are small members and from which they draw their very life-blood. They too often try to deprive the non-union man of the natural right to earn his living and thus, if he have a family, to support his helpless dependants. They frequently do not hesitate at crimes of violence, assault, murder, riot and even rebellion. They insist that the boycott is a lawful weapon, though the courts have again and again adjudged it illegal. They favor arbitration between employers and workers only as a last resort, though the interests of society demand it as the first and immediate means of industrial peace. They still less desire compulsory arbitration, for this involves appeal to the state as the supreme master and judge. They, in the judgment of not a few impartial and qualified jurists, form a combination for the restraint of interstate commerce and so trench directly on the sovereignty of the Federal Union. Too many of their leaders are Debses, Maddens or Sheas, too few Arthurs, Burnses, Mitchells or Powderlys. Bribery, corruption and grafting are al-

most inevitable attendants of their secrecy. They blink the fact that trade unions are only a minority, a small minority, too, of the wage workers in America and in Europe. The secret labor associations' periodicals are unjust, if not untruthful, in their references to Christianity and the Church. The non-secret trade union may justify its existence, but no Christian laboring man can consistently be a member of a labor union that observes secrecy and works in darkness. It is useless to aver that in joining it he is inspired by a missionary spirit and by pure motives, for in such environments of secrecy Christian character, conduct and principles have no scope for the play of their activities. It is true that even a little leaven leavens an entire lump, but this is because the lump has affinity with the leaven. The Christian is the leaven of society, but the secret society is not the sort of stuff that can be leavened with him. When water and oil mingle together, you can successfully mix secret societies and Christianity. But no sooner!

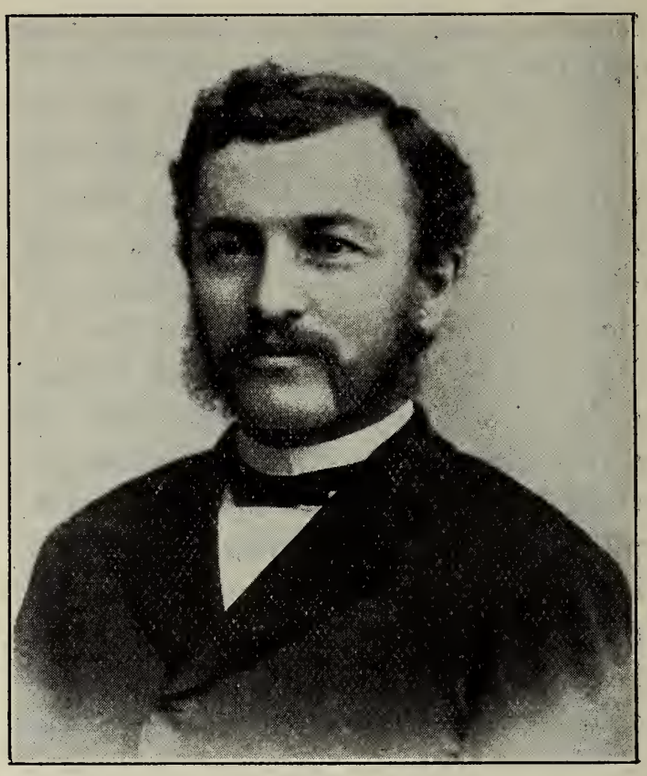
Chicago, July 22, 1909.

SOCIETIES

With Secret Oaths Approved by Bryan.

Kenton, Ohio, July 28.—William J. Bryan was entertained for an hour this evening at the local Elk rooms en route from Bellefontaine, where he lectured, to Chicago. Mr. Bryan spoke for 20 minutes before a large audience, following a public reception. In his address he declared his emphatic approval of secret societies, saying that at one time he had mistakenly disapproved them. "The brotherhood of the secret societies and the churches is aiding most materially in ushering in the new universal brotherhood of man," he declared.—July 29, 1909.—Cincinnati Enquirer.

The face is ordinarily an index to the heart.



A. H. SHANK.

CREDIBLE TESTIMONY.

By Eld. A. H. Shank.

A very common method for disarming the criticism against secret orders, is by inducing the public to discredit its reliability; and with the unthinking masses this seems quite effective. Most people would rather discredit than investigate —confirming the old adage that "the public glories in nothing so much as in being humbugged."

When criticism comes from those who never had any affiliations with the orders, the reply is, "As they never belonged to them they know nothing about them but hearsay, and therefore, their testimony is unreliable." If the criticism comes from those who have withdrawn from the orders, the reply is, "They are perjured villains," and therefore cannot be believed. So the public is to believe nothing but what the members of the orders themselves see proper, or expedient, to proclaim, or deny. Will this satisfy an honest or intelligent inquirer?

If we dare not believe those who are disinterested, if we dare not believe those who are free and able to expose its sins and secrets, how then can we believe those whose interest and obligations it is to conceal, or deceive? In other

words, are adherents of the orders to be believed on the subject? Is their testimony credible?

Suspicious Testimony.

The very fact that the subject of their testimony is not open to investigation, carries with it the serious taint of suspicion, which years of observation and experience have taught us to be well founded. But beyond all this, we could not accept the testimony of an adhering secretist on the subject of his own order, for these reasons:

1. His alliance with the order disqualifies his testimony. It would not be credited in a trustworthy court of justice. No man is asked to incriminate himself. If witnesses were to be restricted to criminals, yea, to the very persons who are parties to the crime involved, what criminal could ever be convicted? If the testimony on secret orders shall be restricted to their own devotees, how could you ever convict them even of the most evident guilt? Yet such is the preposterous assumption of their advocates.

2. He is already committed in his testimony under solemn obligations, and even penalties. However reliable his testimony might be on other subjects, in this case his covenant with the order allows no choice. Whatever else may be included, it will hardly be denied that these obligations at least involve the following: (a) Concealment. (b) Support and defense. (c) Obedience to its rules and orders.

Now then, it is plain that under such obligations no adverse testimony could be expected. The only alternative is silence or falsehood. Before any member would feel at liberty to testify adversely he would have to repent of his obligation. But true repentance would mean renunciation, and separation; and so no longer an adhering member.

3. His interest in, and obligation to, the order, unfits his mind for trustworthy judgment and testimony. This is constantly recognized in our courts of justice. The reader, likely, has been present at the formation of a jury. Among the questions put to each member of the same, is, whether an opinion is entertained as to the guilt or innocence of the man on trial. If so, he is at once rejected. If then, a mere opinion is presumed to bias the mind so as to unfit it for reliable judgment in a disinterested case, of what value is the judgment of a man on the subject of a secret order, in which he himself is an active participant, and to the support, defense and concealment of which he is already committed under solemn obligations? Plainly such a man's testimony and judgment, in this particular subject, is entirely worthless.

An Illustration.

It would be painful to relate how untruthful men in high places have been found on the subject of secret orders, so much so that the confirmation of an oath would add little to the value of their testimony or judgment.

We will refer to but one instance as a sample, which occurred in the presence of the writer.

More than twenty years since, during a series of revival meetings, several brethren were informally assembled in a private room. In the course of conversation the subject of a certain secret order became the theme. One of those present referred regretfully to a part of the initiatory rite. A well-known Evangelist present, who was conducting the revival meetings then in progress, promptly denied the statement, saying that he himself was a member. But the Minister making the reference had at one time also been a member of the same order, and an eye-witness. So he put the matter squarely, so that he could not think the Evangelist would dare to deny. But, whether on account of those present, or because he still thought it was mere "bluff," he insisted on his denial. So the brother, without sign or grip, simply presented his certificate of membership, signed and sealed, together with the official manual, granted only by the authority of the order. That ended the controversy. Since then we have met many members, claiming to be pious, but none whose example we could recommend.

Philadelphia.

The evidences of Christian character are mostly positives.

"COME OUT."

Come out from secret lodges, with
Their "obligations," oaths,
To unknown chiefs, conspirators,
For aught the swearer knows;
Allegiance from the Christian
Is due to God and King;
To Christ, His Church, the family,
"Touch not the unclean thing!"

Come out from every business which
May do thy neighbors wrong;
The noxious weed, the mingled cup,
The gambler's den and throng;
From those who scoff at things divine
And heed not sound reproof;
Let those that name the name of Christ
From all such stand aloof.

Of "Universal Brotherhood"—
The tempter's subtle snare,
A brotherhood with Satan's brood!—
Let sons of God beware!
How can there be communion
To one in Christ baptised,
With unbelievers, infidels,
With Belial and Christ?

"Come out and be ye separate,
And touch no unclean thing;"
Stand forth for truth and righteousness,
Which life eternal bring;
The God who made the universe
Can help and will receive,
And be a Father unto all
Who on His Word believe.

Albert Smith.

Leicester, England.

THE MARQUS OF RIPON.

The Springfield *Republican* recently published the following communication:

To the Editor of the Republican:

In the Republican of the 10th inst. you mention the death of the Marquis of Ripon and note that, succeeding the present king of England in that high office, he became grand master of Masons of England. But you fail to record the fact that the Marquis of Ripon resigned his office, abandoned Masonry and became a devoted member of the Catholic church, in whose communion he labored for the welfare of our holy faith.

A Former Knight Templar, now a Catholic.

Falmouth, July 13, 1909.

COME YE APART AND REST AWHILE.

By President Blanchard.

BY WIND AND TIDE.

Dear Fathers and Brethren:

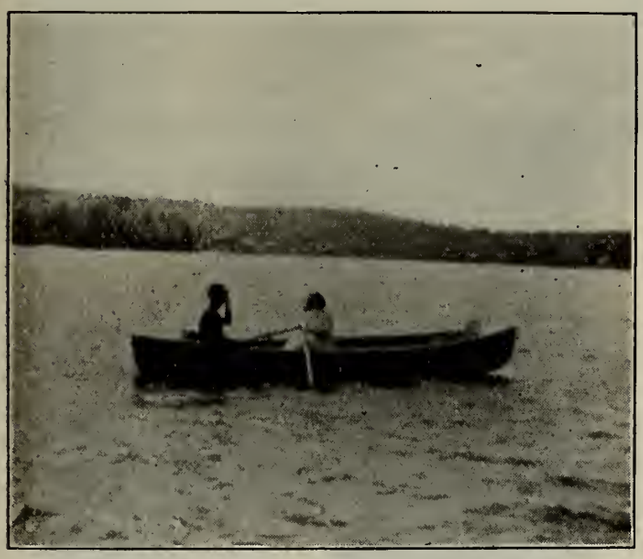
In my last letter I spoke of the illness which God had permitted to come upon me. It was very serious and for a time it seemed that my work on earth was done. In this emergency I sent for the elders of the church, who anointed me with oil in the name of the Lord and prayed for me. The prayer of faith saved the sick and God raised me up—at once I began to recover.

Not long after the dear brethren, with whom I have been permitted to labor these many years, raised a large sum of money, purchased tickets and sent Mrs. Blanchard and myself away to this beautiful country to take an absolute vacation from labor. It has been strange to be idle, but it has been good to have leisure to commune with God and in all this time, even when I was most ill, I found peace and gladness in talking with my heavenly Father.

Now that weeks have passed and my strength is returning, I feel that it is duty and pleasure to share with you in a small way the blessings bestowed upon me and mine. The little yacht, which I place at the head of my letter, was afloat on the waters of what is called the North West Arm of Halifax harbor, and the building in the background is one of several boathouses which are on the shore of the beautiful bay.

The boat picture which follows is of a lady and her daughter, who were very

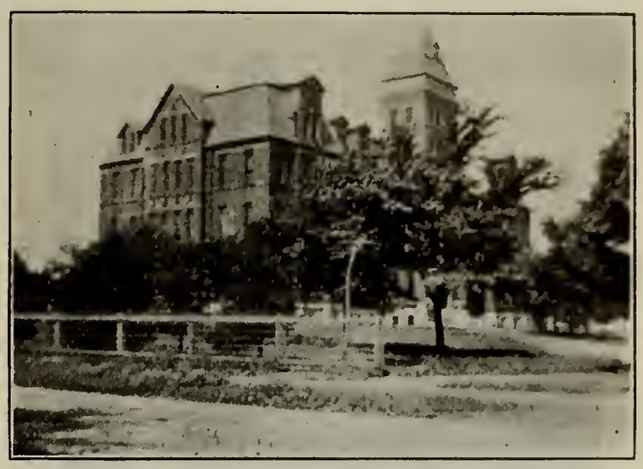
courteous to Mrs. Blanchard and myself. Learning that we were strangers the lady introduced us to the club of which she was a member, which gave us the privilege of the house, grounds and shore. As she and her daughter were pushing off for their home across the Arm they allowel me to take the snap-shot which you find here.



AFLOAT ON THE NORTHWEST ARM.

In this connection let me once more recur to the old argument for secret societies that by them one finds friends when sick and among strangers. I have studied lodgism with an open mind forty years and have never known a secret order to do for its members what God through His people has done for me. Take, for instance, the large and generous provision made for us on this journey, and the courtesy of this lady to two strangers, whom she met and was glad to serve just because she was a Christian woman.

This seems to be a fitting place to record the courteous attentions of Dr. and Mrs. MacMechan, old friends of our Mr. Alexander Mackenzie of Wheaton. As we were leaving Chicago, Mr. Mackenzie kindly handed me a letter of introduction to Dr. MacMechan, and he, his wife and daughters did all in their power to make pleasant our stay in Halifax. We were twice in their home and they called upon us at our hotel. Just before leaving they gave us a most delightful afternoon on the North West Arm on the occasion of a regatta given by the rowing club of that name.

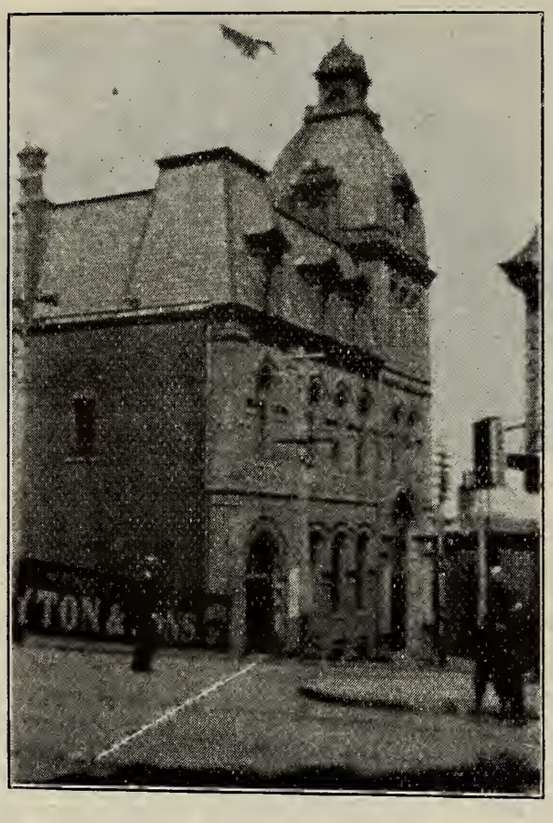


DALHOUSIE COLLEGE, HALIFAX.

Dr. MacMechan is professor of English in Dalhousie College, a picture of whose building we were fortunate enough to obtain. This institution is of special interest to friends of Rev. Dr. H. M. Scott, recently deceased. Its founder was the Earl of Dalhousie, whose name it bears. Its largest single benefactor was Mr. George Munis of New York, who invested nearly three hundred thousand dollars in its work. Even when here as a young man, Dr. Scott gave tokens of his future greatness, taking prizes in almost all lines of liberal culture. The catalogue of his time shows three first prizes won by him in a single year.

The lodge movement is strong here in this old, new, wild region as it is everywhere else in these last days. While we were in Halifax the Knights Templar Masons held a meeting there. A day or two after the Knights of Pythias came for a parade, excursion and Grand Lodge and at St. Johns in New Brunswick the Odd Fellows were holding their annual meeting, which was largely reported in the papers.

It was very difficult to see the community given up to idolatry without making a public protest, but the weakness of the body warned me that present duty was to rest. The Masonic Temple in Halifax is not an imposing building, though the picture presented does not do it justice. The position of the building does not allow one to get the better view which would be obtained from the street below. The use of the cross on the clothes of these pseudo knights was, at it has always been, inexpressibly horrible to me. Poor,



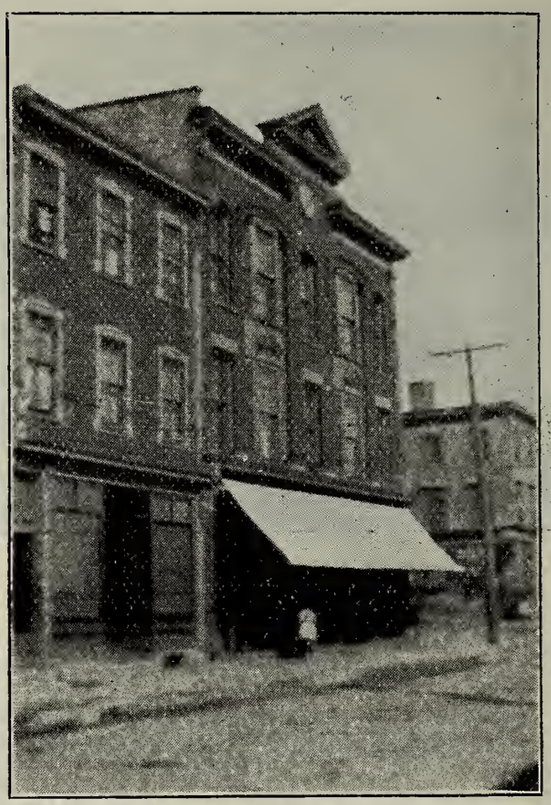
MASONIC TEMPLE, HALIFAX, N. S.

wretched, sinful men, covered with trinkets of all sorts, smoking stinking cigars or cigarettes and displaying in a dozen places the cross on which Jesus died for our sins.

Yet here as everywhere God has His witnesses. I was speaking with a beautiful, clear-headed young man, who accupies an influential position in the Young Men's Christian Association of a neighbor city. He said most of our men are in some sort of lodge, and I have been very clearly informed that if I wish to retain my position it will be well for me to avoid criticizing the lodges, but I told them I did not have to live in this town and that I did not propose to sell my liberty for the privilege of doing so.

On the train not long after this conversation I had one of very different import. A gentleman, pastor of a Presbyterian church in Iowa, justified all the lodge iniquities without hesitation. He said he had taken thirty-two degrees in Masonry; that the oaths, penalties and ceremonies were all right and that he advised young men all to join. In Halifax I met a dear old minister, who had taken seven degrees in Masonry. He said: "There are many things in Masonry which are wrong. The penalties," he said, "are horrible, and then the companionship.

"I knew," he continued, "a woman whose husband was a man of great power and influence. He joined the Masons and soon became a miserable drunkard. His wife told me that he never touched liquor until he became a member of the Masons, but at once after that he began to drink."



ODD FELLOWS HALL, DARTMOUTH, N. S.

Across the harbor from Halifax is an ancient town called Dartmouth. The Odd Fellows hall is the largest of the two buildings shown above. The town is not very enterprising to judge from its appearance and one is not strongly attracted by it.

The chief interest here during our stay was in tennis matches. A week was spent in deciding the championships of Nova Scotia, and the next week was employed in contests between the champions of New Brunswick and the province first named. In fact these old English towns seem very largely given to athletics. In Halifax or vicinity, while we were there there were the tennis contests above named, a golf contest and the rowing contests of the regatta spoken of above. These, of course, take a great deal of time and money.

They are all open air amusements,

A TENNIS MATCH AT ST. GEORGE'S, HALIFAX, N. S.

they bring together pleasant and congenial people, they are infinitely superior to dancing in dusty, crowded, overheated halls. Then, too, these people who like so much to play also like to work and are effective workers when play time is over.

We have not been to church a great deal since leaving, though we are able to spend more time in this way as days pass. In a word, however, we may say that the preaching has been good, plain, effective preaching. There has been no apparent attempt at personal display, rather a desire to explain the Word of God simply and forcibly. God multiply the laborers for the white fields.

We thank you all for your prayers. Faithful through His faithfulness. Very truly yours,

Charles A. Blanchard.

—William H. Taft has said: "I would like much to offer personally a word of encouragement to those who have in charge the very important interests of the many thousands of members of fraternal societies. I realize the power which these fraternal associations exercise for the good of the members and their protection in sickness and the protection at death of those depending upon them. I sincerely hope that the efforts of all may be exerted in perfecting and perpetuating a system by which the two commendable purposes of all such societies may be fully achieved."

But is it possible without radical revolution to make this rather attractive dream harmonize with substantial reality?

Editorial.

Our beloved President Swartz returned from the Orio convention a sick man. After three weeks' confinement to his bed he is again able to be up. He surprised and gladdened us in the office with a call a few days ago.

ONLY SEVENTEEN.

Only seventeen; it may seem young to a man, but how old it is for a girl. Long dresses, beaux, social functions, possibly even an engagement and a ring, all these lie within the possibilities of seventeen. And little Milly Miles was seventeen years old. There was, therefore, no reason why she should not join the Gamma Sigma Zeta of her high school, for, besides her own mature age, her father's bank account and her mother's consequent social position fairly demanded that their daughter should assume the Greek letter dignity which belonged to her. Of course it was different with many other high school girls.

It had been trying to Milly when she felt herself outside an exclusive set, in which were some who had been her friends while she wore short dresses and was still in the school grades. They seemed to talk with their fingers and to keep apart airing mysterious shows of confidences in which she had no share. They knew secrets their mothers could not learn; they had been initiated into wonderful wisdom their fathers could not know. More than this, they could have wonderfully good times in secure secrecy with none but selected witnesses to see, and no one who, whatever happened, could ever tell. Milly suspected nothing more needing secrecy than some trick played on an outsider more plebeian than the Zetas, or some school roguery which no teacher could probe; but what fun it must be to have such larks securely on the sly!

When, however, she came fully into the hands of the dignitaries of the Gam-

ma Sigma Zeta, and realized formal preparation for the initiation ordeal gravely begun, there was something in the dimness and silence, with the solemn and awe-struck tones of her guides, that turned her thoughts more apprehensively to what might await her within the mysterious room into which she was to come. Her heart beat almost painfully though her will did not falter. She would let nothing dampen her steadfast ambition to become a sister in the glorious order with the ancient name. Shades of Greek heroes and matrons seemed awaiting her.

With formality and silence the child was led slowly into a room so dim that in the first instant she saw nothing distinctly. This condition was made more effective by two or three blinding flashes which filled the preparation room at the moment when she reached the inner door. When her sight again conformed itself to the darkness which followed, she saw all sides of this larger room with black-robed and dark-masked figures, motionless, silent and dimly visible. As she entered, the door closed behind her and she heard the impressive click of its lock.

At the farther side of this room, on a slightly elevated dais and within a sable canopy, sat the robbed and masked figure of the High Priestess of the Greek named order. Slowly and with ceremonious pauses, the girl was led toward her until at length she stood at a little distance, when her conductor, after remaining an instant with averted face, returned to the door, which creaked as it opened, then closed again with a deadened yet heavy sound and the click of the lock. In the midst of silence and mystery the girl stood all alone, save for the dark figure dimly seen.

At length, awe-struck, she heard the hollow, unnatural tones of the High Priestess, who made this startling inquiry:

"Are you prepared to undergo ordeals to prove yourself fit to become a sister of this order?"

Hardly able to speak, she succeeded in assenting with trembling lips. At her right, dark, heavy curtains unclosed and a voice from within whispered hoarsely:

"Enter."

The High Priestess led the way into a smaller room hung with sable drapery that covered the walls, and dimmer than the room from which they came. The curtains fell together again and they were alone, when, slowly turning, the priestess, in measured but muffled tones, said impressively:

"The first test is to prove your fortitude. Without fortitude you may not become a sister. Observe before you the cauldron of molten lead. Obey! Thrust your hand into the cauldron."

The surface of the metal quivered; not less did the terrified girl; yet bravely she summoned her will and extended her hand toward the cauldron, when suddenly another hand caught her arm and lifted it high.

"Spare her," whispered a voice that seemed to come from the black drapery of the wall; she has dared the fiery test, is not that enough?" and the High Priestess responded solemnly:

"It is enough."

The fainting girl had fallen to her knees, but a cool spray breathing on her forehead revived her so that she could be led back to the other room. Repressing the tendency to hysterics, she suffered herself presently to be led along an uneven way and up irregular steps after being securely blindfolded. She was at length halted and after a pause she heard a distant voice chant the ominous words:

"The hour has now come for you to descend to the lower regions. Summon all your courage, for it is a place of dread and danger."

Wondering, she stood for a silent moment, when she became aware that without the touch of a hand she was being mysteriously pushed forward. Stepping to recover her balance, she went over the edge of a precipice. Far down, and still down, she seemed to be falling, until at last she lay, helplessly, at the foot of the dreadful descent, in something soft enough to save her life from crushing. All around she heard groans and dreadful sounds which she could not understand. Out of these at length dro-

ning words began to take form, and say:

"You are now in the lower regions—in the presence of departed sisters. Though they would be called dead in the world, they are conscious here. They are your sisters, and you must greet them as such. Reach forth you right hand."

The poor girl could hardly move her hand feebly to obey.

"You are ordered to clasp the hand of your departed sister," continued the voice in the gloom. A cold, clammy hand stole into her own and the child shuddered. Presently the voice breathed again, saying:

"You are now to drink the draught that will make you of one blood with your sisters in the order. Accept the cup."

Half raised, she was held in a sitting posture, while something smooth, round and uncanny to the sense of feeling was laid in her hand. The dreary voice dragged itself through surrounding sigh and groans, and said:

"The cup from which you must drink is the skull of a departed sister."

The girl cringed, and shrank, bending low.

"What!" hoarsely whispered the distant voice. "Do you falter, and at the eleventh hour?" and the child drank a draught so bitter that, without its horror, she would have shuddered. Then faint voices whispered all around:

"It is well."

Swaying weakly, she was half led, half carried, she knew not where, and left for a few minutes to regain her self-control. Hardly, however, was she more than able to sit erect in a chair and control the hysteric choking that was like a threat of spasms in her throat when, still blindfolded, she was startled by hearing the High Priestess say in a declamatory tone:

"Now for the supreme and final test. Summon all your remaining courage."

"Faithful guardians, lead the candidate to an ante-room. There you will remove all her clothing to the waist; then you will return her hither for the final ordeal."

By the time this preparation was ended she was limp and on the very verge of hysterics. The High Priestess said impressively while the guardians were bringing her back:

"It is necessary that this ceremony be indelibly photographed in your memory. To this end it is ordered that the initial letters of our beloved soroity be burned upon your back. Guardians, brand the candidate."

Instantly she felt the cruel iron on her back, and caught the odor of burning flesh. Shrieking she fell in a swoon.

Soon after arriving at home she went into violent hysterics, which the old family doctor found hard to bring under control. When at length he had succeeded in quieting the girl, who had been one of his pets from her childhood, he came near transferring the hysterical condition to her mother by stating with merciless plainness his opinion of such care of a mere child as delivered her into the hands of hidden, childish tormentors.

"Why, doctor," protested one of Milly's intimate girl friends, who after helping her home had remained until the doctor come. "Nothing real was done, those were only little scary tricks. That cauldron of molten lead which you say you have heard about before, was just a tin pot half filled with quicksilver. That fall into the lower regions was from the seat of a chair into a pile of pillows. That dead hand she raved to you about was nothing but an old kid glove filled with wet sand and kept for an hour in an ice box. That skull she drank from was nothing but half a cocoanut shell partly filled with cold thoroughwort tea—nothing was any more dangerous than the piece of ice she thought a branding iron. What she tells is only what we made her think."

"All you did," said the doctor, severely, "was done as you confess, to make her think, and with that thinking you little savages worked up a case for the doctor. If I were her father I would make the rest think. They would disband this shameful, unladylike order, or I would initiate them into the ancient and honorable court room. And to think that I have been the family doctor ever since most of them were babies. I have a good mind to renounce the profession."

WESTMINSTER COLLEGE.

The stand taken by Dr. Russell, president of Westminster (United Presbyterian) College in reference to secret societies has been noted in the CYNOSURE.

The maintenance of the law relating to fraternities has cost the president and his co-laborers much trouble and persecution. That there is no disposition to give away to lodge clamorings will be recognized by the following, which appears in the *Christian Instructor* of July 20:

"Government by high Christian ideals is the policy of Westminster College. These are held up and insisted upon in the life of the institution. In developing them, true Christian association among the students is encouraged and everything which in the nature of the case would prove a hindrance to this is discouraged. Secret organizations of students for any purpose are regarded as such a hindrance.

* * *

"The administration has no apology to make for effort to secure a college order consistent with the foregoing statement of moral ideals. The noblest moralists of all ages and nations have condemned secret organizations as a menace to the highest social order, recognizing that what is good does not need the support of secrecy, and that what is evil is rendered more dangerous thereby. The action of many State legislatures in prohibiting secret societies in the high schools of their states, has a bearing upon the college situation also, since if the institution be prejudicial to the life of the lower schools it can scarce claim a better morality in the higher."

The CYNOSURE would congratulate Westminster. We are sure Christian people will support such an institution.

GOOD CHICAGO SCHOOL BOARD.

Puts Frats in Same Category as Lawbreakers and Burglars.

The *Chicago Tribune* of Aug. 18 contains an account of an interview of the President of the Chicago School Board with a young man, Mr. Donovan, grand master of the Kappa Alpha Pi, who had made a plea for leniency for the high school "frats."

"I told the young man," said President Urion, "that fraternities and sororities have no place in the public school system and that we had formed a rule against them, that that rule was a law and that they were just as much violating the law as the housebreaker who goes into a house and takes what does not belong to him.

"I also told him that even if we had to depopulate the high schools we would crush out the fraternities and sororities. The public schools are democratic institutions, supported by the people, for all the children, independent of class, race or religion.

"I told him, furthermore, that when an organization of 15 or 16-year-old boys or girls set themselves up as social censors and were permitted to exist, it was the beginning of the sapping of the foundation of our public school system.

"I can say that we will expel every one we find belonging to any such organization, and, moreover, we will see that he or she is never taken back into the schools again. I intend to suggest this to the board at an early meeting, and I know the sentiment of the board sufficiently on this point to say it positively. The expulsion will be permanent."

URION AGAINST "FRATS."

Hopes of the members of the high school fraternities and sororities, which have been on the rising scale since the election of Alfred R. Urion as president of the board of education, from whom they expected more lenient treatment, were blasted by Mr. Urion this morning. He declared himself unqualifiedly against the high school Greek letter society.

The reason for the expectations of the young high school pupils was that a son and a daughter of President Urion were high school society members. Mr. Urion's eldest son, attending Dartmouth College, was a member of the Kappa Sigma Psi fraternity at the University High School, while his daughter is an active member of the Iota Beta Phi sorority at Mrs. Lorings', a private school for girls at 2978 Prairie avenue.

With the statement of the newly elect-

ed superintendent, Mrs. Ella Flagg Young, that she is opposed to the high school fraternity, and that so far as she is concerned there will not be a single step in retreat from the position taken by the board last year, the matter was called to the attention of President Urion, and he warmly backed up the remarks of the superintendent.

"I do not in the least object to being quoted on this matter, as I wish it distinctly understood that I am an opponent of the high school fraternity and sorority," said Mr. Urion. "The fact that my own son and daughter are members has given me an insight into the doings of these societies which has merely strengthened my opposition."

Mr. Urion said his children became members of their respective societies without his knowledge, and that since their joining he had observed no effect which recommended the Greek letter societies to him. The fraternities may, therefore, look for a strict enforcement of the rules formulated by the board last year.—*Chicago Evening Post*, July 31, 1909.

JAVA BANS CHINESE LODGES.

The *Java Times* reports that a new ordinance imposes a fine of 100 guilders, or rigorous imprisonment for three months on any Chinaman in Java who is found to possess the documents or emblems of a secret socviety, or is caught wearing the distinguishing marks of a secret order. Any Chinaman will incur similar penalties by presiding over a secret society meeting, allowing one to be held in his house or even neglecting to inform the authorities if he knows of such a meeting; and will be punished similarly if he recruits in Java for an order, supplies it with money or gives it any kind of help. This is the ounce of prevention that is worth a pound of cure.

The *Times* speaks of the law as falling heavily upon Chinese secret societies, and such orders as belong to China seem to be meant, yet the Chinese are too often inclined to become Freemasons, and Masons as well as Tongs are already numerous in the Oriental quarter of more than one American city, and are credited with protecting Chinese murderers.

While in one aspect such a law as has been reported from Java appears contrary to the usual policy of the United States, there is after all nothing unconstitutional or disorderly in at least regulating any order on reasonable grounds. Law and official authority are checking the evil in public schools, and with even greater justification could restrict or prohibit Freemasonry, which has been thoroughly proved to be far more vicious than school fraternities. Masonic testimony, reluctantly given under pressure of the lawful oath and in the shadow of impending penalty for perjury, has clinched this proof. The call for an American public school law has not been emphasized by many deaths, if by any, but virtual manslaughter has reddened the record of college fraternities; while the history of Freemasonry makes it natural to recognize in New York or Boston bloody crime perpetrated or protected by both Masons and Tongs, and criminals or victims who belong at the same time to both orders, or to the Masonic and some other.

It would seem wise for this continent to adopt as her pilot the alert, prompt and advanced eastern island. Indeed, our own earlier and more protective legislation could wisely be revived. Such legislation followed the open exposure and abandonment of Freemasonry about the year 1830, and many a more recent victim would have been saved from disgust and regret if the law had become universal and had remained in force. The evil suppressed in the high school ought not to be tolerated in Chinatown, and the evil intolerable in both, ought not to infest the State capitol and the court room.

QUESTION.

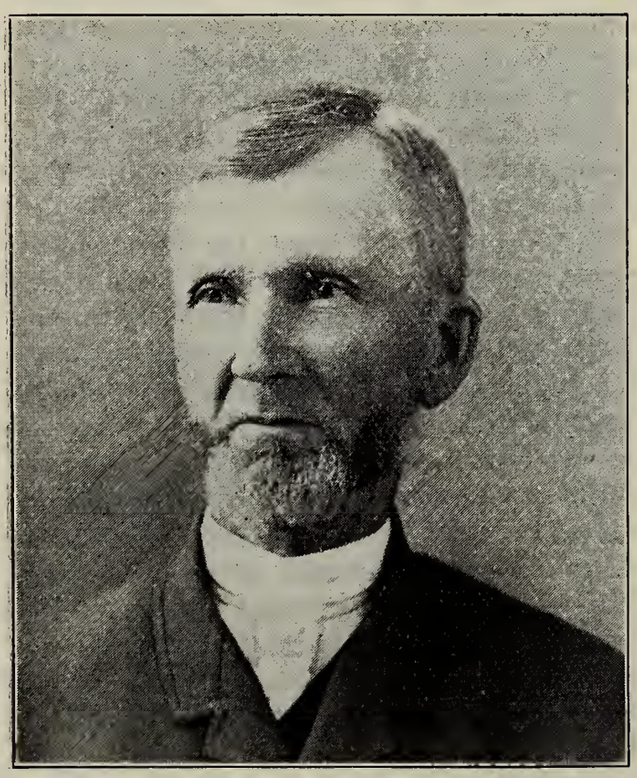
A lodge had a waiver of jurisdiction of an E. A., and blackballed him for the second degree. Whose material is he and how can he get the F. C. degree?

ANSWER.

He is the material of the lodge to which waiver of jurisdiction was granted. His relation to the first lodge was entirely severed by the waiver of jurisdiction. He is an Entered Apprentice under the jurisdic-

tion of the second lodge, and must be elected to the F. C. degree by it. I think a better plan is for a lodge to decide first whether it is willing to advance a candidate, before it accepts jurisdiction of him, but the law in this State does not describe the manner of giving or taking a waiver of jurisdiction.—*Masonic Trowel.*

Of course he was lucky to be blackballed, but if it had been for his interest to advance into the second degree, the "better plan" suggested might have appeared more just. Assuming the F. C. degree to be desirable, or at least desired, it looks unfair to take a man from a lodge where he has been accepted once, and from which he is now passed in good standing, and then only suppress him. Perhaps only one "brother of this entered apprentice voted against him; some time he may be thanked for the rescue."



WILLIAM KITELEY.

On Thursday evening, April 8, 1909, at 10:30 o'clock, at his home near Sharon, Wis., occurred the death of William Kiteley, aged 84 years, 7 months and 15 days.

William Kiteley was born at Leighton-Buzzard, Bedfordshire, England, Aug. 24, 1824. When 8 years of age he left the English home and came to America with his parents, who settled at Utica, N. Y. In 1847 he came to Sharon, Wis. In 1895 he married Mrs. Mary Webber, who survives him and who cared for him with marked attention and kindness during his last years.

Mr. Kiteley was converted while yet a young man and became a member of the M. E. church, with which he remained until 1900, when he united with the Free Methodist church, and remained in this communion until the time of his death. Deceased was a man of high ideals and unswerving integrity. With him the grace of Christianity increased as life advanced. He was controlled by the true Christian spirit. While his life was quiet and unobtrusive, his interests and sympathies were, in an important sense, broad. He maintained to the last a deep interest in Christian benevolences and moral reforms. He was a liberal supporter of foreign missions, Christian education, the prohibition movement and the National Christian Association, opposed to secret societies.

Truly, a good man, a valuable citizen and a noble Christian has been taken from our midst.

Christian love is a wonderful overlooking grace: it overlooks a multitude of sins.

The Word of God is the only word the Christian warrior needs to slay the enemies of truth.

News of Our Work.

MINUTES OHIO STATE CONVENTION.

By Rev. Thomas Weyer, Recording Secretary.

The Association met in the Assembly Room in the Court House at Lima, O., July 26, 1909, to discuss the subject of Secret Societies.

The Scripture was read and prayer offered by Rev. S. H. Swartz, president of the National Christian Association.

The address of welcome was delivered by Elder G. A. Snider. Response by Rev. W. J. Sanderson, Cedarville, Ohio.

Rev. W. B. Stoddard then addressed

the assembly on "The Church and the Lodge."

Committees were appointed as follows: Resolutions, I. J. Rosenberger, S. H. Swartz and Rev. C. W. Oyer; finance, Rev. F. Weyer, G. A. Snider and W. B. Stoddard; state work, Rev. A. Schumaker, Rev. A. R. Horst and Rev. John Shank; entertainment, Rev. D. F. Schultz and Rev. S. R. Overholtz; publication, Rev. C. H. Lenski and W. I. Phillips.

Rev. S. H. Swartz then spoke some very feeling words on the foolishness of the Lodge and the mistake of many in depending upon it for salvation.

Benediction by Elder Snider, and recess taken.

Second Session.

Convention assembled Tuesday morning, July 27, at 9 o'clock.

The meeting was called to order by the state president, Rev. W. J. Sanderson. Rev. S. P. Overholtz led the devotions. Rev. D. W. Lawrence and Rev. I. J. Rosenberger led in prayer.

The state secretary not being present, Rev. T. Weyer was elected secretary pro tem. Rev. W. B. Stoddard read letters from absent friends, as follows: H. R. Smith, Lennardsburg, O.; James Stewart, Belle Center, O.; Chas. Blanchard, Wheaton, Ill.; S. A. Blessing, West Milton, O.; J. M. Schenk, Elida, O.; Daniel Kauffman, Scottdale, Pa.; M. J. Sanderson, Cedarville, O.; T. W. Steward, Belle Center, O.; J. Swank, Brookville, O.; Blanche Harrington, Vaughnsville, O.; S. P. Leon, Mansfield, O.; Jesse Buck, Col. Grove, O.; S. F. Hinman, Oberlin, O.; A. B. Horset, Bellefontaine, O.; J. W. Burton, New Albany, O.; J. Hoffines, Etna, O.; Frank Eberhart, Lima, O.; Albert Schumaker, Pandora, O.. Henry Miller, Brookville, Ohio.

Report of Committees.

The Committee on State Work reported: There is encouragement in the growing sentiment in opposition to the lodges in this state. Notwithstanding the less careful multitudes are still going into various secret combinations. We believe the number of those leaving because of disgust or for other reasons is also much increased. As in other states many of our colleges and high schools are taking action to root out the evil fraternities which always work against the best student life.

The Eastern secretary has worked with us more than two months during the year passed. He reports largely attended meetings and good additions to the Cynosure subscription list.

We learn that there are several within our state who have lectured against secret societies and who would likely do so again on solicitation. We recommend Mr. J. M. Scott, Granville, O.; Rev. R. C. H. Lenski, Anna, O.; Rev. Wm. Dillon, D. D., Springfield, O.; Rev. W. G. Waddle, Cadiz, O.; Rev. J. W. Burton, New Albany, O., and Rev. H. R. Smith, Leonardsburg, O., as men well fitted to lecture on this subject; and request our friends living near them to co-operate in holding meetings during the coming year. It was voted to accept and adopt the report.

The Committee on Finance reported as Follows: Receipts, Mrs. M. A. Templeton, $5; R. W. Stewart, $4; Rev. J. D. Allen, $1; T. W. Stewart, $2; cash, $1.75; Rev. S. P. Long, $1; H. Miller, $1; Rev. J. Hoffines, $1; D. W. Lawrence, $1; Rev. T. Weyer, $1; collections, $29.28; received from treasurer balance of last year, $14.69; total, $62.72.

Expenses: Postage and stationery, $1.45; express, 70c; distributing bills, 75c; sign advertising, 75c; janitor, $5; press advertising, $3.60; Bro. Swartz, $16; Bro. Rosenberger, $2; Bro. Stoddard, $15; Bro. Lenski, $1; chairs (rent), $1.50; meals, $1.25; total, $49. Balance his own wedding that he neglected to have his bride present, thus it is possible for us to become so enamored with our schemes and theories as to lose sight of the primary principles of this Association as were defined by the fathers.

The Blanchards, Carpenters, Stoddards, Kelloggs, Barlows and their kind, who met at Pittsburg in 1868 to consider what could be done to check the high tide of secret society encroachments, were men of mental breadth and culture; upon all moral questions they held intelligent views; they were naturally all-round reformers, but left to others ques-

tions which required less heroism and addressed themselves at once to antagonizing the principles of sworn secrecy, as if this were the only purpose for which they were born. These were not blind fanatics, men of one idea, but like the Apostle, who said, "This one thing I do. . . . I press toward the mark," they were specialists and chose to centralize their efforts for the accomplishment of a single purpose.

The Wright brothers, who have recently acquired fame throughout all civilized lands for their genius in the accomplishment of aerial navigation, are the off-spring of a most noble sire, who has for years been closely identified with our Association. These young men have voluntarily ostracized themselves from the outer world for the present and have chosen to know nothing and to study nothing save the properties of the air and how, through mechanical appliances, to utilize it for the service of men. So absorbed have these young men become with this one idea and so utterly oblivious to the outer world that it is said of them that when in Germany their bill of fare was aeroplanes stewed; in France aeroplanes fricasseed; in Great Britain aeroplanes roasted, and that since reaching their home land they have chosen aeroplanes on ice. These men are devoting all their mental powers to the study of air problems, leaving others to master questions of geology, astronomy, botany, etc. So it was with the veterans of anti-secrecy. Compromise, concessions and diplomacy were not found in their vocabulary; they trained their guns upon their enemies and proved themselves good shots.

Would you view the self-sacrificing spirit of these men? Read the 11th chapter of Hebrews. These men who chose to suffer affliction rather than to enjoy the pleasures of sin for a season—the fathers of anti-secrecy who were persecuted, tempted, stoned, egged, and slain for the truth's sake. Our worthy president, C. A. Blanchard, Mr. Edmond Ronayne, the late Rev. James P. Stoddard and others, while illustrating some of the elementary truths of Masonry, at an early day, in the city of Boston, were treated with the utmost indignity, the hall rioted and the speakers prohibited from concluding their addresses. All this in treasury, $13.72. The motion to accept and adopt the report prevailed.

Committee on Resolutions read its report, which was considered item by item and adopted as a whole.

Resolutions.

Whereas, It is apparent that secret societies are often a menace to justice in our civil courts;

Whereas, Church attendance is on the decline and secret societies are on the increase, robbing the Church of time, talent and money and hence robbing God;

Whereas, Their influence has sown dissatisfaction in many homes. Therefore, be it resolved:

Resolution I. We thank God for the organization of the National Christian Association by whose efforts it is made possible for the anti-secret forces to unite and mutually cooperate in convention and otherwise in opposing the ruinous efforts of the secret empire of darkness.

II. We deem the CHRISTIAN CYNOSURE of great value as a polar star, a waymark in directing the anti-secret forces in their great conflict against the secret empire, and hence as a magazine, it well deserves the support of those in sympathy with this reform movement. We consider that its present edition is doing efficient work.

III. We deem this religion of secret orders to be a shameful mockery. Many of them also administer extra judicial oaths, contrary to the civil laws and to the teaching of Christ. Many of them discard the name of Christ in their prayers and songs, and they all are respecters of color, clan or kind.

IV. We deem them unworthy and sinful in the vain display in their regalia; these the Scriptures plainly forbid; their assumed high titles are equally vain and blasphemous. Think of such titles as High Priest, Noble Grand, Vice Grand, Union Past Grand, Sublime Grand Pontiff, etc., etc. These we deem contrary to the simplicity of our mild republican form of government as well as the gospel of Christ.

V. No man can be a free loyal citizen

who holds the law of the lodge above the law of the land.

VI. We believe that no church can build up the kingdom of Christ as it should, when either pastor or people are in lodge fellowship.

VII. We believe no insurance or provision for help of any kind in any need can compensate for the loss of the soul of those uniting in secret combinations.

VIII. We therefore call upon all pastors and Christian believers everywhere to join us in the dissemination of the revealed light and truth which our Association is putting forth.

On motion the report on resolutions as a whole was adopted.

Officers.

Reorganization was next in order. Nominations were called for. On motion, Rev. W. J. Sanderson of Cedarville, O., was elected state president, to succeed himself. On motion Rev. G. A. Snider was elected vice-president. On motion Rev. T. Weyer of Lima, O., was elected state secretary. On motion Rev. J. M. Faris was elected state treasurer.

Rev. W. B. Stoddard then gave his address on "What May an Outsider Know About the Lodge.

After announcements the convention adjourned until 2 p. m.

Afternoon Session.

The convention was called to order by the president, Rev. W. J. Sanderson. Rev. J. M. Faris led the devotional service. The minutes were read, corrected and adopted. The matter of a place for holding the next annual meeting was presented. It was decided to leave it in the hands of the state president, vice-president and field secretary, Rev. W. J. Sanderson, G. A. Snider and Rev. W. B. Stoddard.

Rev. R. C. H. Lenski read an excellent paper on "The Lodge and the Bible."

On motion Rev. Lenski was requested to have the paper published in the CYNOSURE.

Rev. Stoddard then read a letter from Rev. J. P. Robb, D. D., of Sydney, O., who expressed regret that he could not be present to fill the place assigned him on the program. In the absence of Wm. I. Phillips, general secretary of the National Christian Association, whose name occurred on the program for an address on "Our Work," Rev. S. H. Swartz was called to speak on the same subject. His address was excellent.

The question box was then opened and a number of questions of interest were asked and answered.

The minutes of the afternoon session were read and approved. Convention adjourned to meet at 7:30 in the evening.

Thursday Evening Session.

Convention was called to order by the president. In the absence of Rev. E. F. Dean of Findlay, O., Rev. D. D. Thomas led the devotion.

Rev. Samuel H. Swartz, president of the National Christian Assocaition, delivered a most excellent address on "The Home and the Lodge" to a large and attentive audience.

Convention closed with singing the doxology. Benediction by Rev. D. D. Thomas.

EXTRACTS FROM LETTERS
To the Ohio State Convention.

New Albany, Ohio.

I have yet to find an enthusiastic lodge man who is zealous in church work. Many good men hold membership in the lodge, but need light.

The average pastor who undertakes to oppose the lodge does so without proper understanding and information, and his efforts are futile. Above all things else anti-lodge people need information and all who oppose the lodge should affiliate with the N. C. A.

During the fourteen years of pastoral work I have had but two parishioners to unite with the lodge and they were not active in Christian work.

J. W. Burton,
Pastor U. B. Church.

Sidney, Ohio.

With many of the lodges there is a strong tendency to revert to animalism, and barbarism, and heathenism. Among these are the "Red Men," the "Order of Druids," the "Elks," the "Eagles," the "Owls," the "Gobblers," the "Geese," presided over by the "Grand Gander," the "Monkeys," the "Serpent," etc.

John P. Robb.

Mansfield, Ohio.

Let us pray God to send us a man of wealth who will furnish the CHRISTIAN CYNOSURE to every preacher in this country to open his eyes that he may lead others into the light. Yours truly,

(Rev.) S. P. Long.

Wheaton, Illinois.

Fathers and Brethren:

You are gathered in annual meeting once more to make a needed protest against the great iniquity of our time. There are many evils, but the evil of all evils is idolatry. Now, as of old, there are gods many and lords many, but to us there is but one God and He has revealed Himself in Jesus Christ, our Savior, and He is King of Kings and Lord of lords, and must reign and will reign until every enemy is under His feet.

A thoughtful man recently said: "The battle in this world has never been between religion and infidelity; it has always been between Christianity and religions." It is religion which excludes Jesus Christ, which disregards the Word of God and which sets up gods whom our fathers did not know, that is doing the mischief in this world.

We are religious beings by constitution. Atheism has never been a popular belief, it is not now; but since the beginning men have been offering sacrifices which were not appointed on altars, which were not of God. That is what the majority of men are doing now, and it brings all the shames and miseries that can be named into the lives of men. Idolatry will work in Ohio or Illinois exactly as it does in Africa or Asia.

So far as you understand the mission to which you are called, you will witness for Jesus Christ against the unchristian and antichristian faiths of our time. The battle has been long and yet we do not see its close, but when it ends Jesus Christ will reign in this world. His saints will reign with Him and all His enemies will be put to confusion and shame. There is not the slightest doubt about this matter; therefore be strong and of good courage. Bear testimony in season and out of season; in general religious assemblies; special religious assemblies, newspapers of every name and kind; and bear in mind that each day God will give to each one of you some opportunity for testimony which He is willing to bless. Sincerely and fraternally yours,

Charles A. Blanchard.

Y. M. C. A. DIRECTORS

Taken to Task by Secretary of the National Christian Association.

Lima, O., July 24, 1909.

Editor Times-Democrat:

Dear Sir:—As I am in charge of the arrangement for the Christian conference to give light on the subject of secret societies, kindly allow me to say a few things regarding our coming conference.

The National Christian Association is an organization of Christians united to disseminate light regarding secret societies. They are incorporated under the laws of Illinois and are therefore responsible for what they say and do.

It may not be known to all your readers that there are at least twenty-eight Protestant churches having over 2,000,000 members who disapprove of secret societies. Surely these Christians should be given a fair hearing.

As has been published it is our expectation to hold a conference in your city.

When arranging for this gathering I saw Mr. Frank Eberhart of the Y. M. C. A. I explained to him at length regarding our association, its work, how we conducted our meetings, etc. He rented us the Y. M. C. A. hall, taking part payment and giving receipt for the same. We have, of course, advised friends as to the place of meeting. On returning to your city last evening I was told that Mr. Eberhart had published in my absence that we could not have the hall for our conference. Later I found a letter in the office from him to the same effect. In this letter he says: "The board of directors have seriously objected to it."

Calling to see Mr. Eberhart last evening we were told the directors were not pleased with the statements of the evangelists and statesmen regarding the lodges as they appear on our printed program and in your paper. It is not to be expected that all will see alike. But men with the reputation of Joseph Cook,

Dwight L. Moody, R. A. Torrey and John Quincy Adams should be given a hearing and their statements considered on any question. It would seem strange that one company of Christians should refuse to carry out a contract made through their agent with another company of Christians. Have these people something to hide? Something wrong they are afraid will become public? We expect the Black Hand Society will try to hide, but it should be different with the followers of Him who "in secret said nothing."

We are aware that we could insist on our legal rights and hold our conference in the hall for which we have contracted and the rental of which we have partially paid. Many of our conventions and conferences have been held in Y. M. C. A. halls, but it would seem the directors here do not wish us to have a hearing in their hall. We aim to give our views in a Christian manner and spirit. Light will only be offensive to those who love darkness. The Bible states, "Men love darkness rather than light because their deeds are evil." If we are mistaken in our argument or conclusions let it be shown and we will at once abandon our position.

We have been granted the use of the court house assembly room and shall expect to carry out our program as advertised at that place.

This move of course makes us inconvenience and trouble, but we do not wish unnecessarily to trouble others.

"Come and let us reason together."

Conference opens at 7:30 Monday evening, July 26.

W. B. Stoddard,
Eastern Secretary, N. C. A.

—Times-Democrat, Lima, O., July 24, 1909.

"TIMES-DEMOCRAT," LIMA, OHIO.

On the State Convention.

If the ears of the members of the various secret orders in the city are not burning vigorously to-day then the old adage is not true.

At the meeting of the National Christian Association, held in the assembly room of the court house, each and every secret order is being denounced in scathing and bitter terms.

It would be funny if the speakers were not so terribly in earnest. Men of all ages, and from all Christian denominations are taking part in the meeting, which opened last night; and Methodist, Presbyterian, United Brethren, Lutheran even, are united in the stand against what they call the "Sinfulness and wickedness of the secret orders."

To the men who are on the inside of the secrets of the organizations against which this tirade is being made, the meetings would doubtless be amazing.

How or where they have discovered or stumbled on the oaths of which they make so much is a query. But they seem to know whereof they speak.

The room was filled, men and women both being present, and a large number of Mennonites attesting their interest by their presence. The religious beliefs of the latter are very much against the taking of oaths and their sympathy with a movement like this is unquestioned and expected.

It is evident that the men who are talking are doing so from an earnest desire to convert others to their way of thinking, not because they want to cause a sensation, but because they really believe devoutly in what they are saying. In fact, one reverend elder went so far as to assert that "A scourge would come down from heaven and lay waste the land should these societies not be made way with."

Fortunately this is a free country, and each and every man has a right to his own opinions so long as he does not interfere with his neighbor. The National Christian Association has been laboring many years and has some good talent in its ranks. Men are present now in the city who are educated, well informed, and excellent speakers for the cause they think right and just.

SECRETARY STODDARD'S LETTER.

Dear Cynosure:

I was sorry to note my report last month got a little mixed in the type, failing to appear as sent. Friends will make allowance for mistakes.

Weather in this section has been very

dry. Corn prospects are not as good as elsewhere, the early crops were very good.

My work for the month passed has been in Ohio and Pennsylvania. Our conference at Lima, O., exceeded our expectations. The local attendance was good and the representation from the State very encouraging. I learned of several Lutheran pastors who came from a distance and incurred the expense of stopping at the hotels that they might help and be helped in this meeting. I believe from what I heard they were not disappointed. No little credit for our success is due to the local helpers. Elder G. A. Snider, Pastor Schultz, Brethren Overholtz, Weyer and others were very helpful. Meetings in the Pleasant View Church of the Brethren, and the Pike Memonite were largely attended and very helpful. On Sabbath, July 25, I spoke four times in Lima. At the Church of the Brethren in the A. M. the Mennonite and rescue missions in the afternoon and in the evening to a larger congregation in the Church of the Brethren.

The folly of the Y. M. C. A. directors was apparent to all who recognized cause and effect. The breaking of their agreement with us did not raise them in the estimation of Christian people, and likely added to the attendance at the conference. They could not prevent the testimonies of Joseph Cook, Dwight L. Moody and others of like conscience becoming known, try as best they could. Very naturally, the people asked why do these lodge Y. M. C. A. directors seek to cover up what these God-honored men have said? Surely men "who love darkness rather than light" are not the men to direct in any Christian enterprise. A night was very pleasantly spent at the home of our good friends at Leonardsburg, Ohio. The Smiths are not all opposed to the lodge, but no one is left in doubt as to the position of those at Leonardsburg, O.

While passing Columbus, O., I stopped long enough to secure the subscription of a Smith (Byron Smith) who is letting his light shine on the southwest side of the city. Brother Burton of New Albany, O., met me at the trolley and conveyed me to his home, where I found, owing to his diligence, "all things were ready." The people were there in large numbers, all I had to do was to make the address and take the subscriptions to the Cynosure. It was reported that the Lodge people were not a little stirred. It is hoped some were converted. Why don't you friends near Columbus, O., write to Rev. J. W. Burton, New Albany, O., and get him to give you an anti-lodge address? He will give what you would like, I am sure.

I am now working at camp meetings. Last week the Radical U. B. Camp Kauffman, Pa., now the Union Christian Camp, in C. F. Kreider's grove, near here. These people are friendly to the N. C. A. and give opportunity for address and canvass.

Not so many subscribe for the Cynosure as your representative thinks should, but there are always a goodly number who support in this way. Some say I don't belong to the lodge and don't want to know anything about them. The farmers might say, there are no crows in my field pulling up the corn, I don't care if there is a big flock in my neighbor's field! What would we say of such a farmer? These camp meetings always give spiritual help. Both the camps I have attended have more present than in other years. There were some conversions at Kauffman's. I have been permitted to show the superiority of the church to the lodge at large gatherings in the Church of the Brethren at Waynesboro and Chambersburg, Pa. If I mistake not, these meetings will be more than ordinarily fruitful. In the Radical U. B. church, Waynesboro, I preached twice to good audiences. Bro. Brubaker, the pastor, is a faithful man of God, who proclaims much needed truth. A number of addresses have been given at the camps. I hasten to the woods when this is written to give the address promised this morning. I wish I could mention all the people who are kind to me, but that is out of the question. God bless them all.

Never was I more confident that our cause was to succeed. It's born of heaven and all hell can't stop it.

Let us press on to victory.

W. B. Stoddard.

P. S.—Rev. H. G. Light gives me a home while here. I think he is well named. He preaches to the United Zions' children and they don't believe in the lodges. He tells me that a man by the name of Brenser did not like something connected with the Brethren in Christ (River Brethren) some fifty years ago and so started out with a new church (the United Zion Children). It is to be hoped they are all good children.

MRS. LIZZIE WOODS' LETTER.

Pine Bluff, Ark., Aug. 10, 1909.

Rev. William I. Phillips, Chicago, Ill.

Dear Brother: I have just come from the Central District Association, the Baptist Woman's Association. It was a great meeting for Christ. We stood out against everything that was wrong, and had some of our best ministers to back up our teaching. We came out against whisky, lodges, divorces, dancing, card parties and Saturday and moonlight picnics.

Brother Phillips, we women are standing by the Bible. We have found out what is right and we are going to do right. We want pure men in the pulpit to lead us; and we don't want lodge-men and whisky men to lead us. We want men to lead us who have "stood in My counsel" and "caused My people to hear My words." (Jeremiah 23:22.) It takes the Word of God to turn men from evil. None can hide from God in secret places (see verse 24.) Read verses 26 to 30 of this chapter.

What is the matter with the watchmen? Are they blind? See Isaiah 56:10-12. Don't the ministers of to-day see the destruction in our land? Can't they see the lodges carrying the young people away, first by giving dances, and then going on from bad to worse? And then wonder what is the matter with us, why we cannot have a revival, and why has the Lord cast away His people? Here is the answer: Isaiah 59:1-15. Notice verse 4.

I heard one of our great preachers at the Association say that he had a talk with a Methodist preacher about lodges. The Methodist preacher said: "You Baptist preachers have given up your lodges. We were glad of it, for we thought it would give us a whack at all the money; but we see now that the lodge is hurting the Methodist church as well as the Baptist church." He said: "I never could get a cent of money from a Baptist until I got him into the lodge; so I was glad when you Baptists quit, because we Methodists saw a better prospect for money. But now we are sick of the lodges. We love the church and we can see her being deserted. Only a faithful few will come to the church nowadays." A person can see the evil in the lodges from this conversation between these two preachers.

I can see that "the righteous perisheth" (Isaiah 57th chapter). God wants somebody to "cry aloud" and "spare not" and "show My people their transgression" (Isaiah 58:1). I can see the "greedy dogs which can never have enough" (Isaiah 56:11). But God rebukes them (see Isaiah 57:3-12). These leaders are "like the foxes in the deserts" (see Ezekiel 13th chapter). Oh, Brother Phillips, fight on against the wrong, and we shall be delivered.

A preacher's wife said to me not long ago, "Sister Woods, you might just as well quit fighting the lodges. You never can break them down." I said, "Yes, that is what Rab-shakeh said to King Hezekiah's men" (2 Kings 19:28-35). Notice in verse 6 of the same chapter what God said through His servant Isaiah. I said, "My sister, I am not trying to break up the lodges, neither is the National Christian Association trying to break them up. We are like Isaiah, only God's servants warning God's people to separate themselves from the world. Then God will bring destruction upon the world and the lodges with it. He just wants to get Lot out of Sodom, and then He will break the whole thing up. The Lord is telling us to hasten, as He did Lot, for He is going to destroy Sodom." See Genesis 19:22-25. I said, "Listen, sister, to what God said to Jeremiah: "Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord' (Jeremiah 1:8). Read the 6th and 7th verses of the same chapter. Jeremiah said he was a child. You know a child cannot do much of anything but talk. So that is what God

wants us to do—talk. I have given my life to Him, and I am going to talk about lodges, whisky and whoredom and everything else that is not in keeping with God's Word. You might just as well say to the preacher, 'Don't preach any more; there are so many sinners you might just as well quit.'"

You see, Brother Phillips, this woman was against lodges, but she was thinking about herself and that made her doubt. I said to her, "All hell may come against the church, but they shall not prevail (Matthew 16:18; Jeremiah 1:19). The church is a defenced city, and an iron pillar, and a brazen wall, against the whole land" (Jeremiah 1:18). I said, "The Lord has touched the mouth of His servants (verse 9) and set them over the nations (verse 10). The Lord said in verse 16, 'I will utter My judgments against them touching all their wickedness, who have forsaken me.'"

God bless you, and may God help your board of officers to "throw out the life-time." Don't be discouraged, for the people are gradually coming out of the lodges.

We are still fighting whisky. We would have gotten whisky out of Pine Bluff at the last election, but most of the preachers helped the saloons by keeping their mouths shut. One preacher saw me with some temperance tracts and said: "Sister Woods, the preachers are not allowed to distribute tracts here. We have been told that it will not be good for us." I said, "Well, brother, Jesus set me free; I don't belong to these whisky men, I belong to God, and God wants the people to know the curse of liquor, and that is why I am giving out these tracts." He said, "They will kill you." I said, "Well, the Lord said, 'Be thou faithful unto death, and I will give thee a crown of life'; so as I have not got to death yet, I will give out a few more." Yours for Christ's service,

Lizzie Woods.

KENTUCKY KEEPING AWAKE.

Pikeville, Ky., Aug. 3, 1909.

Dear Brother Phillips:

Greetings in the name of Jesus. We are still above the storm and waves of persecutions and standing on the rock of eternal ages, and our Captain has not deserted us, but on the other hand, is bringing us out more than conquerors. The devil is disturbed from the center of our county to the circumference. We have been holding meetings most every Sunday in the country around our town in schoolhouses and wherever the Lord directs.

It is wonderful how the dear Lord is blessing us. Praise God. We have got our face towards the New Jerusalem and have God for our Father and Jesus for our Elder Brother and the Holy Ghost for our Comforter and are fully equipped to stand against all the wiles of the devil.

We have been holding meetings about two miles above our town on the river, and the lodge question has been agitated so strongly along with all other current evils of to-day that the enemy has conspired against us and closed the doors against the meeting, but we can see God's hand in it. We are expecting to go to work at once and by the help of our Father build a little church in this neighborhood. We are few in number, but He that is for us is more than all that can be against us. We ask the prayers of God's people that God will send in the necessary funds for the building of this house. Praise God, I am more determined to go on than ever before.

We are still crying against the great lodge evil of our town and having silent meetings. It is wonderful how God is blessing us and sending the truth home to hearts. Several have left the craft, and others are almost persuaded to come out from among them.

May God help us to be true and fight the good fight of faith and preach the Word fearless of man or devil.

We are distributing lodge books and all kinds of literature and the thing is going like wild-fire. God can work and none can hinder. The lodge preachers are spiritually dead in our town, and haven't had a revival since the lodge questions have been agitated. Many of their churches have gone dry and God has departed from them.

I am fully persuaded that you are doing a great work, one that is unequalled

in our nation. May the dear Lord continue to bless and keep you. Some day it will be said, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things."

We are unpopular here, so was our Master, but we will be popular in heaven. I am going through.

Your brother saved, sanctified and satisfied. A. D. Cline.

From Our Mail.

ENCOURAGING WORDS.

"House of Praise," Butler, Pa.

Dear Brethren—If you have tracts for free distribution, will be very glad to scatter some.

Your convention here in Butler was the means of saving several young men from lodges. One very promising boy of fifteen attended the meetings, and when he learned that the M. E. preacher was a Mason, he went to an elderly woman and told her this: "I don't know why it is, but I don't believe God wants me to listen to that man preach any more."

May the Lord lay it upon the hearts of many spirit-filled men to expose and speak against this soul destroying evil.

Yours in Jesus' dear name, till He comes. Mary E. Barrett.

Kansas City, Mo., Aug. 2, 1909.

Dear Sir—I have read your "Modern Secret Societies" and am very much pleased with the views in it.

I have been a Blue Lodge Mason, but have come out.

I have also studied Edersheim on Jewish societies and I think Masonry a wicked, misleading and subtle instrument in the hands of the Devil to lead people into a false religion and to damn their souls eternally.

De Courcey Saxton.

Carona, N. Y.

My Dear Bro. Phillips: I have received the copies of the CHRISTIAN CYNOSURE you sent me by express.

I have distributed about 400 Cynosures in 400 homes in Corona and I have not gone over half the city yet, but I hope to continue the good work.

Charles A. Lagville.

LEAVES CHURCH FOR LODGE.

Editor Cynosure: Called to conduct the funeral of a stranger recently, I found that he had been, nineteen years ago, a member of the Presbyterian church and with his wife had dropped away about that time. Since then they had gone to church a little, but, and this is the point to this letter, he had all these nineteen years maintained his connection with the lodge. He dropped away from the church and held to the lodge.

This is the sad situation with multitudes; and bishops, and presiding elders, and ministers, by the thousands and thousands are verily guilty of supporting institutions which destroy souls.

F. M. Foster.

New York City.

MASONS TAKE NOTICE.

Dear Cynosure: We are frequently told that to be a good Christian one must be a good Mason. This is quite new to me, and if true here is a big ripe field for the lodge missionary.

The degrees of Christian goodness differ very widely and if there is such a thing as a Christian Freemason, will he not in his devotion to Christianity, through his "brotherly kindness," let us know what there is in the lodge to improve Christians?

If any Mason, minister or layman who does not wish to spread this new gospel, will tell it to me, "I seriously declare upon my honor before these gentlemen," that if I find anything in it helpful in any way to this Christian life, I shall "always conceal and never reveal," on pain of any damage to my body, soul or estate, which Masons claim right to inflict.

Joseph McKee.

Allegheny, Pa., 1216 Buena Vista St.

A STRANGE MIXTURE.

On page 156, current issue of "The Literary Digest," is an article on the subject of help for country boys, in which it is set forth that the most effective way to reach and help these young men is through the Y. M. C. A.,

which, as an organization, has been of late branching out in this direction. After setting forth the advantages of this work by various illustrations of the success of the work in different localities the article gives an instance in a certain town in Iowa. I quote:

"At Grand Junction, Iowa, the largest class is made up of the members of the Masonic lodge, who are studying the life of Christ, from His birth to His resurrection, as typified in the old temple worship."

The question is, how these young men, avowedly members of the Masonic system, which openly denies Jesus Christ as only Savior and Redeemer of men, can, through the Y. M. C. A., study His birth and resurrection with spiritual profit or desire. We are afraid of a lot of other so-called Christian efforts being tried in these last days.

(Rev.) H. A. Day.

Seceders' Testimonies.

THE WORK IN SOUTH AFRICA.

A Seceder's Testimony.

Port Elizabeth, South Africa,
June 21, 1909.

The Editor of Christian Cynosure:

Dear Sir—A little booklet called "Mystical Life and House Top Proclamation," was put into my hands the other day by a missionary from America named De Weered, who is connected with the Holiness Union, and I was very much taken with it, because the Spirit of God has brought me out of the darkness of Masonry, and this was one of the first books or publications anti-Masonic I had ever seen. I may say it is now about 18 months since I was first exercised about Masonry. I feel that my testimony and walk as a lover of our Lord Jesus Christ and a child of God should be against the lodge.

I was 24 years a Mason and had risen to a Past Master in the Blue Lodge and First Past-Principal in the Royal Arch. I felt there was something wrong, but I could not say what, or where it was, but Mr. Fred T. Frye, another missionary, showed me where Masonry was up against salvation through the blood only. And the Lord in His mercy gave me grace to resign my connection with all the lodges I was connected with.

I enclose a copy of resignation which I sent to the Craft Lodges and the Royal Arch Chapters, but none of them dared to have it read out. It was simply stated that Worshipful Bro. Braybrooke had resigned for religious reasons. I met the Master of one of the lodges a few days after and asked him why he did not have my resignation read out as I requested? He said, You know we dare not have any religious discussion in the lodge. I might say that there are only two of us here who are going, by God's help, to fight against the Masonic Beast, and I want you to help me in the way of giving me a list of books, or pamphlets for distribution, that would help us in this work. I have taken the liberty of writing to you, because if the CHRISTIAN CYNOSURE is opposed to Masonry in America, it will be the same in Africa.

Yours in Christ Jesus,
James Braybrooke.

Copy of Resignation:

"Having by the grace of God been brought into a fuller knowledge of the truth of the gospel of the Lord Jesus Christ and realizing that Free Masonry is antagonistic to the doctrine of our Blessed Lord Jesus, I have no option therefore, but to resign my membership of the order and request that my name be erased from the books of the order and that this resignation be read in open lodge assembled.

"James Braybrooke."

"First Past-Principal Agerubbable Caledonia, R. A. Chapter No. 301, 'S. C.'; Companion, Port Elizabeth, R. A. Chapter No. 711, 'E. C.'; Past Master, Lodge Caledonia No. 796, 'S. C.'; Past Master, Lodge Balmoral No. 962, 'S. C.'; Past Junior Warden, Lodge Southern Cross No. 1590, 'E. C.'"

ONE YEAR'S LODGE EXPERIENCE,

And Why I Left It.

In writing up my lodge experience, I wish to say that it is with "Malice toward none, good will to all." It is not my desire to create any controversy with the lodges as such.

My position in a few words is this: I

believe the whole secret society principle is unscriptural and unchristian. If we as ministers and members of churches join the various lodges, or use our influence to build them up, we are not properly representing Him who said "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." In joining and using our influence for the lodges, we are not only doing an injustice to the church, but to the lodge as well. In other words, when a lodge member joins the church he is out of his place, and every God-fearing minister and Christian should take a decided position and oppose it, in the spirit of Christ.

While engaged in business in Michigan years ago, I found that many of the leading business men, with whom I was associated, were members of certain lodges. I saw ministers, leading church members, and men well up in society, who were leading men in the lodge, and so I naturally concluded it must be proper for the Christian to unite. One night in January, 1880, found me with a friend in the ante-room, where we were duly blindfolded, and they proceeded to initiate us. We were yanked around the hall as fast as we could run; we were duly punched with swords, spears, and struck with leather scourges. My friend succeeded in getting through without breaking his leg by the breaking of the spear. My first thought was "Nothing very Christ-like in that." I do not wish to say any more respecting the initiation. "For it is a shame even to speak of those things which are done of them in secret."

While I felt there were many things not at all in keeping with the solemnity of Bible religion, yet there were some things that were proper and in themselves were not harmful, so I decided to overlook the ridiculous part and affiliated with them for about one year and was respected and soon placed in office. In some respects, I rather enjoyed it, but one thing worried me and that was in the religious ceremonies: Christ was not mentioned, He was never spoken of as the sinner's only hope.

"What," says one: "I supposed the lodge was a religious institution and no one, who did not believe in a Supreme Ruler could unite." That is true and I never saw a lodge opened without the Chaplain reading or repeating: "Supreme Ruler, strengthen our hands in building up this order. Aid us in carrying out the great principles of fraternity which underlie it. Assist us in bringing peace on earth and good will toward men." There was much which is intended to exalt the lodge, but nothing about Jesus Christ.

Not long after becoming a member, our Chaplain was absent one night, and a "worthy member" who was very profane and ridiculed the Christian religion outside the lodge, acted as Chaplain pro tem, and repeated: "Supreme Ruler, strengthen our hands in building up this order, etc." This was a shock to me and brought to mind 2 Timothy 3:5. "Having a form of godliness, but denying the power thereof: from such turn away."

These things worried me very much, for I could see that the obligations of the lodge are at war with the family and the church, although some of my associations in the lodge were very pleasant, yet I must say, I never participated in the initiation of members but my conscience condemned. The general tendency of the lodge is to divert the mind from the solemnity of Bible themes. I soon became so much more interested in lodge than in church work that I would not go three blocks to prayer meeting, but I would go six miles to the lodge.

There were many things in lodge work that I could not harmonize with my views of such Bible truths, for instance, as "Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table, and the table of devils."

During the year, I was connected with the lodge, I do not recall of ever having participated in the Lord's supper, I felt it was inconsistent. I felt I was doing that which my Bible condemned. I knew I was backsliding from God, yet there was a fascination about the lodge which seemed to hold me. There were influences from which it was hard to break away.

In my next I will speak more of the

inconsistency of ministers and Christians using their influence for the upbuilding of the lodge.

Geo. C. States.

HENRY AND THE GOAT.

Well, wife, I've joined the F. M. C.
My stars! that goat beat all!
Away he went up hill and down
Around that little hall.
My feelings suffered, more or less—
I cannot tell you how—
For 'neath a blood-stained battle-ax
I made a solemn vow.

I've heard the stories Masons tell
'Bout Morgan's awful fate,
And how so many fearful things
Befall the candidate—
They play a kind of funeral march
And claps of thunder roll;
And then he seems about to sink
Into a blazing hole.

These things, you know, all came to mind
As I was passing through—
Till cheering words dispelled my fears
And made me think of you.
They told about dear ones at home
The brevity of life—
How through this order can be had
Protection for the wife.

But when they took my blinders off
And everything was done,
I realized then how all the rest
But me, enjoyed the fun.
Old friends were there, and Pastor Brown,
He gladly welcomed me;
And smiling said: "Now get your wife
To join the F. M. C."

Walter Allen Rice, in Society Paper.

A CRIME TO PRINT RITUALS.

L. B. Houck, of Mt. Vernon, Grand Master of the Ohio Odd Fellows, said here yesterday that he would urge the passage of a bill next winter making it a crime for any one to print copies of secret societies' rituals and other secret forms without authority of the organization. In his annual report which will be presented to the state meeting of Odd Fellows to be held in Toledo, June 15, Grand Master Houck will give his experience with "fake" rituals during the past year.

Grand Secretary C. H. Lyman, of Columbus, will show in his annual report at that meeting that six new lodges have been instituted during the year and that 365 members have been initiated. There are now 83,268 members in the state. During the year the lodges under this jurisdiction have expended in benefits, $287,627.

KNIGHTS OF THE MACCABEES.

Port Huron, Mich., Riverside Printing Co., Printers and Binders, 1902.

Extracts from Ritual, Edition of 1902.

Opening—(All officers, when addressed, must immediately give "token of sincerity," and the officers addressing them should not proceed until they have done so. (The Commander takes his station, gives two raps with gavel).

COMMANDER—Sir Knight Picket (Picket gives token of sincerity standing). Advance to the altar, sound the trumpet and retire. (Picket advances to the altar and gives three loud blasts on trumpet, at which sound officers and members take their respective positions, all standing. Picket then retires to ante-room, by way of the sergeant's station.)

COMMANDER—Attention, Sir Knights, (At this command all members give "token of sincerity") prepare for action.

LIEUT. COMMANDER—Sir Knight Record Keeper, call the roll of officers. (R. K. gives "'token of sincerity" and calls roll of officers, by official title only, from officer's roll-book. The Master-at-Arms answers "Present" or "Absent," as the case may be. The R. K. checks list and reports absentees; and the Commander fills the vacancies pro tem. The R. K. makes a record thereof. After all stations are filled sentinel will admit no one until the Tent is ready for action.)

COMMANDER—Sir Knight Sergeant, report to this station and communicate the passwords.

SERGEANT (gives "token of sincerity" and says): Sir Knight First Master of the Guard, take his station. (He then goes to Commander's station by way of the first Commander's station and communicates the semi-annual password in regular form.)

COMMANDER—The words are cor-

rect; return to your station. (Sergeant returns by way of Chaplain's station.)

LIEUT. COM.—Sir Knight Sergeant, have the Sentinel and the Picket been placed?

SERGEANT (gives "token of sincerity")—They have, Sir Knight Lieut. Com.

LIEUT. COM.—Are they in possession of the password?

SERGEANT—I will ascertain and report. Sir Knight Sentinel relieves the Picket and instructs him to report to his station. (The Sentinel enters anteroom and takes the Picket's station and instructs that officer to report to Sergeant. Picket reports to Sergeant from in front of his station, and communicates semi-annual password in regular form. Picket should remain standing in front of Sergeant's station until ordered to relieve Sentinel.)

SERGEANT—Sir Knight Picket, the words are correct. Relieve the Sentinel and instruct him to report to this station. (Picket retires and instructs Sentinel.)

SERGEANT—Sir Knight Sentinel, the words are correct. Return, guard well the inner door, allow no one to pass without giving the proper signal, and password, or obtaining permission. (Sentinel resumes his station.)

SERGEANT—Sir Knight Lieut. Commander, the Sentinel and the Picket are in possession of the proper passwords.

LIEUT. COMMANDER—'Tis well. See that the approaches are continually guarded. Allow no one to pass the inner door not in possession of the passwords, without permission. You will now ascertain, through the Guards, that all present are qualified to remain.

SERGEANT—Sir Knight Guards, communicate the passwords. (At the words "Sir night Guards, the Guards will respond with the "token of sincerity," and after instructed to communicate the passwords they should step down in front of the Sergeant and communicate the passwords in regular form, after which they should remain standing, facing the Sergeant until further instructed.) The words are correct. You will now ascertain that all present are qualified to remain. (The first M. of G., etc.)

FIRST MASTER OF GUARD—Sir Knight Sergeant, I have examined my charge and find all in possession of passwords.

SECOND MASTER OF GUARD—Same as First Master of Guard.

SERGEANT—'Tis well, return to your stations. (Guards then return to their stations, by walks at sides of tent.)

SERGEANT—Sir Knight Lieut. Com., all present are qualified to remain.

COMMANDER—Attention, Sir Knights, attend the Chaplain's invocation. (As Stewards, etc.)

Prayer.

CHAPLAIN — Supreme Ruler, strengthen our hands in building up the Order. Aid us in carrying out the great principles of fraternity, which underlie it. Aid us in bringing peace on earth and good will towards men. May the deliberation of this body be conducted in that spirit of harmony so necessary to success. May our Order grow and prosper. May its usefulness be enlarged and its protecting arms extended so that we may be better able to provide for the widow, protect the orphan and care for those dependent upon us. May we so speak and act as not to bring reproach upon the Order nor disgrace any of its humane principles. Make us a power for good in this land, and worthy exponents of the brotherhood of man. (Chaplain returns to his station by the way which he came.)

COMMANDER—Sir Knights, join in the opening ode, etc.

COMMANDER—Sir Knight Lieut. Commander, take this station. Sir Knight Past Commander, Chaplain and Sergeants, advance to the altar, while all unite in giving the signs and words. (When each officer is named he should respond with the "token of sincerity," and as directed, advance to the altar where each places his left hand on the book and the circle. While in that position the Commander extends his right hand to Sergeant, who grasps it with his right. The Past Commander and

Chaplain also clasp hands in the same way. They pause a moment, then step backward three short steps when the Commander calls for, and with the Sergeant gives, signs and words in the following order, the Past Commander and the Chaplain giving the answers. All members join in signs, words and answers thereto.)

COMMANDER—*Step and salutation sign, Recognition sign, Its answer, Ladies' Recognition sign, Its answer. Token of Sincerity, Distress sign, Its answer. Distress words.* (Given by all but Past Commander and Chaplain.) *The answer* (given by all but Commander and Sergeant). *Ladies' Distress sign, its answer; Ladies' Distress Word, its answer.*

COMMANDER—What is the permanent password? SERGEANT—U R L L RL T X R. COMMANDER—When is it to be used? SERGEANT—When visiting a Tent, if required. COMMANDER—Give us the test word. SERGEANT—F. COMMANDER—M; SERGEANT—M; COM.—Y; SERG.—R; Com.—H; SERG.—H; COM.—R; SERG.—U; SERG.—FMM; COM.—YRH; SERG.—HRU; SERG.—FMMYRHHRU.

COMMANDER—'Tis well, return to your stations. (The four officers resume their stations, by the way they came.)

COMMANDER—In the name of Judas Maccabeus, the liberator of his people, and with a firm belief in the brotherhood of man, I, as Commander of this Tent, now declare it open and ready for action. (Commander gives rap with the gavel, and all seat themselves.)

Order of Business.

1. Reading, correcting and approving of records. 2. Reading of communications, notices and bills. 3. Applications for membership, and their reference to Committees of Investigation. 4. Report of Committees on Investigation. 5. Balloting for candidates. 7. Payment of dues and assessments. 8. Reports of sickness or distress. 9. Report of Committees (standing and special). 10. Unfinished business. 11. New business. 12. Report of suspensions and reinstatements since last report. 13. Record Keeper's report of receipts and disbursements since last report. 14. Does any Sir Knight know of a Sir Knight who is out of work and wishes employment? 15. Does any Sir Knight know of any employment for a Sir Knight who is out of work? 16. Good of the Order. 17. Close in regular form. (See page 56 for closing ceremony.) (14.)

Initiation.

Amplified form—First Section. When the degree is conferred on more than one candidate, great care should be (taken) observed in the use of plurals. Never address a number of candidates as if you were speaking to but one of them. No Tent should sacrifice the effectiveness of its "team" by excluding any new and able member who is willing to take part. The Tents should be so arranged that all Sir Knights can see the work without being themselves seen by the candidate. This is accomplished by hanging a thick curtain across at head of Tent. These curtains should be suspended by, etc.

Actors and Properties.

KING ANTIOCHUS — Wearing crown and coat of mail reaching to his knees, official robe of office, grey or brown wig, and beard, flesh colored long hose, sandals strapped well up the calves, and holding a scepter in his right hand.

KING'S GUARDS—Dressed as soldiers, with helmets, shields, coats of mail reaching to their knees, spears, hose and sandals.

ELEAZER—In the garb of a priest, with long, flowing, white gown, white turban with caps to cover hair, long flowing grey beard and staff.

LIEUT. COMMANDER—As Judas Maccabeus, dressed as a Jewish peasant with black and white turban, tunic, hose and sandals.

CANDIDATE—As peasant, wearing tunic, long hose, sandals and turban.

PROPERTIES—Sword, spears, staff, banners, two leather scourges and small urn with red fire to burn in forming tableaux at the death of Eleazer. All other officers and actors should wear long, flesh colored hose, over drawers or trousers, reaching to the thigh, with sandals or slippers. If a Tent does not feel able to purchase new costumes, and have such as were formerly used in the old Ritual, they can get along with such

as they have, but should get turbans, wigs and beards as required, and also five uniforms for soldiers to make up the characters.

JUDAS—Mr. ———, you have made application for membership in this Tent of the Knights of the Maccabees. You have been well recommended and elected to membership. I can assure you *there is nothing* in the ceremonies of the Order *that will conflict with your religious or political opinions.* Are you willing to proceed?

CHAPLAIN—You will now repeat after me: "I voluntarily promise in the presence of these Sir Knights, that I will conform to, be bound by, and uphold all the laws of the Order now in force or that may hereafter be adopted by the governing body; that I will not make known to anyone, not a member of this Order, any of the signs, words, passwords, or private work, or any business that may occur in any Tent; that I will not communicate the same to any expelled or suspended member. That I will not impart the same even to a Sir Knight who may be entitled to them, unless under cover of a Tent, for the purpose of instruction, or where testing him, and then with all due caution; that I will submit all grievances growing out of my membership to the tribunals of the Order for settlement; that I will not publish, cause to be published, or disseminate in any manner, anything that will reflect on the private character of a Sir Knight; that I will not affiliate with any body of men claiming to be Knights of the Maccabees unless I know they are in good standing and working under a legal charter, or by authority; that I will not take part in any unlawful meeting with the members of this Order; that I will not knowingly wrong or defraud a Tent, a member, or his family, or permit it to be done, if I can prevent it; that I will never fail the Order, house, or friend, or those of my own flesh and blood, in time of danger, need, or sorrow; that I will aid, defend, and protect a brother Maccabee, his family, and his orphans to the fullest extent of my ability, and will enter into their sorrows so far as to restore peace to a mind in trouble. I especially promise, that I will be as true and loyal to my country and its laws as was Judas Maccabeus to his country and its laws, and that I will be temperate in my habits and upright in my conduct, so as to command the respect of all. To this I pledge my honor as a man, and promise to remain steadfast in the same until death.

The emblem of our Order is the Circle and the Globe. The Circle, on which you gave us your pledge of honor; the Globe, over the entire face of which that pledge shall be held sacred. Always bear in mind that a circle has no ending. So should it be with the fraternal pledge you have made here to-night. See that it remains unbroken, continues without end, and that wherever on the face of the globe you meet one who has taken and kept inviolate that pledge you greet and treat him as a brother.

PAST COMMANDER—My kinsman, you are about to have conferred upon you the title of a Knight of the Maccabees, but before this is done, I desire to call your attention to the objects of our Order and to some of the requirements of a membership among us. Its great object is to unite fraternally all those who are physically and morally qualified under its laws, in order to better aid those who may become disabled, or who may reach the allotted age of man, and to provide for the widows, orphans, and dependents of its members. This Order is a great copartnership; all are alike interested in its welfare; all are equal under its laws. It is not a cold business corporation, organized for profit and gain. Its foundation is fraternity; its superstructure protection; and in order to promote its healthy growth and enlarge its usefulness, we must all work zealously hand in hand. The ceremony through which you have just passed was not an imaginary creation, in which an attempt was made to entertain or surprise you. The tragedies you have seen enacted and the warfare in which you are supposed to have taken a part are facts, and to be found in both sacred and profane history. While groping your way cautiously along a solitary and unfamiliar pathway, you were set upon in a rude man-

your own flesh and blood, and that you will comfort with your sympathy, and assist with your substance the broken-hearted and the destitute. Should you ever knowingly and willingly violate this solemn pledge, you need no longer expect our confidence and fellowship. When you think of the solemnity and magnitude of your engagements here to-night, need I say that you cannot retire from this room exactly the same kind of man (or men) you were when you entered? No! After seeing and hearing what you have seen and heard, and making such promises as you have made, you will surely go hence a better man (or better men) filled with a higher ambition, and inspired with a nobler purpose in life. Time will not permit me to indicate all of the valuable lessons exemplified in this degree, but, to the thoughtful mind, they are sufficiently obvious. If we have succeeded in awakening in your breast a determination to be at all times truly fraternal in your dealings with the widow, the fatherless, the unfortunate, and the stranger within thy gates, we have not labored in vain.

In conclusion let me remind you that in becoming a member of this great fraternal brotherhood, you have changed your relations with a vast number of persons. While you remain true to your pledge, rest assured that in the Maccabees you will find friends who will comfort you in your prosperity. When the battle of life is ended and you are about to commence your journey to the realms beyond the grave, you will have the consolation of knowing, that, among us, you have brethren who will give your remains a fraternal burial, keep green your memory, defend your character and provide for those who are nearest and dearest to you.

How wonderful the grace of God! When men draw near to Him an inch He draws near to them an ell.

When a man says, "Everything is against me," you may be sure he belongs to one of three classes: the ignorant, the indolent or the self-willed.

ner, carried captive before an arbitrary despot, and subjected to a most harrowing experience. This was to test your loyalty to friends, as well as your regard for the assurances you made to Mattathias. How well you bore the ordeal and justified those assurances let your own thoughts now answer, and let that answer be a warning for the future and a solemn reminder of your fraternal covenant with us. While in this dilemma your Maccabee friend, after freeing himself from the chains of his oppressors came to your relief, and rescued you from your perilous situation. Later, to more fully exemplify the beautiful lesson of friendship, he bestowed upon you the favors which his valor had won for himself. Learn from this and forget not that "A friend in need is a friend indeed." The lessons we would have you learn in your experience with us this evening have an important application to your personal relationship to the government that protects you, as well as your social relations with your fellowmen, and your duty to Order, home and friends. As Maccabees we strive to impress all members with a firm and determined resolution to always labor in the cause of justice, mercy, and charity; remembering that justice begets justice, mercy begets mercy, and charity begets charity. All these virtues were exemplified in the life and character of Judas Maccabeus, the liberator of his people; one of the first of a glorious army of martyrs who have suffered in the cause of human freedom. His whole life was characterized by an undying devotion to country, home and friends. He it was who demanded of his soldiers that, in dividing the fruits of their victories, they should reserve a part for the widows, orphans and disabled; a practice observed (in effect) among all true Maccabees unto this day. May his name be honored as long as patriotism, love and friendship have a place in the hearts of men, and may you ever emulate his virtues, and prove yourself worthy of the new character you have assumed to-night. You have given us your pledge of honor as a man (or men) that you will always be true to country, order, home and friends, and those of

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GRAND LODGE MASONRY.

Its relation to civil government and the Christian religion. By President J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. **5 cents.**

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII. CHICAGO, OCTOBER 1909. NUMBER 6

The Michigan State convention will be held on Oct. 6 and 7, in Alma on the Pere Marquette and Toledo & Ann Arbor railroads.

The New York-New Jersey State convention will begin Oct. 26 in Rev. Dr. F. M. Foster's church, New York City.

—A religious paper published in the Athens of America, said in a recent article on Paul's farewell: "When Paul went up to Jerusalem he was not entertained as the guest of Peter or Paul, but a certain Mason was made his host." Paul did not entertain Paul—that we concede; but was Mason of Cyprus a Mason? How much comfort this misprint may have distributed, and how many Masons may have exulted in new proof that their order is founded on the Bible, we do not know.

—Odd Fellowship began its American career ninety years ago last spring, having been started in this country by Wildey, Welch, Duncan, Rushworth and Cheatham, April 26, 1819. Whether everyone of these men would have endorsed willingly all that now belongs to Odd Fellowship it might be charitable toward those long dead to doubt. Yet we fear that a century after the first Masonic grand lodge was formed the kindred order was fairly well versed in the Theistic requirements of lodge religion.

KEEP HIM OUT OF MASONRY.

Keep the evil-minded man out of Masonry if you expect to keep the fraternity a healthful working force for good. A tree of life does not develop from the root of evil planted in an atmosphere of purity. "Keep the cynic far from the ancient fraternity where harmony is obstructed by the superstitious and morose." How much more care then should be taken to keep the man of evil intentions outside of our society. It is much easier to keep him out in the first place than to get him out after he once gets in.—Fraternal Record.

And surely the opposite sort of man should keep himself out of Masonry.

The Bee Hive says: It is very much to be regretted that there seems to be a growing disposition on the part of fraternal beneficiary societies towards pure commercialism and away from fraternalism; in other words, away from the forms and ceremonies which are the very essence of ritualism.

The Knights of the Globe remarks that "the fraternal certificate is not a substitute for charity. It affords a benefit which the beneficiaries of a member are entitled to receive both in justice and equity."

Yet will not members of the order talk about its charity; is not this very paragraph aimed at that custom, and is not a good part of what lodge advocates mean by charity of just the nature which this editor honestly describes?

AK SAR BEN.

In order to recognize the dignity of the office of President of the United States of America, the Knights of Ak Sar Ben, formed from all classes of business men to entertain visitors coming to Omaha, Nebraska, planned to entertain President Taft the last day in September. The committee announced the charge of $20 a plate for the dinner, added the order that each payment must be sent in with the distinct understanding that the applicant would appear at dinner in a spike-tailed coat, white

waist-coat, light trousers, white spats and black shoes. None of the 1,500 members of the order are said to have objected to the price in money, but many were dissatisfied with the terms, so far as they applied to the whole uniform to be worn. A large number of business men decided not to attend the banquet for this reason.

"John!" she exclaimed, jabbing her elbow into his ribs at 2:17 a. m., "did you lock the kitchen door?" And John, who is inner guard, and was just then dreaming over last evening's lodge meeting, sprang up in bed, made the proper sign, and responded: "Worthy Ruler, our portals are guarded." Oh, he hit the title right, even if he was asleep.

A fraternal insurance organ remarks: "The latest idea of social reformers is that hopeless tramps and loafers are insane, because they will not work. First thing you know, somebody will be questioning the mental condition of certain fraternities that expect to run forever on inadequate rates and growing deficiencies. They won't work, either."

The same paper speaks of a Western fraternity whose members "expect to get life insurance at the rate of four dollars a year for each thousand dollars of insurance; such a rate to remain unchanged during their natural lives." Elsewhere, the paper says: "When the fraternalist first unites with the young order, no praise is too great, the cost is so little, the protection so ample. But when the passing years bring readjustment to adequacy for future safety, his tone changes." Is there not plenty of reason for such a change? The solicitor did not think to mention that it is one thing to join a new society with its light mortuary drain, and another thing to remain while the society grows older, age begins to steal upon the membership, and there comes on the more rapid payment of death claims. When will men learn that there is nothing in ceremonies of initiation to cheat death, secure perpetual youth to the whole membership, or annihilate financial and arithmetical conditions as unchanging as the hills, as certain as sunrise, and as inevitable as the returning seasons?

We add to these quotations from this fraternal insurance organ, one more selection, worth noticing as a fraternalist's opinion of a phase of fraternalism:

"What is the position of those, who, charged with responsibility, wilfully shut their eyes to the vision; whose idea of duty is to trade on the ignorance of men, and tempt vast memberships by the lure of utterly insufficient payments; whose applicants are led on to believe that current cost at entry can be maintained by growth as a whole life, unchanging rate? A tested and proved impossibility.

"There are societies whose future deficiencies, already overwhelming, are piling up sky high with appalling rapidity, as unthinking new members pour in, while the management are joyous in congratulation. They are like a child adrift, above Niagara, pleased with the rapid motion that draws the boat faster and faster to destruction."

HOW THEY LEAD.

Here is a clipping of the Syracuse Lodge of Pythias as handed to me at their annual banquet:

Mr. Ira Hoshan responded to "The Relation of Lodge to the Church." He compares the lodge as an auxiliary to the church as the Sunday school is to the church. The child when young is brought up in the Sunday school and is taught the lessons of Christianity, but in after years as they grow up into manhood and womanhood they drift from their early associations, and it is here that the lodge steps in and through its influence turns their footsteps in the right direction, teaching them the bond of fellowship and right living.

"After the program was finished the members and their families enjoyed a social dance."

This is leading young people in the right direction, isn't it? God have mercy on such deluded individuals.

—Rev. C. Weimer in *Christian Conservator.*

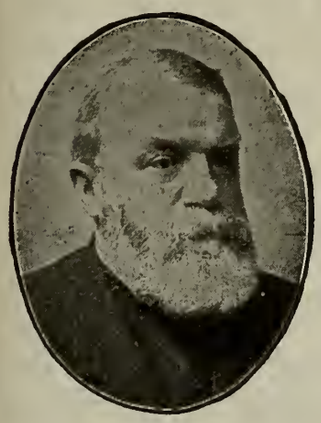
The outer life of a church member is ordinarily a fair test of the inner life.

DWIGHT L. MOODY.

Remarks at Re-union Week Meeting in Chicago Avenue Church.

By President Blanchard, of Wheaton College.

I first met Mr. Moody in 1860 at a Sabbath school meeting in the Methodist Church at Wheaton. I was then a boy of twelve years and was impressed as all persons were by the earnestness and power of that great man. When I was twenty, my own public service began and very soon I came in touch with the work which was beginning in the movement which is now the Chicago Avenue Church. It has been my privilege to know, in a way, every pastor of the church except Mr. Harwood. I do not remember having seen him until this week. I believe I have had the pleasure of knowing every choir leader, every Sunday school superintendent and almost every leading worker in the church from its organization until now. Though I had not the pleasure of knowing Mr. Harwood, my honored father was Moderator of the Council and preached the sermon when he was ordained at Crystal Lake about forty years ago.



D. L. MOODY.

II.

I wish to mention one characteristic of Mr. Moody which is not often spoken of so far as I have observed. My impression is that we think of him usually as a masterful man, as a great preacher of the Gospel, and as a lover of his home. Any one of these traits would have suffered to make him famous and he possessed them all in an eminent degree. But the one which I have in mind was the foundation on which the others stood and was, as it has seemed to me, the real secret of his greatness. I am thinking of his fidelity to the truth. Mr. Moody was a wise man in the worldly as well as in the divine sense of the word. He felt instantly the probable effect of an action and he dreaded as quickly as a politician the result of an unpopular act, and yet I never knew him to refuse to take his stand for a truth which was clearly presented to him. I will mention four instances which brought this characteristic clearly to view.

First, Mr. Moody was a most powerful preacher of the law. All evangelists whose work abides must be of this type. President Finney was. Mere sentimentalism has never worked solid changes in individuals or society. I mention a single sermon of Mr. Moody's which shows this side of his preaching; many others might be named. I have in mind, however, his sermon on Sowing and Reaping. Every man who heard that sermon was deeply impressed with the fact that this is a universe of law, and that persons who trifle with law are certain to be destroyed by it. This gave a solid foundation of the Gospel proclamation which, beyond doubt, was the great delight of this great evangelist.

A second proof of Mr. Moody's fidelity to his convictions was found in his testimony against secret societies. In Chicago, in Brooklyn, in New York, in Philadelphia, at Northfield, he bore unflinchingly a powerful testimony against these idolatries, "the high places of our time." At the date when Mr. Moody bore this testimony lodgism was far more popular than it is at present, and at present it is far more popular than it will be shortly. I myself heard Mr. Moody say that he had been told that if

he admitted the lodge question to the Northfield platform he could not get money for schools. But he said, "If we cannot get money for our schools and be faithful to God, we will let the schools go; God can get on without the schools, but He requires us to be faithful."

The third question of the sort I have in mind was his testimony for political separation from godless men and organizations. One of his first friends, a man who died and left a fortune of over three millions of dollars in this city, and who had for years been a lover and fellow helper of Mr. Moody's, broke with him on this point.

The fourth proof of this characteristic which I have in mind was afforded by Mr. Moody's habits regarding Sunday travel. When he was walking through the rain and slush in St. Louis on the Lord's Day, a friend said to him: "Mr. Moody, you are acting like a fool; the street cars are running right along side of you, you don't stop them by walking through this mud. Why not get up and ride?" He replied: "I have definitely made up my mind that no street car man at the Judgment Day shall point his finger at me and say, 'Lord I did not have time to be a Christian, I had to haul that preacher around on Sunday.'" One of Mr. Moody's lovers and helpers said to me: "He walked me nearly to death one night between the First Congregational Church and the Great Pacific Hotel. I said to him, 'What is the use of our walking through this slush and storm, we are accomplishing nothing?' and he simply said, 'I do not ride on Sunday.'"

III.

I wish, with gratitude to God, to speak of three things which I think He permitted me to do for this dear church during the year and a half in which I was its preacher.

First, the old motto, "Welcome to this House of God are strangers and the poor," which stood in large letters at the entrance to the old Illinois Street Tabernacle, had in some way dropped out. The *spirit* of the motto was alive and flourishing in the church, but in moving to the one building from the other, the *words* had not been transferred. As soon as attention was called to this omission, the words were reinstated. They were placed where they are to-day and constitute the most valid proof of the apostolic succession of the Church.

Second, I think as I review the services of that period, imperfect as I see them to have been, I was, nevertheless, enabled to unite and harmonize the church on the preaching of the Word This church had always believed in preaching the Gospel. There were members of it who thought that this was all that was required. There were others who felt that the whole Word of God was needful to symmetrical Christian life and effective Church life. I think when in the providence of God my work here closed, there was, more largely than before, a feeling that the whole Word of God was essential to the whole life and work of the Church.

But the largest service, which, as it seems to me, God put within my power at that time, was the beginning of the Bible Institute. It had been in the mind of Mr. Moody for years. Miss Dryer had been brought to Chicago from our State Normal at Bloomington for the express purpose of inaugurating it. She with her helpers had been working toward and praying for it. At the first opening of classes in the Young Men's Christian Association building, Doctor Moorhead was faced by an eager company of young men and women who wished to fit themselves for

Christian work. The second opening the next winter, witnessed an increase in the numbers and, if possible, in the enthusiasm of teachers and pupils. Then Mr. Moody came and meetings were held in the Young Men's Christian Association building to confer regarding the launching of a permanent school. Mr. Ensign, who was one of the most gifted men our city has ever known in power to interest wealthy men in Christian work, undertook the raising of the two hundred and fifty thousand dollars which was essential for the beginning. The rest of the story, at least in part, you know. It fell to me, in the good providence of God, to secure the five hundred dollars which, placed in the hands of Miss Dryer, inaugurated this vast and beneficent work. For this I praise His name and shall always praise Him.

IV.

I wish to speak gratefully for a moment of certain things which God did for me through this church and its great founder.

And first I am thankful to acknowledge that I received here a new insight into the *Word* of God. I still find myself so ignorant that I seem at times to know nothing, yet I know so much that I do not know how to be sufficiently grateful, and for a large share of my grip on this word I feel indebeted to Mr. Moody and the Chicago Avenue Church.

Second, I received here a new insight and impulse, a new insight into and impulse toward the *work* of God. In those days there were six adult Bible classes: Miss Dryer's, Mr. Cragin's, Mr. Revell's, Mr. Weeks' and two others. These Bible classes were practically churches. The membership and attendance varied from seventy-five to two hundred. Each Sabbath day in each class there was held an after-meeting and streams of converts were pouring from those classes into the church continually. There was also the Mission Band and the Yoke-Fellows Band, devoted young fellows went up and down the streets of the city compelling men to come in. It was a wonderful drill. I had heard Mr. Moody speak of it repeatedly, but I never saw it in action until I was privileged to work here in Chicago Avenue. The adult classes were also marvelous to see and feel. So soon as the Sabbath school closed, every one of those great classes was on its knees.

My short stay in this church also led me into the light as regards the coming of our Lord. While I was preaching here, Mr. Moody one day said to me in Farwell Hall: "What do you think about the second coming of our Lord?" I replied: "I do not think about it. I hope to be ready when He comes, early or late." The statement was true at that time, though I am quite ashamed of it. Not long after that Miss Dryer asked me to turn over the Word of God with her on that subject, and put in my hand one or two bits of writing that were helpful. The result was that the whole Word of God seemed to become luminous with the approaching day. I do not think there is one truth of the Holy Scripture which is so vital to me to-day as that—I mean one to which I return in my thinking so often and which is so great an inspiration and comfort. If I had never received anything else from Chicago Avenue Church but light upon that one subject, I should have occasion for never-ceasing gratitude.

Last among these acknowledgments of blessing received through this church, I desire to speak of the men whom I met and learned to honor and love while I was here. Dear Major Whittle,

great-souled, tender-hearted, faithful and true; Brother Morton, who came to me after the first sermon which I preached from this platform with a word of brotherly cheer; Major Cole, who said to me in the Northwestern Station one day a helpful word which has lasted out all the years since it was spoken. Dear Brother Revell, who twenty-five years ago gave me the keys to the building and study, and when I returned them to him, said: "I hate to take these keys from you." I said: "Truly I hate to give them to you." Dear Mr. and Mrs. Savage always in their places, always cheery with the light from the other side shining upon their faces. Precious Brother Andrew. You may not all recognize him by that name, but I know him best by it. He was like the Andrew of old, a good man full of faith and of the Holy Ghost. But it is hard to stop and hard to go on. Mr. and Mrs. John Morrison, Mr. and Mrs. Hitchcock, Robert Cedar, faithful Brother Aitchison, and all others who were kind to me in those days, were patient with my ignorance and imperfections, God has blessed and will bless them every one. It is not strange that I should have forgotten till now to name Brother Herald, who sat by my side a year and a half, who selected the hymns with marvelous spiritual discernment and who lived to sing and to speak the Gospel which he lived. If I should live a thousand years, I could never forget nor cease to be grateful for the privilege of knowing and laboring with these dear people. May God bless them every one.

I do not speak of the precious friends who are here to-day because this is a meeting for memories, but I may take an instant to say that it is glorious to see the altar fires still blazing and to know that the good work of all the past is to be dwarfed in the glory of the years to come.

MINISTERS AND LODGES AT FUNERALS.

After all that has been said and written on the question of the Church's relation to the lodge, there is still a lack of unanimity among pastors on the subject. It is, perhaps, not so surprising that there should be a disagreement as to the treatment of the individual lodge member, but it does seem strange that there should be so great a lack of unanimity on the treatment of the lodge as such.

It is in connection with the burial of people who have been members of the lodge that the pastor comes into contact with the lodge as such. He is often asked to officiate at funerals at which the lodge as such is to take part of the service into its hands, through the performance of ceremonies peculiar to the lodge and executed by a deputation of the lodge or by its chaplain. The conscientious minister takes the stand that he cannot officiate in company with the representatives of any society which does not, in so far as it is a religious society at all, confess exactly the same faith as does the church of which he is a minister.

There can be no doubt that the lodge is to a certain extent a religious society. It not only has it chaplain, but it has its prescribed forms of prayer and services, its regular form, with prayer and sacred song, for initiations, burials, and celebrations. To be sure, the average secret society has not been founded with the idea that it is to supplant the Church; most societies are founded for business and social interests and for insurance purposes. But that does not dispose of the fact that these societies, for whatever reason they may have been founded, have assumed the right to make themselves to a considerable extent the confessors of a certain religion.

When the pastor is asked to officiate with the lodge, his decision on his action must be along the same lines as though he had been asked to officiate with the minister of another church. And, since the lodge openly confesses that its religion dares not be Christian, but that it can require of its members only the general faith in one supreme

Being, it follows that the pastor's stand must be the same as though he had been asked to officiate in connection with a minister of the Unitarian Church.

What would any Lutheran, really Lutheran, pastor say if he were asked to conduct a funeral in company with a minister of a Unitarian Church? He would, without a moment's doubt or hesitation, decline to serve. And that is all he can do when asked to officiate with the chaplain of a lodge which officially makes a religious confession, and whose confession is not outspokenly that of true faith in Jesus Christ as the only Savior of the world.

Attempts at Compromise.

Because so few people nowadays closely discriminate in matters of religion, the refusal of a pastor to officiate at a funeral at which a lodge is also to officiate causes much unpleasantness, and in many cases a bitter ill-feeling towards the pastor. Contrary to some people's ideas on the subject, the pastor does not like to incur people's ill will. It is a very painful experience to him to bring upon himself all manner of obloquy because he feels in conscience bound to decline to officiate with the lodge.

For this reason, both on the side of the pastor and on the side of the people, various attempts at compromise have been made. The pastor tries to plan some way, following which he may be able to satisfy his own conscience and at the same time the demands of his people. If people only know how heavy at heart the pastor is when he is unable to serve them as they would like to be served, and how many hours of deep study hundreds of pastors have spent in trying to unravel the hard knots in this lodge problem, they would, if they possessed a grain of sympathetic feeling, commiserate their pastors instead of heaping abuse upon them, as is so often done.

What of the compromises which have been suggested? The pastor is often asked whether he cannot finish his service and then permit the lodge to have its burial ritual after he has finished. He is even told that his presence at the cemetery is not necessary, that he may go home from the house of mourning or from the church so soon as he has ended the service there, allowing the lodge to attend the body of the dead to the cemetery and there to perform its rites.

In many cases where people suggest this compromise they think they have effectually solved the whole question; and when the minister tells them that he cannot consent even to this arrangement, they become completely convinced that he has no feeling whatever for their wishes, and that he is from sheer stubbornness opposing his will to theirs.

The Real Situation.

Dare a conscientious pastor officiate at a funeral, knowing that after he has finished the service some lodge will have a religious service over the body of the dead? Dare he close his service at the house of mourning or at the church, and permit the lodge to attend to the service at the grave? Or dare he, as is sometimes recommended, agree to the plan of having the lodge finish its short service at the house before he begins the church's service.

Our answer to all these questions is a decided "No." And it seems to us that there should be no difficulty in recognizing our reasons. Passing over the often repeated argument that the whole proceeding is unionistic, that, even when the pastor has "gone through the motions" of closing his service, his closing is simply a pretense when he knows that others are to take up what he has "closed" and "really-truly" close it, there is another feature of the case which disposes of the entire question with a finality which should appeal to every conscientious Christian.

We have never yet seen a lodge burial prayer which expressed the hope of salvation through Jesus Christ, our Savior. Nor have we ever heard a lodge burial prayer which did not express the hope of a blessed hereafter. Now, what do lodge prayers say of entering into the blessedness of eternity? Is it not true that the prayers in question invariably express the conviction that the departed "brother" is at peace and rest, in blessedness and joy, because he was a good member of the lodge, because he was

morally fit, not because he was a believer in Jesus? The burial prayers of secret societies are not secret. Any one may hear them. Analyze them, and judge whether they do not express a hope of salvation without Christ; which means, for some other reason than that Christ is the Savior of souls.

Guilty of Treachery.

The whole question then narrows down to this: Dare a minister, who has consecrated his whole life and strength to the preaching of one truth, the truth that Jesus alone is the Savior of souls, dare he enter into an agreement in which he says, "After I have preached you the way of salvation through faith in Jesus Christ and in Him alone, I am perfectly willing that others shall, in connection with the same burial, follow my service with the teaching that what I have told you is not the truth, that souls can be saved without faith in Jesus Christ?"

How any minister can consent to an arrangement which implies what we have just stated is beyond our comprehension, and we do not believe it is so very difficult to make people see the reasonableness of our position, once we apply this mode of showing them the treachery of which we would be guilty if we listened to their requests. The time should be very near at hand when every Lutheran minister would advance at least to this position, "I cannot officiate at any funeral at which any society conducts any religious service which is not purely Lutheran."

As for ministers of other denominations, this argument will not be so strong, seeing that it is considered a minor offense for their pastors to preach Christ as being not divine. Churches which complacently tolerate virtual Unitarianism in their pulpits and in their college chairs cannot be expected to draw the line at Unitarianism in connection with an ordinary funeral service.—*Lutheran Standard.*

Men who regard their manners as they do their honor will be respected wherever they go.

W. C. T. U. ADDRESS.

The Evils of Organized Secrecy

By Miss S. F. Hinman, Oberlin, O.

Frances Willard characterized the policy of this organization, of which she was for so many years the soul, as the "Do-everything" policy. The object of the W. C. T. U. is to attack not merely intemperance, but every form of iniquity, and to apply every remedy, the use of which is sanctioned by reason, conscience and experience. To be an embodied public conscience, to lead public sentiment on all moral questions, to "point to brighter worlds and gently lead the way," is, in my judgment, the highest mission of the W. C. T. U.

With this belief, I need not apologize for introducing as my topic, "The Evils of Organized Secrecy." By organized secrecy, I mean the system of secret orders, with their vast and growing power in this and other lands. So insidious is this evil, and so many men and women of undoubted Christian character have been ensnared in its toils, that many of those present may hear with astonishment that any are so bold as to call it an evil. I beg all such to listen—as I shall try to speak—without prejudice.

Indictments against organized secrecy might be entered on many counts. Its puerile mummery, false pretensions, and boastful swagger might suffice to condemn it in the eyes of the thoughtful, but my present purpose is to present still more serious charges. I indict lodgery in the name of the home, of the state and of the Church. The W. C. T. U. is the champion of the home. It assails the liquor traffic as the foremost enemy of the home. For a like reason, it might assail the lodge. Every wife, mother and sister is justified in viewing with suspicion an organization to which she is denied admission, and concerning whose proceedings she is forbidden to inquire. The same may be said of husband, father and brother. Let me quote briefly Dr. A. C. Dixon, pastor of the Moody Church, Chicago:

"'Husbands, dwell with your wives' and well with your wives, 'according to knowledge.' Some one says, 'What does this mean?' Well, I do not know defin-

itely, but it can mean that you ought to share each other's knowledge. 'Dwell with your wives according to knowledge,' and your husbands ought not to have any secrets that your wives ought not to know, and the wives had better not have any secrets that the husbands ought not to know; certainly no secrets that the wife *shall* not know, and the husband *shall* not know. The husband may keep from the wife many things that would unduly distress her, and the wife may keep from the husband some things that would unduly distress him.

When you are asked to join a society into which your wife cannot go with you, if you have a wise head you will 'shake' it, and when you find yourself in a society the secrets of which your wife cannot share, you had better give up your society, and the quicker the better."

Secrecy itself, in a free land and in a time of profound peace, is a just subject of suspicion. Our Savior said: "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God" (Jno. 3:19-21). Mothers, let me ask you, if your children should systematically conceal their doings from you, what would you be constrained to believe? Now I do not say that all the conduct of all secret societies is unworthy, but I do say that it is open to suspicion.

That such suspicion is not wholly groundless is proven by the not infrequent examples of men who have been tempted to drink and to impurity through lodge fellowships, where Christians, in defiance of the Divine command, are "unequally yoked together with unbelievers." Christian travelers in heathen lands are often shocked to see how their fellow-countrymen dwelling in such lands can fall through lack of the restraint of an enlightened and Christianized public opinion. In like manner, the lodge room, hedged about with vows of concealment, removes for a time the restraints of ordinary society, and often do vile stories and strong drink circulate freely there when the formal exercises are concluded. Sometimes these dissipations are followed by orgies more loathesome, in haunts I will not name (Mod. Sec. Soc., p. 110).

Observe that I do not say that this is the invariable result to men of lodge membership, but it is a not infrequent nor unnatural outcome of conditions which remove ordinary moral restraints. As bearing on this point and at the same time opening the way for the next, let me mention that when Canon City, Col., went dry last year, two clubs in the city, backed by state charters, defied the local option law. Nothing could be done against them till steps were taken to revoke their charters. One of these was a secret order, "The Benevolent Protective Order of Elks."

This leads me to frame a second indictment against the lodge, in the name of the state. Most secret societies require of the initiate an oath of obligation. Without dwelling just now on the nature of such oaths. let us merely remind ourselves that the only oath of the Christian can conscientiously take, is one administered by the government to which he owes allegiance. Yet history has shown repeated examples of men—even officers of the law—who have not only taken the unlawful oaths of the lodge, but even have held them as more binding than their oaths of office or the oath taken in court, and have withheld knowledge vital to the public welfare and shielded criminals. Some years since, in Bath, Maine, a clergyman urged the prosecution of a notorious saloonkeeper. The attorney to whom he applied asked, "Are you not a Mason?" "Yes," was the reply. "Well," answered the attorney, "that saloonkeper is a Mason; you would better let him alone." The case was dropped. The clergyman may have soothed his conscience by declaring that he did not *actively* shield the saloonkeeper; but his silence had the same effect.

Of black crimes concealed and even perpetrated under the shield of lodge oaths, I will not harrow you by speak-

ing. An essay on the history of political parties in the United States, written by a dear young friend of mine, and published recently in the Oberlin News, speaks of the Anti-Masonic party of eighty years ago, as growing out of the mysterious disappearance of William Morgan, "supposed" to have been murdered by Masons, for revealing their secrets. While every scheme that could be devised by an order fighting desperately for its life, was employed to conceal the manner of Morgan's death, yet there is conclusive evidence of his murder by Masons; and a monument to his memory stands in Batavia, N. Y., erected by the contributions of many hundreds of men and women, convinced by this evidence of the essentially unscrupulous and despotic character of Freemasonry. A like conviction led 45,000 out of 50,000 Masonic contemporaries of Morgan to withdraw from the lodge, while several states revoked the lodge charters. It is needless to say that Masons have not repeated that gigantic mistake—though they have more than once come very near it, as my father's associates in reform work can testify.

President Finney said—and he spoke from personal knowledge, having joined the Masons in early manhood, renouncing and denouncing the order when he was converted: "Masonic oaths are a conspiracy against God and man. They are not repented of while they are adhered to. Refusing to renounce is adhering. Adherence makes them partaker of other men's sins. To laugh about the abduction of Morgan is laughing about murder." Daniel Wester said: "In my opinion the imposition of such obligations as Freemasonry requires should be prohibited by law." John Quincy Adams said that he was prepared to demonstrate "before God and man that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land." Wendell Phillips said: "Every good citizen should make war on all secret societies and give himself no rest until they are forbidden by law and rooted out of existence."

In support of J. Q. Adams' statement that "Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality," let me adduce the fact that "the Mason swears not to rob, strike or slander a Mason; not to commit adultery with the Master Mason's wife, mother, sister or daughter—the implication being that he is under no such obligation towards others. The Master Mason swears that he will keep all the secrets of a brother Master Mason except murder and treason. The oath of the seventh, or Royal Arch degree, does not make even this exception. If these oaths are mere jests, they are grewsome, dangerous and blasphemous jests. But that they have many times in the past been taken quite seriously and literally, I have already indicated, and lack of time alone prevents my adducing many more instances.

But secret orders are a menace to the state, not so much because they are sometimes used to conceal crime and betray justice, as because they all exact a vow to *conceal* and to *obey*—the candidate knows not what. An order making such requirements is nothing if not despotic. Should this despotism come in conflict with the legitimate authority of the government, anarchy and rebellion might be the result. Of this the history of the Mollie Maguires in Pennsylvania and the Klu Klux Klan of the South, furnishes an example. But even if there be no open conflict of authority, what are we to think of the spirit and influence of an order whose boast is, "We know no government save our own"?

I pass now to my chief argument—the argument which should have most weight with us as a Christian organization. I charge organized secrecy as being not only un-Christian, but anti-Christian. I denounce the lodge as the greatest enemy of the Church of Christ. The Divine Founder of the Church declared: "In secret have I said nothing;" and the great Apostle of the Gentiles commanded: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? Wherefore come ye out from among them, and be ye separate, saith the Lord" (2 Cor. 6:17).

The anti-Christian character of Free-

masonry and Oddfellowship is obvious. Each professes to be a religion and to afford a way of salvation without Christ. Robert Morris, a high Masonic authority, asserts that Masonry is a religion in which Christians, Jews, Mohammedans, Buddhists and Parsees may unite. Mackey, another Masonic authority, says: "The creed of a Mason is brief. . . . It is a creed which demands and receives the universal consent of all men. . . . It is belief in God, the supreme Architect of heaven and earth." Masonry has also an altar, on which the Bible shares a place with the square and compass as "furniture." In non-Christian lands, the Koran, the Vedas, or any other book counted sacred, may be substituted for the Bible. At this altar prayers are offered, often by godless men, and in those prayers, as well as in the passage of Scripture read, the name of Christ is carefully and systematically omitted. Notwithstanding this omission, Mackey says: "A Mason . . . by living in strict accord with his obligations, is freed from sin." The Cyclopedia of Freemasonry says: "When the Master Mason exclaims, 'My name is Cassia,' it is equivalent to saying, 'I have been in the grave, I have triumphed over it by rising from the dead, and being regenerated in the process I have a claim to life everlasting.'" And Morris adds, "Nor is it possible to conceive of anything more which the soul of man requires." What has been said of Freemasonry is a humanly devised scheme of of salvation, is equally true of Oddfellowship.

With such teaching in the lodge, it is not strange that Masons and Oddfellows say, "Masonry and Oddfellowship are all the religion I need." But how can such teaching be reconciled with the Word of God, which says: "For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11). "Neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12). Christ's own words are, "I am the way, and the truth, and the life: no one cometh unto the Father, but by Me" (John 14:6).

Can we, as Christian women, defend a system which, though professing to insure eternal salvation, nevertheless denies or at best ignores Christ? Are not those who seek salvation through the lodge among the number who refuse to enter the sheepfold by the Door, but climb up some other way, of whom our Lord said that they are thieves and robbers?

But some one may say: "Surely, this objection does not apply to the minor orders, the lodges whose object is insurance, patriotism or mere sociability? Why not except these from your indictment?" I freely admit that there is a great difference in the aims and methods of different secret orders; nevertheless, there are two things which make them all alike subject to condemnation: The first is their *secrecy*. Recently about one hundred and fifty of our school pupils have written essays on the subject, "What is the Harm in a Glass of Beer?" The answer in one word is alcohol, concerning whose poisonous effects, even when taken in small quantities, science is more and more plainly assuring us. The subtle poison in all secret orders, from the highest to the lowest, is the pledge of secrecy, the vow, often confirmed by an oath, to conceal secrets of which the candidate at that stage knows nothing. Such a pledge of secrecy no man or woman has a right to take. It is undemocratic and un-Christian. Opponents of the temperance pledge assert that it is an infringement of personal liberty. To bind one's self by a solemn promise to do a thing which one knows will result only in good to one's self and others, is not a surrender of personal liberty. Not one of us believes that it is. Far different is the case of the man or woman who vows to conceal and to do things of which he or she knows nothing. Such men and women definitely place themselves in the power of those who administer such oaths or vows. If this is not a surrender of personal liberty, of manhood and womanhood, surely nothing is. The term *Free* Mason, as some one has said, is a misnomer. Self-respect alone should withhold one from such vows. Such was the belief of William H. Seward, Secretary of State during the Civil War:

"Before I would place my hand between the hand of other men in a secret lodge, order, class or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellowmen."

Some one protests, "But the home is a secret society." I answer, the home—if I may call it a home—of Mrs. Belle Gunness, the La Porte murderess, might have been a secret society; the Bender family of Kansas, who once waylaid and murdered travelers, was a secret society; but no home as ordinarily constituted is a secret society. Think a moment: do you demand from every man and woman that crosses your threshold a solemn vow to "ever conceal and never reveal" what they see within your walls? The supposition is absurd. Secrecy must be distinguished from privacy. A gentleman changes his linen in private, but he makes no secret of the fact.

I said there are two reasons for holding aloof from all secret orders, of whatever nature. The second is this: they are all, even the most innocent, more or less directly, of Masonic parentage. The Cyclopedia of Fraternities says: "Few who are well informed on the subject will deny that the Masonic Fraternity is directly or indirectly the parent organization of all modern secret societies, good, bad and indifferent." ..... On pave xvi: "It was between 1723 and 1740 that the parent modern secret society spread from England throughout Europe and into the British colonies. After the American war of the Revolution it became, with one or two political secret societies founded by Freemasons, the direct or indirect source of all secret societies formed in America since that time."

As our temperance pledge denies us the use of wine, beer, and even cider, so opposition to Freemasonry, if carried to a logical conclusion, should withhold us from sanctioning any order, however worthy its motives, which exacts a pledge of secrecy.

The argument which bulks largest with the defenders of secret orders, is the "good man" argument. "How can an institution be evil that contains so many good men?" I met last winter a lady who admitted all the arguments against organized secrecy, but overthrew them all, to her own satisfaction, at least, by saying, "My husband was an Odd Fellow, and he was one of the best men that ever lived."

The truth is that the greatest villanies known could all be justified by the "good man" argument. Abraham, the Father of the Faithful, was a polygamist and a slaveholder. David, the man after God's own heart, was a murderer and an adulterer. Every species of crime has had the sanction of some good man's example. Mrs. Browning says:

"I have known good wives,
As chaste, or nearly so, as Potiphar's;
And good, good mothers, who would use a child
To better an intrigue; good friends, beside,
(Very good) who hung succinctly round your neck
And sucked your breath, as cats are fabled to do
By sleeping infants. And we all have known
Good critics, who have stamped out poets' hopes;
Good statesmen, who pulled ruin on the state;
Good patriots, who for a theory risked a cause;
Good kings, who disembowelled for a tax;
Good popes, who brought all good to jeopardy;
Good Christians, who sate still in easy chairs,
And damned the general world for standing up—
Now, may the good God pardon all good men!"

The truth is, that, good or bad, we are all more or less inconsistent, if not in our beliefs, at least in our conduct. We Christians are all worse than our creed, but it seems probable, as President King says, that Masons and lodge members generally, are better than the system to which they adhere. Some of you may not know that President, then Professor, King delivered a Thursday lecture condemning secret societies, nineteen years and a half ago, which I had the pleasure of hearing. At least four of Oberlin's presidents have defi-

nitely expressed their disapproval of organized secrecy. It is true, however, that as a pure and exalted creed has an uplifting influence on him who professes it, so an immoral system, like organized secrecy, has a degrading influence on its supporters.

An aged member of our Union, who has recently passed away, said to me when I last called on her: "I feel that I ought to warn people against this lodge snare, but what can I do?" The historic First Church, the church of President Finney, who wrote a book denouncing Masonry, has a rule refusing admission to members of secret orders. That rule is violated without protest. The Knights of King Arthur, a semi-secret order for boys, an order whose aims are most laudable, and whose ritual is based on the beautiful and inspiring Arthurian legend, but whose indirect influence is sure to weaken the barriers against organized secrecy, is one of the recognized activities of that as of many other churches. I saw in Boston last winter a pamphlet written by a minister —a pamphlet advertised in at least one of our denominational publications— lauding the fraternities as models for the church. I have heard similar laudations from the pulpit. They have saddened me beyond words. Fraternity, as a principle, is of divine origin. Christ condescends to call Himself our Elder Brother, and says to the members of His Church, "Ye all are brethren." But the fellowship of Christ means no purchased and stinted "benevolence," denied to those who most need it. Like the "wisdom that comes from above," it is "without partiality and without hypocrisy." On two occasions Masons have said to me, touching the button pinned to the lapel, "This has been a great help to me." Why should a self-respecting, ambitious, industrious man ask for special privileges? He may say, "I have paid for them all;" but those who most need them are generally least able to pay for them—that is, when they are privileges that any man may lawfully claim. The Word of God says: "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith" (Gal. 6:10). Genuine benevolence is never exclusive.

For Christian pastors to hold up the lodge before the Church as a model of attractiveness, is very like the conduct of the minister who blamed the missionary meeting for being less seductive than the card party. I am tempted to adopt the bold imagery of Scripture and suggest that for the Church to praise the lodge is like a wife's making friendly advances to her rival in her husband's affections.

Is there any hope that this widespread delusion as to the real nature and influence of secret societies will ever be removed? Do we believe that the liquor traffic will be overthrown?—that the "white slave" traffic will be abolished?—that race and class animosities will be overcome?—that in a word, the kingdom of Christ will one day triumph? The only answer of the Christian to all these questions is an affirmative. We do not lack signs of promise to confirm our hope of the ultimate overthrow of organized secrecy. A small, but intrepid and persistent body of men and women are banded together to shed light on the realm of darkness. Many ecclesiastical bodies, such as the Roman Catholics, the Lutherans, the United and Reformed Presbyterians, the Quakers and others, maintain a clear and definite testimony against the lodge. Some of our ablest leaders in Church and state have borne witness against it. Frances Willard said in 1892, "I have always been opposed to secret societies, and never more so than to-day. My whole record is against them."

Throughout the entire United States, a practically unanimous sentiment has developed among school authorities against the high school fraternities as undemocratic and unwholesome, destructive of scholarship and promotive of faction, intrigue, lawlessness and immorality. The time will come when sensible men will see that the worst of these objections, as well as others still more weighty, apply with equal force to all secret fraternities. And finally, the Word of God assures us that all the works of darkness will be destroyed by the brightness of our Lord's coming.

Many Voices.

"A voice that in the distance far away wakens the slumbering ages."

"We hold: 4. That the charters of all Secret Lodges granted by our Federal and State Legislatures should be withdrawn and their oaths prohibited by law."—*American Party Platform.*

PROMINENT AMERICANS.

Thaddeus Stevens, a prominent Republican politician, held— "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

President Fillmore, J. C. Spencer and others:—"The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Judge Marshall, Chief Justice of the United States, decided:—"The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

William Wirt, Attorney General of the United States, speaking of Freemasonry, affirmed:—"I view it as at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down."

John Quincy Adams, President of the United States, declared:—"I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

Charles Francis Adams:—"Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner, an eminent American statesman, in 1854, penned these words: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free as our ancestors designed it."

Thurlow Weed, the Warwick of American politics for more than half a century, testified:—"I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-Masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of Secret Societies."

William H. Seward, Secretary of the United States under President Lincoln said: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Wendell Phillips, America's most popular orator, wrote:—"I wish you success most heartily in your efforts to arouse the community to the danger of Secret Societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

President George Washington's Farewell Address:—"The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Daniel Webster, Secretary of State in the cabinets of Harrison, Tyler, and Fillmore avowed:—"All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under

popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law."

Such, reader, is the unimpeachable testimony of a host of men first and foremost in American politics and history. And now let a few popular newspapers be heard.

AMERICAN PRESS.

Saint Louis Vanguard:—Masonry is a stupendous sham. The wonder is how such a despicable farce could find support.

Syracuse (N. Y.) American Wesleyan:—Secret Societies are the natural hot-bed of "murder and treason not excepted." No matter how pious their pretensions, keep clear of the whole tyled and curtained clan.

North American Review:—Incorporation is a privilege granted associations on the ground of public utility. It follows logically that it is an abuse and a fiction to incorporate a Secret Society of any kind.

Rochester (N. Y.) Earnest Christian:—Secret Societies. These are becoming so dangerous to civil institutions that some nations of Europe suppress them by law. In this country their influence is fast becoming all controlling in both Church and State.

Washington Sword:—We congratulate the Anti-Secrecy Reform movement in its acquisition of a valuable and substantial edifice in this city, to be used as the "headquarters" of this branch of the work. Thus a "battery" is planted in the national capitol, which we trust will vigorously open and continue its fire upon the "enemy" until an unconditional surrender is forced upon them.

United Presbyterian:—One of the great hindrances to right governmental dealing in Ireland grows out of the existence of Secret Societies. They are habitually plotting anarchy. It is so always in every place. Secret, hidden caballing among men for any purpose is one of the worst kinds of villainy, and it is to this that secretism inevitably leads.

Sandy Lake News:—Had Fagan not joined the secret band of murderers that took the life of Burke and Cavendish, he would not have paid the penalty of complicity in the bloody crime of this clandestine and lawless combination with his life on the gallows. He sowed to the wind and reaped the whirlwind. He joined hands with a Secret Society and shared the doom and disgrace that attached to the murders they committed.

Toledo Blade:—No man has a right to place himself where he has no moral control of his own actions; yet this is what he does when he joins a Secret Society and binds himself to blindly obey all orders from headquarters without hesitation or thought of whether they are right or wrong. Indeed he dares not question the mandates of these persons whom he does not know. He must simply do as he is bidden, even though it makes him a partner in the most atrocious crimes, when he has no intention of committing a moral wrong. The lesson these disclosures teach is to become a member of no society whose purposes are not openly declared, to take no oaths to obey persons whose very names are unknown.

New York Witness:—Secret Societies for treasonable purposes have received a death-blow in Ireland in two ways. First, it has been made quite clear that these secrets cannot be kept from the government. Second, The Pope has denounced Secret Societies with more emphasis than ever before, and required all bishops and priests to do the same. Third, Their grand mistake is made clear to all the poor dupes who take oaths to obey blindly, even to the extent of committing murder, leaders whom they do not know, only to be given up by those leaders to be hanged when the time of trial comes; and such dupes are likely to be scarce in the future.

Chicago Daily Times:—Secret Societies are dangerous because young men and others who are not for the moment fully mindful of their public duties may be led by persuasion under the influence of the peculiar solemnity and impressiveness of an initiation, which unseats their judgment, to take oaths which are inconsistent with their duties towards the State and society, and which they may regret, in moments of reflection, that they have taken.

Hastings (Neb.) Weekly Gazette-Journal:—The day for cliques and rings has gone by. Open and frank methods in politics are the only kind that will win. Fair dealing and honest action will go farther than craft, cunning, and underhanded scheming. Democrats, republicans, and anti-monopolists will do well to learn that fact. Combinations and cabals are resorted to only by those who have not the public confidence necessary to successfully land them in official positions.

SCHOOL FRATERNITIES.

By Miss Geraldine C. Kellogg.

Less than a century ago college fraternities were practically unknown in this country. They were born, grew to maturity, waxed strong and subtle, and for many years have ruled with a high hand. Just when or where they came into being annals fail to show, but as early as the year 1845 their harmful influence on college and university life was felt.

The high school fraternities, imitators of their older brothers, were first heard from about twenty years ago. These were inspired partly by a desire for a different social life in the schools, and partly by principals who had considered their own college societies beneficial. Little did these well-meaning gentlemen realize what an evil influence they were inaugurating.

Perhaps no more striking parallel can be drawn to the development of these institutions than that of the growth of a child deprived of proper parental control. Weak and helpless as an infant at first, little or no anxiety was felt for their future conduct. They were seemingly harmless and that was enough. After a few years they began to show traits of character. They were bright and cute and their smart pranks provoked applause from many onlookers. But a spirit of willfulness and deceit was also displayed, and some school boards began to awaken to the fact that they had an unpleasant problem to solve and that the sooner it was undertaken the easier it would be for all concerned. Wisely they investigated, consulted and applied the necessary and effective discipline. Others, like foolish, near-sighted parents, petted and pampered and occasionally scolded, but overlooking the danger ahead permitted them to take their own course.

Still they grew and multiplied, and as strong lusty children, care free, careless, confident of their powers, they showed a daring and impudent spirit. The fact that all planning and working was done secretly encouraged defiant audacity. On they went through the time of "wild oats sowing" with a recklessness that was appalling, little regarding the mandates of the ruling powers, until they have become the dominating element in the schools and any attempt to check their wild career is accompanied by a threatened upheaval of all school discipline.

The American college fraternities now number over six hundred. They are classed as local, general, professional and various women's societies. The local societies make no effort to organize chapters in other institutions, but exist only in those schools in which they were founded. In Yale College three such societies are found in the senior class alone. The general societies have chapters in from four to sixty-four of our higher institutions. As chapter members only upper class men of the scientific, literary and classic departments (courses) are admitted. The chapter halls and buildings are as a rule luxuriously and extravagantly furnished. Rare tapestries, costly furniture and rich carpets all tend to lure and delight. Over seventy chapter houses have cost a million dollars each. The social evenings present scenes of revelry, carousal and dissipation. Money is spent lavishly to make these occasions brilliant and unique.

Prior to the year 1870 the form of government was very imperfect. Either the parent chapter undertook the general supervision of the numerous chapters started in other colleges, or one chapter after another assumed control, each one making such rules and regulations for the others as it deemed best. Naturally such a situation could not long hold without causing much friction and dissatisfaction. To remedy the evil annual society conventions were introduced and administrative bodies formed to act as lawgivers and advisers. To the conventions delegations were sent from each society chapter and all former chapter members were invited. From this orderly and systematic arrangement has grown a powerful organization with all branches firmly cemented together.

Many, who object to the high school fraternities on the ground that students of high school age are not competent to

carry on such organizations without the direction of an older, more experienced mind, approve most decidedly of the college and university societies. It is true that the societies in the higher institutions are to outward appearances more orderly. The members have outgrown much of the rashness of youth and stand more on their dignity. And, there are a few Greek letter societies which seem to merit approval to some extent, as the members pride themselves on high scholarship and do not hesitate to rebuke and assist those who are not up to the average in their recitations. But these are exceptions and even in these we must admit the spirit of selfishness and clannishness. President Dickie, of Albion College, showed the general nature of all college societies when he said, "Fraternities are expensive and are undemocratic and un-American. They sadly interfere with the social life of the college as a whole by the tendency to develop the clique spirit and to beget within members, almost unconsciously, a notion of personal superiority. It is clearly within the limits of our records to say that nearly all cases of college discipline occurring during the past five years have had to do either with these fraternal organizations or with fraternity members."

It seems strange that any sane person, most of all a parent, can sanction the high school fraternities, and yet we hear of many who side with their children against the school authorities in defending them. It may be that they are themselves lodge members and would think it inconsistent in them to object to their children's holding membership in similar organizations. Some who are not worthy the name of parent seem to care little what influences surround their children so long as they are popular in the select social circles and out of the way at home. But the prevailing sentiment is decidedly against the fraternities, and those who have the best opportunities to study the effects produced on school life and on individual character are unanimous in their disapproval. A committee appointed to investigate these societies throughout the country and note their effects on high schools bring in this report: "They are selfish and tend to narrow the minds and sympathies of the pupils; they stir up strife and contention; they dissipate energy and proper ambition; they set up wrong standards; rewards are not based on merit, but on fraternity vows (they are expensive and foster habits of extravagance); they bring politics into the legitimate organization of the school; they detract interest from study, and all legitimate elements for good—social, moral and intellectual—which these societies claim to possess can better be supplied to the pupils through the school at large in the form of literary societies and clubs under the sanction and supervision of the faculties."

President Eliot of Harvard, referring to another phase of the subject, says: "The fraternities lie at the bottom of the whole trouble. They compel expenses which many parents cannot bear; they create distinction of a social sort that make school life humiliating for those whose parents are not wealthy." Dean Shepardson of the University of California speaks of them as "detrimental to pupils in that they undermine character, and becomes fetishes to be worshiped by the young, creating disloyalty to parents and school." The complaint of Principal Robinson of Central high school, St. Paul, is, "Boys belonging to fraternities will lie, cheat and do anything to remain loyal to their societies. The fraternity has developed professional liars in my school." And these educators express the sentiments of the vast majority.

Perhaps the most harmful results are occasioned by the degrading and shameful initiations and hazings. Many of these go far beyond all bounds of decency. Physical injuries often prove serious. A common method of torture is the branding of the society monogram on the face of the initiate with acids. This practice has caused disfigurement for life in many cases. One victim, tied to a tree at night and left through a severe blizzard, nearly perished from exposure. Another unusually bright and capable youth was held under a pump

in midwinter and cold water was pumped over him for so long that the after result was a stunted growth and idiocy. The case of the young man who was fastened on the railroad track and left to be crushed and mangled by the first train that passed has excited great indignation. Hundreds have come from the initiations with their nervous systems completely shattered and wrecked. Almost every imaginable means to terrify and torture is resorted to and the cases of fatality are legion.

It is indeed true that "the darkest hour is just before the dawn," and already the morning of a brighter day is breaking. The school boards and officers are not alone in fighting this monster for the leading magazines and newspapers of the country are doing their part to create public opinion. The Daily News in a recent editorial says, "These societies have no proper place in schools supported by taxpayers. They are a source of expense to parents and seriously weaken the influence of both parents and teachers upon the young." The Tribune, Review of Reviews, Ladies' Home Journal and others are not backward in expressing their views. In some of the largest and most influential cities, Chicago, Columbus, O.; Washington, D. C.; Kansas City, Mo.; Portland, Maine, and in most of the States of the Union severe measures are being taken against this great evil. Students who are fraternity members are not allowed to take part in athletic or oratorical contests, and in many schools admittance is entirely refused them. If the fight continues, as it no doubt will, there is every reason to hope that before many years pass this great curse of education, this blighter of character will no longer darken our land.

Wheaton, Ill.

NATIONAL PURITY CONGRESS.

Burlington, Iowa, October 18-22, 1909.

Fifth congress since 1901 on social purity, suppression of vice, white slave traffic and educational and religious methods. For information address B. S. Steadwell, president, La Crosse, Wis.

Editorial.

MYSTIC-RITEDOM.

Speaking of the decision of the Governor of Georgia not to approve a bill making it a misdemeanor to wear a badge or pin, or to use the name of a secret order without express authorization, a well-known paper adds that "'Mystic-Ritedom' in Georgia will worry along with the *status quo*." A citizen of Georgia had said to the Governor: "There are 15,000 negro members of secret orders in the State . . . . the bill, if it becomes a law will tend to discourage thousands of negroes, and I would not be surprised to see at least 50,000 of them leave the State and go to places where they may enjoy the privileges denied them here."

The bill would probably have killed many of the negro lodges and might thus have benefited the colored people; yet, on the other hand, it may be better in the end to have the aristocratic glamor tarnished for Georgians by the show of negro lodges and trappings. White Odd Fellows and white Knights of Pythias had persistently striven to secure such a law as the legislature, finally yielding, had now passed; yet, after all, the Governor withstood the scheme, thus saving the colored lodges. No doubt the negroes recognize him as a friend; yet in effect he may have been an enemy, whatever were his feelings.

If we remember rightly, the article from which we have quoted also used the word Mystic-Riteism. Two terms of possible usefulness appear to have been added to the vocabulary available to anti-secretists. We do not know who coined the word lodgery, but might guess it to have been the senior Dr. Blanchard, or one of his early comrades in this warfare. Secretist, secretism and lodgism, might seem rather convenient terms, yet perhaps no single word hitherto used could hold its ground against a new one that would be satisfactory. For naming the whole body of adherents and their system in one word, there is aptness in this name Mysticritedom.

AN UNLAWFUL CUSTOM.

"These men being Jews, do exceedingly trouble our city and teach customs which are not lawful for us to receive, neither to observe, being Romans," was the complaint brought before the magistrate by the masters of the Philippian girl from whom the spirit of divination had departed. Their accusation derived point from the fact that what was preached was the name of Jesus, while it is to be noticed that the very exorcism was in the name of Jesus Christ.

Nevertheless, the Master himself had authorized and enjoined the use of His name, saying: "If ye shall ask anything in My name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, that will I do." Again He said: "Hitherto have ye asked nothing in My name; ask and ye shall receive, that your joy may be made full"; and presently He added: "In that day ye shall ask in My name." Such prayer was included or connected with customs held unlawful for Romans.

Prayer in the name of Jesus is still accounted unlawful by some who appear emulous of Roman ideas and customs. They seem to make Jesus one who incites breaking law. The question, "Is it lawful for a chaplain to commence and finish his prayer in the name of Christ?" having been formally asked and officially answered, its decision involves among the great mass of religions in the world "Christianity is a sect," and prayer "savoring of sect is not to be tolerated."

This rule of Odd Fellowship agrees with that of Freemasonry. One impression which it made when the Grand Sire of the Soverign Grand Lodge of the World formally stated the old principle in answer to a fresh inquiry, may be inferred from a resolution presented only three years later in the Grand Lodge of the lower provinces of British North America, which cannot be classified with attacks on secret orders from outside. With the resolution, we quote its third preamble:

"Whereas, The decision of the Grand Sire places our order on record as having put a ban on the name of Christ;

"Resolved, That this Grand Lodge petition the Soverign Grand Lodge to reverse the decision of the Grand Sire as given in 1888, in relation to the name of Christ and prayer, and permit perfect toleration in matters of conscience in all our grand and subordinate lodges."

Such toleration not being allowable, the use of Jesus Christ's name continues to be unlawful, since Odd Fellow law annuls Christian law, while the Grand Sire of the order outranks in effectiveness of authority the King of Kings.

TERMS OF FRATERNAL BENEFITS.

On what terms fraternal benefits can be obtained is a question anti-secret workers or those who agree with them may sometimes wish to answer, at least to their own minds. The April assessment of the A. O. U. W. in Arizona throws light on the subject of fraternal benefits, and although the definiteness of its statements with the fulness of its explications, is primarily meant for the instruction or admonition of members, yet others can avail themselves of its advantages in learning about fraternalism and its care of widows and orphans.

A. O. U. W. Temple, Tucson, Arizona,
April 1, 1909.

Dear Sir and Brother: You and your lodge are hereby officially notified of the following Call for the month of April, 1909, and your dues.

All assessments are due and payable by you to the Financier of your Subordinate Lodge on or before the 28th of this month, or your Beneficiary Certificate, by law, will stand suspended until the same be paid, and you become reinstated by a majority vote of your Subordinate Lodge. If you neglect payment for three months, you will be required to again pass a physical examination and the same be approved by the Grand Medical Examiner, before your lodge can consider your application for reinstatement. Should your death occur during the suspension of your certificate, your beneficiary could not under the law, be paid. After receiving this notice, it is your duty to hunt up the Financier and pay the assessment before the 28th. It is not the duty of the Financier to hunt you; nor can he receive the assessment from you one minute after the 28th, without violating the law and his obligation of office.

After the 28th you must send your arrearages, together with your application for reinstatement, to the lodge, and await their action.

Similarly business-like is the charity of the Royal Arcanum toward widows and orphans of deceased brethren. Why have not life insurance companies much the same right to hold memorial services and ask to be invited to church once a year to be flattered and advertised by the minister? We take the following note from the Arcanum Bulletin:

Paragraph 7 of Section 433 relating to liability of assessments was added at the last session of the Supreme Council. It is as follows: "Each member shall be liable for every assessment payable after the date of his receiving the degree to, and including, the assessment for the month in which his death shall occur."

Now, we don't object to having business done according to rule and by a method that can be used for the benefit of the whole membership taken together. What we do object to is sanctimoniousness and brag. Suppose that someone is so ill in that last month of his life that he cannot attend to an assessment; suppose that he is ill of a lingering disease for several months; where will his family be then? Even the old line company, making no great show of piety or benevolence, will not be so hard as the fraternal order, in its treatment of this man's widow and orphans; for it will lend money on the policy, or it will change it to a paid up policy, and pay, after all, so far as the business has already gone. It will not be so hard as the other, rigid as both are. Why then should the other boast so much of its fraternity toward men and of its charity or benevolence toward those who survive them?

THE GOOD AND HARM OF HAZING.

Snobbery may exist to some degree among boy students, but, after all, student life comes as near to pure democracy as anything we can reach in this vale of tears. Without any particular realization of his duty to the body politic, the second-year lad believes that the chief duty of his life is to seek out among the new-comers those who have "swelled heads," and rectify that condition at once. And it is the best thing that can happen to the possessor of the head! Now all this is true enough, but the truth of it does not in the least permit of unlicensed brutality on the part of thoughtless, half-baked "cubs" (and we use the phrase with no apologies, in full recollection of our sophomoric days), nor does it absolve professors and instructors from responsibility for the proper control of the undeveloped manlings in their care.

A freshman with a false view of his own importance will have his mental attitude corrected in a thousand ways; the simple contact with a hundred boys who are his equals (whereas at home he met with none) is enough to do the business. Any college president or school principal is unfit for his position of trust if he claims that broken heads or maimed bodies or even violent and diabolical public humiliation should be winked at, in view of the good that it might do. We do not believe in the wholesale development of mollycoddles, but, on the other hand, educational institutions are not established to incubate bullies.

Those concluding sentences hardly favor organized hazing institutions with buildings in which to carry on their business with freshmen. If the fraternity house is a hazing shop built and managed with the leading purpose of concealment, and if initiation is in good part hazing, the purpose of an educational institution is a subject worth meditating upon, and the mutual relations of fraternity houses and class rooms are worth considering.

YALE DORMITORIES.

Sheffield Scientific School of Yale University has begun to build its own dormitories, and is giving prominence to the fraternity house question. Six of these houses belonging to societies of the Scientific School represent a large value.

In his annual report the director declares that the interests of the societies and the interests of scholarship antagonize each other. Society men are conditioned disproportionately for deficient scholarship; outsiders escape conditioning in better ratio. Freshmen bringing good or fair scholarship are often dropped at the end of the first year or even the first term if they join societies, because they fail in scholarship. The state of affairs has been demoralizing and the director gives warning that unless those more directly interested find an early so-

lution, the governing board will remedy the unquestionable evils.

OPEN SOCIETIES.

Who that ever belonged to a literary society in the old school dormitory can forget its charm? Recollections tinged with the mellow tone of lengthening years almost restore the thrill he felt when life was new. Was it not a special dignity to be entitled to sit in one of those arm chairs even in the farthest row? The emblazoned banner set in a front corner of the room and resplendant with a Latin legend or a society name; the official desk at the front, and the literary case with its glazed doors in the rear, the whole furnishing of the carpeted room, taken as a whole, provided the tyro something to live up to and to serve with loyalty.

Evenings spent here harmonized with school days spent in study rooms or class rooms. Here were brought to light essays, which, like orations and declamations, were school exercises in effect, yet not school tasks. The charm of society membership invested genuine work, which seemed not to be done at the behest of the faculty.

But the debate. Ah, the debate! That central feature of the scene, when Brown on the one hand and Jones on the other had ranged their chosen gladiators to follow them to the contested sands. It was there that the young student began that practice which, later on, stood him in stead, in many a battle in that arena where questions take on the seriousness of life and death issues.

In the halls of these open societies, young men were formerly practicing the art of thinking and speaking promptly while doing mental work under the pressure of embarrassing or exciting circumstances, who have since faced larger audiences from pulpit and platform, or preserved their steadiness in the court room. In these societies parliamentary practice was learned, speaking and writing were practiced and the art of thinking was cultivated where debate answered the end of immediate criticism of youthful reasoning.

We cannot regret that these scenes so dear to memory were unmarred by features more recently shown where secrecy is a leading idea. Unnatural and foreign ceremonies with forms of personal abuse do not distort the picture. Foolish obligations and vicious practices are no more remembered of the society hall than of the class room, and the old society itself is cherished among the untarnished jewels preserved by memory.

If this is the mature judgment left after the lapse of many years, surely it can be applied to that new movement undertaken in this city by Superintendent Young. Even if the clubs first organized here are more social than literary, they may the more directly meet the special emergency arising where secret orders are newly forbidden. In due time literary features can be added, and new literary clubs can be formed. Substitution is the complementary color of prohibition. Better in form and result, open societies satisfy that demand to which secret orders claim to respond, and if rightly planned and conducted they cannot fail to form an important agency cooperating with the school.

UNIVERSAL CO- MASONRY.

The *Theosophic Messenger* for June has much to say about the "two world-wide societies, the Theosophic Society and the Masonic Fraternity." It devotes special attention to Co-Masonry, which has headquarters in Paris, France. India, moreover, has seven lodges of Universal Co-Masonry, and the R. W. M. of "The Rising Sun of India Lodge" in Madras is Annie Besant, the noted theosophist. The following details enter into the composition of her Masonic designation: "Very Illustrious Vice-President; Grand Master, 33d Degree, P. M.; Hon. R. W. M., "Human Duty Lodge," No. 6 (London) Member of the Supreme Council; Gr. Ins. Gen. of Britain and the British Dependencies."

This Co-Masonry, dear to the Theosophic cult, seems to be virtually Scottish Rite Masonry, with an English constitution granted by the Supreme Council; so that while French Masons do not use the title Grand Architect of the Universe, the Co-Masons of France are yet allowed to believe in a Creative Principle recognized under that name.

Twenty-one mere men and nine women compose Miss Besant's Indian lodge; possibly in that country this does not give the women a majority, yet they have a woman Master. These Masons of Rising Sun Lodge are to have a temple, the foundation of which was laid December 28, 1908, when nearly one hundred Masons ranging from the E. A. to the 33d degree and including, with Christians, Hindus, Buddhists and Parsees, were in attendance as participants. Miss Besant spread the mortar on the cube of granite on which was inscribed: "This stone was well and truly laid in the name of the G. A. O. T. U. on December 28, 1908, by Very Illustrious Sister Annie Besant, 33d degree, Vice-President of the Supreme Council of Universal Co-Masonry."

An article in the *Messenger* written by Annie Besant, says in part: "Co-Masonry has arisen from the bottom of masculine Masonry in order to bring women into that ancient fraternity on exactly the same terms as men, and thus to restore the whole brotherhood to the position from which it fell when it broke its link with the ancient Mysteries." . . . . . "Some feeble attempts to win the aid of women have been made by the institution, from time to time, of Rites of Adoption." . . . . "In America many such lodges are flourishing under the name of the E. St. (Eastern Star). But Adoptive Masonry is no more Masonry than the orders of the Good Templars and the Odd Fellows are Masonry." . . . . "Co-Masonry began with the initiation of a woman in a masculine lodge with uncurtailed ceremonial. . . . "Women Masons are now found all over the world." . . . . "The bandage has fallen from their eyes, they have risen, and nothing that any Grand Lodge or Supreme Council can do, can deprive them of the knowledge and of the position they have won."

"Uncurtailed ceremonial" is a phrase pregnant with implication. Every man initiated into the third degree enters the lodge room blindfolded, yet in full view of all sitting within. His dress is composed of two garments, a pair of drawers and a shirt which the ceremony requires to be wide open over the breast from the neck down. Both sleeves must be rolled above the elbows, both legs of the drawers above the knee. By any covering of the chest, legs or arms, abridging the arrangement of clothing here indicated the ceremonial would be curtailed and thus would not "bring women into that ancient fraternity on exactly the same terms as men." An important part of the "uncurtailed ceremonial" demands exposure of both the breasts of every man initiated into the third degree, while the third degree is indispensable to the full initiation of the Mason.

DANCING HEPTASOPHS.

It is startling—if one may not say shocking—to catch in the first glance at the I. O. H. Advocate the name Beulah, associated with the announcement, in display type, of the fourth annual show and dance. Bunyan must have taken that name from the second chapter of Isaiah; the land in which the Lord delighted would be called by that title; Bunyan's pilgrim was in peaceful felicity when he said that with which the saint of God was about to depart since comforted hearts about to mourn: "I am in the Land of Beulah." So sacred is the word with hallowed associations, that not without pain—hardly without hesitation—do we repeat here its use by the organ of the Improved Order of Heptasophs; yet we do risk copying the page, in the midst of which, assisting the broad display, is a large group picture:

"Fourth annual show and dance of Beulah Conclave, No. 296, Friday evening, April 2nd, 1909 (the date is given twice, being printed on each side of the picture), Duquene Garden Ampitheater. Minstrel show 8:30 p. m. sharp. No persons seated after the performance is started. Dancing begins at 10:30 p .m. You are invited to spend 25 cents for admission and a good time." An article —or rather news-letter, on an inside page, headed "Beulah of Pittsburg," begins: "Do you see us on the front page? It is our turn to be in the limelight, and we don't want anyone to lose sight of the fact that we want all the glimmer and glare that the big glowworm can give us." The writer an-

nounces "the peerless Nirella Orchestra as the music," and he assures his readers: "It isn't the monetary consideration we are after—it is just simply to show the general public the kind of talent we have in this Conclave." And the conclave is called Beulah!

MASSACHUSETTS ODD FELLOWSHIP.

It may not be generally known that the decision of 1888 condemning the use of the name of Jesus in lodge prayers offered in Odd Fellow lodges was drawn out by the Massachusetts grand lodge, and having been received by that lodge was accepted as its law. It may fairly be supposed that many who join lodges are wholly ignorant of the rule; indeed, they probably in many cases continue so through years of membership. It is a relief to hope so, and we think that this is true. We believe it to be true also of many Masons. Yet some Odd Fellows know, some Masons know, and some are both Odd Fellows and Masons, so that the fact exists as one recognized. Multitudes have been living under its influence, whatever the influence of such knowledge may be.

This is sufficient reason for regret that in the first half of 1909 the net increase of membership was 616. Another feature of the actual working of the order appears in the recent report: Total expenses other than relief not only equaled relief, but showed an excess of $36,420. Rebekah lodges at the same time spent in current expenses much more than five times the amount used in relief.

Yet the relief feature is a great attraction of both orders, the male and the female society. A great help in checking orders that make a point of trying to seem religious and moral while denying Christ, would be some sort of aid society as well managed as fire insurance, which is already a limited kind of relief system giving relief only in case of fire. It should be planned by those competent to make wise and safe plans; its affairs should be in the hands of trained officers.

There can be no doubt that the Christian church was from the first some such an institution; at Jerusalem we find it when first mentioned, pursuing a course which made it impossible that there should be any among its members who were destitute. Again and again in the Gospels, The Acts and epistles we catch the idea of giving; in fact, generosity is a sentiment pervading both Old Testament and New. Nowhere does the Bible teach a man to content himself with being just.

The Watchman, a religious journal published in Boston, said in an editorial printed in its issue for September 9th: "Whatever may be their errors, there is discernable in the most of these present-day movements toward primitive Christianity, a revival of that spirit of love which was the distinguishing characteristic of the early disciples of Christ. The fact that the early Christian preaching was the preaching of love and charity, is affectingly developed by Professor Adolph Harnack, in the third chapter of "The Expansion of Christianity in the First Three Centuries;" and he shows that this preaching and exhibition of love was the most potent force in the rapid spread of the early church."

It is to be questioned whether the case of the church at Jerusalem has not been taken too much as exceptional, and not sufficiently as typical. And moreover, the Odd Fellows of our own time may not have full warrant for disparaging comparison of the church with the lodge. If here and there can be found an Odd Fellows' Home, where initiates can retire in old age, are there not homes and hospitals surrounding such a home with a cloud of witnesses to the generosity of churches, Christians and cities governed largely by Christian influences? Not infrequently a denomination assumes responsibility for such beneficence, so that we find a St. Luke's hospital, or a Baptist, or a Presbyterian hospital, or an old people's home supported by some denomination. Besides these are to be noted the charitable societies supported by churches, and educational institutions together with aid for indigent students attending them. That churches carry any kind of good work to the limit, no one claims; but that they wholly neglect benevolence, leaving relief of the needy to deniers of Christ who suppress His

name, is not true. Much of what orders do, demanding initiation and payment of dues to date, seems to us like fire insurance, and that is what we have in mind when we say that similar insurance might well be effected without secret and anti-Christian excrescence to load it down. A good part of the vast mass of public and personal benevolence is already free from such a burden; if at any point some order is thought to fit some cases better, why not expand the open system to the extent of incorporating a preferable equivalent so that there will be no temptation to prefer the lodge for the sake of such aid?

A REGULAR NEGRO LODGE.

The Grand Lodge of Mississippi has withdrawn Masonic relations from the Grand Lodge of New Jersey on account of Alpha Lodge, 116, to which the N. J. Grand Lodge issued a charter 38 years ago. The very next year the Grand Master arrested the charter as having been obtained by fraud, but later the G. L. restored it. The real cause of this arrest 37 years ago has been said to have been the admission of negro members. All white men have disappeared and Alpha lodge has lately consisted of 46 negroes. A Masonic paper speaks of this as possibly the only regular lodge in America composed wholly of negroes. An organized group of churches in one State would not disfellowship a similar church organization in a distant State because one of its churches was composed of negroes.

A Masonic organ published in Arkansas gives another paper a friendly notice, but says of its title:

"The only suggestion we would make as to any improvement in the paper would be to change the word Compass to Compasses, and that is a small matter. We wish the Square and Compass a large degree of prosperity."

Is there reason for this suggestion?

The devil would like to make every one believe that the work of the Holy Spirit in the hearts of men is fanaticism.

News of Our Work.

We wish to call attention to the strong recommendation of Secretary Stoddard's work at the recent Friend's Yearly Meeting in Indiana, which is published herein. Mr. Stoddard spends this month in connection with the work in New York and especially with the convention to be held Oct. 25 and 26, and known as the New York-New Jersey convention. Next month, November, will be given to the western States that need him most.

MICHIGAN STATE CONVENTION.

The Michigan Christian Association is anticipating the best session it has held in recent years.

The convention will be entertained in the United Brethren church, in Alma, on Oct. 6 and 7. Alma is a beautiful little city on the Pere Marquette and Toledo & Ann Arbor railroads.

An excellent list of speakers has been secured. Rev. B. E. Bergesen of Chicago and a member of the Board of Directors of the National Christian Association, will be present throughout the sessions, and will deliver the principal address on Thursday evening. Other speakers engaged are Rev. John W. Brink, president of the Michigan Association; Rev. J. A. Watson, pastor Free Methodist church, Grand Rapids; Rev. A. B. Bowman, Alma; Rev. H. D. Cheney, Owosso.

There will be a report of the delegate to the National Christian Association annual meeting; reports of state officers and committees will also constitute a very interesting part of the convention.

Important conferences will be held, and it is hoped steps may be taken whereby a field worker may be secured. This meeting will afford a grand opportunity to be blessed and to be made a blessing. Plan to be present.

A. R. Merrill, Secretary.

Many a man seems to mistake Masonic cant for truth that can be depended on.

SECRETARY STODDARD'S LETTER.

Plainfield, Indiana, September 17, 1909.

DEAR CYNOSURE: I am here attending the Western Yearly Meeting of the Friends' church. There are about seven hundred representatives at this time in attendance.

Your representative was given the of "the large tent" for half an hour, to present "our concern." The time was just after dinner, before the regular session of the meeting. Many were in committee service, but I judge that one hundred and fifty or more found their way to the anti-secrecy meeting. Some were there who knew my dear father and his work in this section thirty years and his work in this section thirty or more years ago. The church is not as free from lodge influence or lodgemen as it was then. I have had conversation with more than fifty of the leading Friends, and find they are usually not simply unconnected with the lodges, but more or less opposed to them.

One minister says his most spiritual people say the reverse is true in their churches. The minister who made this statement showed the strain under which he labored; worn almost to a shadow, there was a far distant look in his eye and I did not have to inquire whether he had been trying to tickle the lodge sinners to get a little support, but I did inquire if he was himself connected with the lodge. When he replied in the negative, I said, "Thee does not then include thyself among the most spiritual in thy church?"

I find there are many concerns crowding on the attention of this church. The evangelists have been working with good results, and cultured, consecrated missionaries moved hearts and opened pocket-books, as they presented their mission. Here are only the choice spirits, of course; the lodge people and other sinners do not remain here in large numbers. The atmosphere is not congenial. At least four seceding lodge members are among those who became subscribers to the CYNOSURE. I trust they may bear faithful testimony.

The tracts distributed at the close of the address were taken with eager haste. There is not much being said or done relative to the lodge by this meeting. The lodge seems to be getting a stronger foothold, but the spirit of light is here. Let us hope in the future there will be more light.

The Cleona camp-meeting in which I was engaged at time of my report last month was a blessing to many. There was liberty for the anti-secrecy message. The pastor of the Menonite Brethren in Christ, Spring City, Pennsylvania, gathered a full house, with many looking in at the windows, to listen to the message. Lodge people expressed disapproval with anger, while friends contributed in support. May the Lord bless this pastor and people for much kindness.

Meetings in the Schwenkfelder, Toewmensing church, and in the church of the Brethren, Landsdale, Pennsylvania, were well attended and helpful. Coming West I have held meetings in Mennonite churches at Springs, Pennsylvania, and Casselman, Maryland. In the Mennonite Brethren in Christ's church, Phillipsburg, Ohio, and the church of the Brethren, West Milton, Ohio. As the truth has been presented hearts have been stirred and expected results fully realized.

I desire in this connection to record my thanks to God for keeping me in health and strenthg. I hear of fevers, much sickness, and death. Every day I prove the falsity of the lodge statement, so common, "Join the lodge if you would have friends, when traveling." There can be no friendship equal to that from a fellow traveler to the better world. The tie that binds hearts in Christian love, beats all the ties the lodges ever invented. It lasts longer and goes further in the way of help.

God willing, I shall spend Sabbath at Fairmount, Indiana. At the Indiana yearly meeting of Friends opening at Richmond, Indiana, September 22d, I hope for further opportunity to give anti-secrecy light.

Our New York, New Jersey convention is invited to gather this year in New York City. I have written President F. M. Foster suggesting that the dates be October 25th and 26th. Unless

there is good reason for another date eastern friends may expect the call to gather in convention at that time.

Reports from meetings in the Free Methodist church, Columbus, Ohio, and the United Presbyterian church, Midway, Pennsylvania, may be expected in my next.

Again let us exhort to greater activity. The harvest is before us. May all who read these lines be found among the reapers. The pay is large and sure. Thrust in the sickle and work.

W. B. Stoddard.

LIZZIE WOOD'S LETTER.

Pine Bluff, Arkansas, Sept. 14, 1909.

Dear Brother Phillips: I visited the Central District Association on the 19th of last month, which was held at Sherrell, Ark. All the preachers in this district have quit the lodge except five or six. In this district meeting they preached some powerful sermons against the lodges, whiskey and divorces. The lodge brother, and the brother that had secured a divorce and was living with wife No. 2, and the whiskey preacher that "holds with the hare and runs with the hounds," looked pretty serious during the sermons.

On Saturday evening the greatest leader in religious work, both state and national, in this section came in when it was nearly time to take a recess until the night session. However, they introduced this great leader, who made some brief remarks, in which he admonished them to quit preaching annual sermons for the lodges, but he told them that he himself was a lodge member. When he came out of the church after his short speech I met him on the grounds and said to him: "I am sorry you told those brothers that you were a lodge man." He said: "Yes, I belong to them in a business way, and I have been visiting the grand lodges trying to get them to take the annual sermon out and let the lodge be a business thing." I said: "Yes, but how about those oaths—swearing to have your throat cut, your heart taken out, your body severed in twain?" He looked at me a little strange and said: "Sister Wood, you have been up there." And laughed and passed on without another word.

This great man has seen that these secret societies are sapping the life out of the church and he is trying to kill the snake while he himself is wrapped within the snake's coils. If I were he, I would break that cable tow and then kill the snake. So many men have told me that if this great man quits a lodge or that great man, they themselves will quit at once. Now, you see what manner of men preachers ought to be. "Be thou an example." Tim. 4:12.

Last week I was at Sterling, Ark., down on the line of this State and Louisiana. It was a joint meeting of the Woman's Association and the Sunday School convention. I carried my 33 degrees of Masonry you sent me and began to show it to the preachers. You know they are so crazy about Masonry that if you let one man see the ritual he will tell all the rest of them. If there are a hundred they will all know it in ten minutes.

Every morning I would get to the meeting early and get out my Bible and ritual of Masonry and sit right at the church door on the seat under the shade of the trees, and as soon as the first lodge man would get on the ground he would come and begin a conversation about secret societies. I would say: "Well, here is 33 degrees of Masonry and here is the Holy Bible; we will see which is right now, God's Word or the devil's ritual." I have taken for the Scripture lesson the 13th chapter of Revelation, and would show him that their own Masonic beast had the same number as the old Catholic beast, as is related in verse 18, "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six." "Now, brother," I said, "this is your number. Verse 7 shows you that you are making war with the saints, just as the Papacy did; verse 8 shows who of you will worship this beast; verse 11 shows this beast has two horns like a lamb, but that he speaks as the devil or a dragon, like one of the brothers here who told me

last night that the lodge is better than the church." Then he said: "But I don't go back on the church for my lodge." I said to him: *"If you do not do what Christ tells you to do, you have gone back on the church.* Paying your dues to the lodge will not pay your way to heaven. Jesus says, 'I am the way, the truth and the light; no man cometh to the Father but by me.'" "Wherefore come out from among them and be ye separate."

Before I got through with the lesson, the preachers were standing around me three deep.

These preachers are blind; they want to do right, but the devil has got them bound. One brother said: "Sister Woods, we are so bound up by our oaths that if we knew that a brother is walking disorderly in the church we can do nothing. He will say to us, 'You can't go back on me and turn me up to the church according to your obligation.'"

I know this to be a fact, and every one of those preachers said "It is wrong, now we see it."

God bless you all, "Throw out the lifeline." The preacher is drowning, but those that can see the light are coming to it. Yours for Christ,

Lizzie Woods.

One of our earnest friends writes: "I am finding out more the real need of earnest, loving work among Christians who have been caught in the lodge trap. Yesterday at a funeral a Methodist Episcopal minister told the people that when he joined the Masons they pointed him to the cross of Christ for comfort in sorrow, and when he joined the Modern Woodmen of America they also pointed him to Christ." This minister must be a member of Roosevelt's Ananias Club.

THE FRIENDS' COMMENDATION.

(Copy from Minutes of Indiana Yearly Meeting of Friends.)

Plainfield, Indiana, September 19, 1909.

To Indiana Yearly meeting of Friends:

Brother W. B. Stoddard has very acceptably attended our yearly meeting at Plainfield, Indiana. He has conducted himself in an exemplary manner and has been a blessing to us. Representing the National Christian Association, he addressed a large meeting, appointed for him by special announcement, on the subject of "Church and Secret Societies," which was edifying and acceptable. I commend him to the courtesies of other Christian bodies.

Lewis E. Stout.
Superintendent Evangelistic Work,
Western Yearly Meeting.

INTERESTING LETTERS.

From a Prominent M. E. Pastor.

Detroit, Mich., April 17, 1909.

Mr. Thomas Hitchcock, Temperance, Mich. Dear Brother Hitchcock: I am returning your book on Freemasonry (by Finney) by this mail. I thank you for its use. The book seems to be a fair treatment of the subject from the standpoint of what seems to be established data.

Personally I do not believe in and have no connection with oath-bound organizations of any sort. Whatever advantages may accrue to the individual from such affiliations seem to me are more than offset by the imminent perils to personal freedom of conscience, to integrity of religious life and to that broad charity and universal affection which man owes to his fellow man.

Neither I have any liking for the pomp and circumstance of such organizations. Moreover, their titles and ritualistic assumptions seem to me unworthy of sober thought and in large part lacking the sanctions of truth. However, many people have a great fancy for those very things and men in general do not subject their acts to close and analytical scrutiny from the standpoint of Christian ethics and universal brotherhood. The average man likes show and assumption, especially when it seems to promise him present advantage and glorifies the creature of his inventive genius. The simple life of faith and love has never been popular with the masses of mankind and will not be except as men are born of the Holy Spirit. Fraternally yours,

C. W. Baldwin.

Detroit, Mich., April 26, 1909.

Mr. Thomas P. Hitchcock, West Toledo, Ohio.

My Dear Brother Hitchcock: Yours

of the 23d at hand. I am glad that the book reached you safely. I had gained the impression some way that your mail reached you via Temperance.

In regard to the publication of my letter to you, I hardly think that it is worth publishing, although I have no serious objection to such a use of it if you desire to use it in that way; its contents are simply my personal views on the matter. I have no personal knowledge of Freemasonry, nor indeed of any other secret order, having never been a member of any such society. Very sincerely yours,

Charles W. Baldwin.

SHALL WORK BEGIN FOR CHINA?

Mt. Vernon, Iowa, September 1, 1909.

My Dear Brother Phillips:

You will be glad to learn that two days ago Mr. Wong Gang Huo, a graduate of the Anglo-Chinese College at Foochow, arrived from China. He will pursue special studies here in Cornell College in order to prepare for more efficient work among his own people when he returns to China at the end of four years. He will also help me part of the time in translating Christian books into Wen-li, the universal written language of the Chinese Empire. These books are to be published at Shanghai as fast as they are ready.

I have already explained to you that this entire enterprise—including Mr. Wong's traveling expenses from China and back, his board, college fees, the publishing of the books, etc., is dependent upon the contributions of Christian people of all denominations who want to help extend the triumphs of the gospel in the "land of Sinim." Additional contributions are therefore solicited, and those who have subscribed for a series of years, but have not yet paid for 1909, are requested to remit to me as soon as practicable at Mt. Vernon, Iowa. All amounts will be receipted for and the account will be duly audited from time to time. All persons contributing at least $2.00 will also receive a photo of Mr. Wong and myself.

The number of books translated and the size of the editions published will depend upon the amount of money that can be devoted to this important work. Hence it is unnecessary to urge the friends of Christian missions to help all they can financially.

I hope nothing will hinder or delay the preparation, translation and publication of the book on Chinese secret societies concerning which we have conferred together several times. Would it not be well for you to make an editorial appeal for money for this purpose? The money could be sent to you or to myself. Yours for the salvation of China.

W. C. Wilcox.

Twenty-five Years a Missionary in China, Etc.

EXPERIENCE OF AN EVANGELIST.

Lundy, Missouri, Sept. 1, 1909.

Dear Sir and Brother: I have just returned from preaching for a month in St. Joseph, Champaign and Pearl, Illinois. What a time I had with the secret orders. They had almost got the church killed. Nearly all the preachers here have gone into the lodges. I only heard of one exception. It is a sad thing to see men that claim to be Christians go into such places.

I met one preacher at St. Joseph who said that he went into Masonry so he could have more influence over them. Abraham had more influence over Sodom by staying out of it than Lot did. "Yes, that is true," said he, "but I tell them there is no salvation in the lodge." Yes, that is true, but there is plenty of damnation in the lodge. The only safe place for men and women is in the church. After I got him to confess some things on the lodges, I let him know I was going to expose the order business in that town. Then he began to urge me not to give them away. He said, "Brother Davis, I admire you for your courage, but do not give our signs away, the world will know them and that will do us harm."

On August 15 I invited all the order members out to hear me. The pastor was there, too. I offered thirteen reasons why a Christian could not belong to the lodge. Ah, how mad some of them got. One big Mason rose and left the house

in great haste. But I thought of the day "When God shall judge the secrets of men by Jesus Christ." (Rom. 2:16.) The pastor twisted and turned and I looked for him to go, but he stayed. Afterwards he never called me brother. I guess he had found out that he was no kin of mine. I seemed to have become his enemy because I had told him the truth. See Gal. 4:16. So I am having quite a time with the secret orders. But the truth is "marching on."

I am your brother in faith,

J. L. Davis,
Evangelist.

Fullerton, California, Sept. 5, 1909.
Mr. W. I. Phillips,

Dear Sir: I made my first public talk on Free Masonry two weeks since. It was very well received and several said they had no idea that Masonry was so bad. I expect to keep up the work and speak publicly on the lodge wherever I have an opportunity.

Yours truly,

Amos Wright.

IS IT CONSISTENT?

If the public agrees that great leaders of thought in good morals and public policy, like Pres. Schuman, of Cornell, is right in saying "Secret societies are detrimental to the good order and discipline of college students;" and Pres. Eliot, of Harvard, in saying that "the Greek letter societies with their late hours and attendant revelries are not laying a good foundation for future manhood and an improved civilization," and Pres. Angell, of Michigan University, in saying that "the college fraternities place a barrier between the student and his superior—his teacher—which prevents a well balanced and wholesome mental and moral growth," then how does it consistently follow that such fraternities are the proper thing for all others? Geo. Washington's farewell address makes good reading for us about this time—a plea for open action without secret combinations.

(Rev.) L. N. Stratton.

The devil's big gun is turned on the Holiness Movement.

THE N. C. A. ANNUAL MEETING.

A Paper Read by J. M. Hitchcock, Secretary of the Board of Directors.

A synopsis of the work undertaken and accomplished by the National Christian Association during the year 1908-1909 could be briefly and succinctly stated, but we cannot too frequently remind ourselves and our constitutents of the fundamental principles for which this organization stands.

Like the man who became so engrossed in the elaborate preparation for was done in the city of Boston—erudite Boston, if you please, so boastfully proud of its history and traditions, and even in Faneuil Hall, the cradle of our American liberties. Were these men cowed and intimidated by such treatment? No, the hall was rented for the following evening with increased police protection, and though under difficulties, the addresses were completed and victory won.

In more recent years we seldom hear of such outrageous persecution, but is it because the malignity of the enemy has abated the tithe of a hair? No, but rather that we avoid the conditions which provoked the persecutions in Boston.

A few years since I called upon a well-known preacher of this city, a pastor of an anti-secret church, and asked him to deliver an address at our Annual Meeting. He very complacently and blandly replied, "While I do not believe in secret orders, I have learned a much better way than to oppose them. I preach the Gospel and lead to Christ and then they leave their lodges as rats flee from a burning ship." That man's name spelled in full is coward, and his great discovery did not have the merit of being original. The thought and even the phraseology had become so trite and hackneyed as to be almost meaningless. It is used by those too cowardly to confront and rebuke a popular evil whether it is in or out of the church. It is pious cant and cowardice to say, "My business is to preach the Gospel and to lead men to Christ," when asked to give light on a popular evil that Christian men may be warned. I desire here and now in writ-

ing to put myself on record as saying that the expression noted above is a most sacred truth closely associated with a most damnable heresy. A Christian young man having confidence in his pastor, if told by him that an initiation into a Masonic lodge is as good as a prayer meeting, would join the lodge with no more qualms of conscience than he would have in winding his watch.

To be forewarned is to be forearmed. As judicious parents would safeguard the morals of their children by pointing out every possible pitfall, so it should be the duty of the Church and its ministry to educate and instruct the young people of their flocks as to the dangers lurking in these organized secret orders.

At a representative gathering of the United Brethren (Radical) in national conference recently held at Huntington, Ind., it was resolved to adopt as a text book, "Modern Secret Societies," by President Blanchard, that students may go out prepared to meet the enemy. In contrast with this there is a Bible Training School in Illinois, professedly opposed to secrecy, and yet it gives no instruction upon the character of secret orders and sends forth its students into the ministerial field as lambs to the slaughter. The one school has the courage of its convictions; the other the cowardice of an ignoble slave.

The Constitution and By-laws of the National Christian Association provides for the annual election of eleven directors for the transaction of its business. But it makes no provision for their compensation and evidently regards the office as a labor of love. The temptations of fat salaries and a large exchequer upon which to apply the modern arts of graft have been removed as far as the East is from the West. Thus it is that none aspire to the office and none accept it save those interested in the Cause.

The Publication Committee of the board reports the continued issue of its monthly CYNOSURE, which magazine is recognized as an up-to-date authority upon the subject of secrecy. It has also issued the fifth edition during the year of Modern Secret Societies. This book is in demand by theological students. Its treatment of secret orders is regarded as standard. The committee has also issued a few new tracts as the exigencies seem to have required, as well as having published a new edition of the old, for which there is a good demand.

President Blanchard has been an occasional contributor to the columns of the CYNOSURE since its commencement, forty-two years ago, but a regular monthly contributor for the past five years. These articles of his are such marvels of versatility and helpfulness that I recommend that they be revised and published in book form. If they could be placed upon the market at a price so that all could afford them they would be indeed helpful to the Cause.

The Building Committee has made the changes and repairs upon the Carpenter Building (our headquarters) which from time to time seem necessary. The principal improvement during the past year has been a new cement floor 25x75 in the basement.

The Committee on Field Work has exercised supervision over the agents and lecturers.

The Finance Committee has kept in touch with the needs of the treasury and been in consultation with the Treasurer and has directed the placing of trust funds. Thus the work has been distributed during the year among the eleven Directors.

If some of our anti-secret friends have wearied and been disappointed because the end of our warfare tarries, it is because they have under-estimated the strength and malignity of our foe. It should be remembered that the rebellion against our government was not put down by the 75,000 three-months' volunteers. We have more encouraging omens of success than had our temperance friends ten years ago; now the advocates of the liquor traffic are not only on the defensive, but in a state of consternation.

The day seems breaking for our Cause. Our enemies seem to see an inexplicable handwriting on the wall and are deeply concerned, as is manifest in various ways. Within the past twelve months a bill known as the Gaines Bill, calculated to restrict the knowledge of

the laity concerning secret orders, was introduced into our National Congress. No sooner had it made its appearance than our Board of Directors, always on the alert, entered protest in behalf of this Association. The bill was allowed to die in committee.

The uneasiness of the lodge, because of our sale and distribution of their rituals, is shown in various ways. The different lodges are securing copyrights for their secret rituals; the legislature of Tennessee passed within the year a law giving a designated officer of the lodge the right to seize and confiscate an exposure of his lodge when found in possession of a non-member.

An interesting matter on somewhat similar lines was the arrest within the year of a man in Indianapolis, Ind., for wearing a Masonic badge, he having been initiated in a clandestine lodge, so-called, but which he claimed to be as regular as any, and hence that he had a right to wear his badge. The court, however, fined him $50. Here in Chicago, recently, Sunday school superintendents and other men of standing were offered free initiation, providing they would accept and take advantage of this great privilege within a specified time.

The most marked thing in the history of our country this year has been the triumphant assertion of the anti-fraternity principles by school boards, teachers' associations and the courts before whom the question has come. It looks now as though the colleges and universities were going to take it up. This discussion has had a very wide influence among many classes. A Representative in Congress told one of our CYNOSURE subscribers that he doubted whether the Gaines' Bill could pass even if it had been brought before the House. This Representative claimed not to stand alone by any means among those who would oppose such a bill.

But this is a fight that will not end until Satan shall have been bound. The fear of this *imperium in imperio is* upon the State and Church still, and doubtless will grow greater with the passing years. A week hasn't passed here in Chicago since a man was killed for working without having the mark of the Union upon him. Wagons have been destroyed; harnesses have been cut and horses turned loose in the streets, and police have had to guard funeral processions of friends with their dead on their way to the cemetery—not in the distant past, but now at this present time.

Within the past thirty days it has been reported that Cornelius Shea in an eastern city stabbed his paramour, possibly fatally. And who is Cornelius Shea? Why, none other than the leader who handled the Teamsters' Strike in this city a few years since and practically destroyed the commerce of the second city in the Union for long weeks. Business men, whether they belong to lodges or not, are beginning to trace these outrages to their source, and they are determined they shall cease, secrecy or no secrecy.

The faculties of our universities and colleges are composed of broad-minded men who are beginning to see that the public sentiment and the courts which condemn high school fraternities will soon place under the ban the Greek letter fraternities in schools of higher grade.

The Governor of Kentucky is reported as pledging protection to citizens against the depredations of secret Night-riders, though it should cost his commonwealth a million dollars.

It is wonderful how rapidly people educate when delivered from the thraldom of fear and encouraged by public sentiment.

The classic debates of Senator Douglas and Mr. Lincoln, in 1858, on the slavery issue was the beginning of the end of American slavery. The signs of the times indicate the beginning of the end of the Secret Empire.

Our weapons are not carnal but spiritual. It is our mission to flood the people with the light of truth. All institutions which cannot bear the search-light of truth must sooner or later perish.

It is with gratitude to God that we recognize an increasingly large number of journals, both religious and secular, that are outspoken upon the subject of secrecy. Let us patiently wait, work and pray. In due season we shall reap if we faint not.

ONE YEAR'S LODGE EXPERIENCE AND WHY I LEFT IT.

One thing that worried me in my lodge experience was the class of men that were always in the majority. In entering the lodge room before the opening exercises there were always men sitting around smoking and chewing tobacco and telling their stories, which were not any too elevating.

You could see some leading church members, even ministers, associating together with that element. As I read in my Bible where Christ said, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. Then such passages as "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the tempule of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God; and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." (2 Cor. 6:14-18.)

I felt that I was not properly representing Christ before those who knew Him not. I could but feel that I had formed alliances, and was in intimate association with unbelievers. I was impressed that I should "come out from among them," but how to do so was a hard question to solve. There were associations and influences that I knew not how to break away from. In time I seldom attended lodge, still I kept up my dues and my influence was in favor of the lodge system. In reading such texts as "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you . . . because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers." (Deut. 7:6-8.)

I was impressed that if I would be a true follower of the Lord I could not expect to follow the masses. I could not expect to have all men speak well of me, for so did their fathers to the false prophets.

I wanted to get out of the lodge and yet I didn't seem to know how to do so. In reading "Associate yourselves, O ye people, and ye shall be broken in pieces, and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces. Take counsel together and it shall come to naught; speak the word, and it shall not stand, for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not. A confederacy to all them to whom this people shall say. A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts Himself, and let Him be your fear, and let Him be your dread." (Isa. 8:9-13.)

I felt I was in a confederacy that would surely be broken into pieces. If not under present conditions it would surely come when "the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all." (Rev. 18:14.)

For all that when I think of some leading members of the different churches that took a leading place in lodge work, even ministers, it was hard to understand how it could be that these good people were so deceived. After some time had passed that I had not attended lodge one of the members spoke to me about a worthy brother that was having some trouble and said: "It would be well for all the members who could do so to attend the trial on a certain day."

Such things brought to mind passages like the following: "And judgment is turned away backward, and jus-

tice standeth afar off, for truth is fallen in the street, and equity cannot enter. Yea, truth faileth and he that departeth from evil maketh himself a prey; and the Lord saw it and it displeased Him that there was no judgment." (Isa. 59:14-15.)

I did not attend the court investigation referred to, but I did begin in earnest to study my Bible, and soon found evidence against the things done by lodge influence that I knew was not in harmony with its teachings. In my next I will speak of my final decision to leave the lodge.

George O. States.

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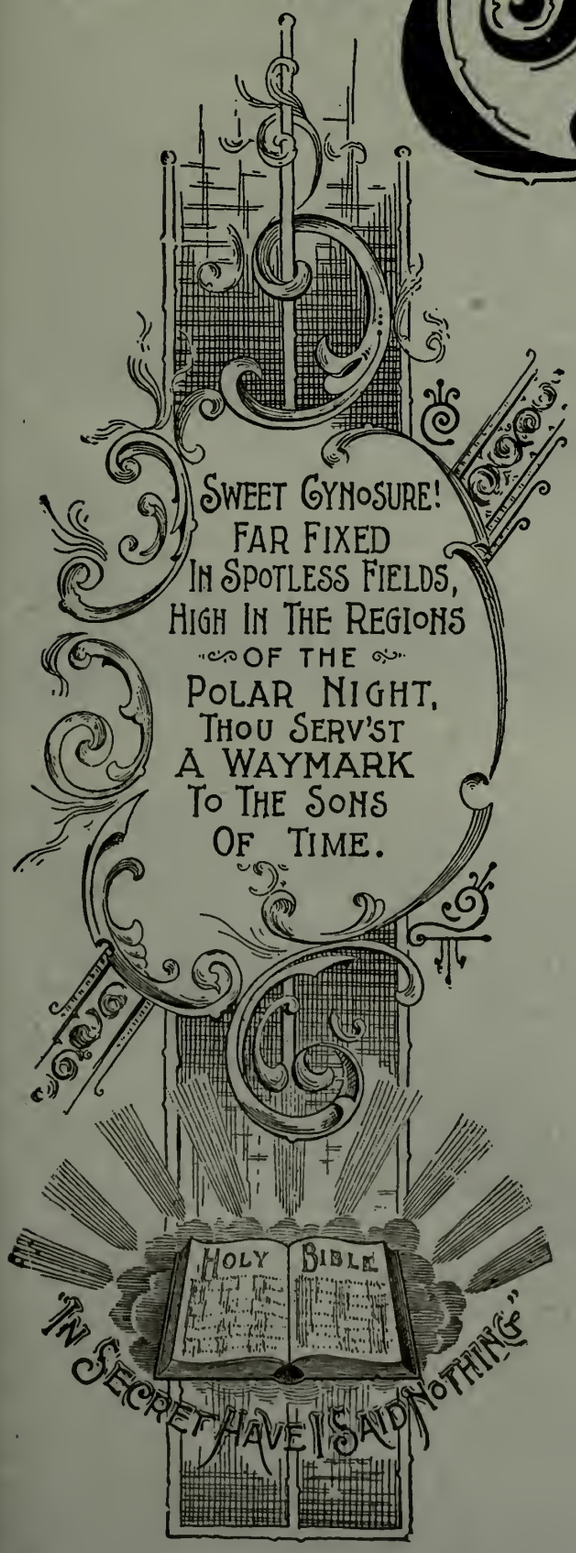

INSTEAD.

When I am dead, forget me, dear,
For I shall never know
Though o'er my cold and lifeless hands
Your burning tears should flow.
I'll cancel with my living voice
The debt you'll owe the dead—
Give me the love you'd show me then,
But give it now instead.

And bring no wreaths to deck my grave,
For I shall never care,
Though all the flowers I loved the most
Should grow and wither there.
I'll sell my chance of all the flowers
You'll lavish when I'm dead
For one small bunch of violets now,
So give me that instead.

What saints we are when we are gone,
But what's the use to me
Of praises written on my tomb,
For other eyes to see?
One little word of praise,
By lips we worship, said,
Is worth a hundred epitaphs—
Dear, say it now instead.

And faults that now are hard to bear
Oblivion then shall win;
Our sins are soon forgiven us
When we no more can sin;
But any bitter thought of me—
Keep it, for when I'm dead
I shall not know—I shall not care—
Forgive me now, instead.

—*Selected.*

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WILLIAM IRVING PHILLIPS
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This calendar is well known to almost all our readers, but if you have not seen a copy you should have one. The calendar contains an appropriate Bible text for each day in the year, printed on an open Bible design. The front page is printed in three colors, and the other pages are each printed in three colors.

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An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages. **5 cents.**

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President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. Cloth, 75 cents; paper, 50 cents.

Address National Christian Association, 221 West Madison St., Chicago, Ill.

SERMON ON SECRET SOCIETIES.

By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to inquire into the real character of secret societies, no matter what objects such societies profess to have. **5 cents.**

GRAND LODGE MASONRY.

Its relation to civil government and the Christian religion. By President J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. **5 cents.**

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII. CHICAGO, NOVEMBER 1909. NUMBER 7

Few, if any, have more influence in our country to-day than the late Dwight L. Moody. This accounts for the inquiry that reaches us every little while for his testimony upon the Lodge. Such will be pleased to find it re-printed in this number of the CYNOSURE.

The Moody Bible Institute of Chicago announces that its annual mid-winter Convention of Christian Workers will be held earlier than usual this year, to coincide with the return of Messrs. Chapman and Alexander and their party of evangelists and teachers from Australia who are to take part in the convention. The dates now contemplated are December 2 to 5.

There are some things in the North-pole controversy that justify one in wondering whether Dr. Cook is a Mason or not, and suspecting that he knows more about Eskimo lodges than about lodges of Masons. Along with this question goes the guess that Peary is a Freemason.

The story "Only Seventeen" in our September issue met with wide acceptance. A pastor in California is very desirous of seeing it in pamphlet form for wide distribution among the young people of his denomination. Another suggested that it would be as important to have the fathers and mothers read it. One hundred dollars contributed for that object will secure its publication.

In this number the lesson conveyed in our story "A Fraternal Foe," is no less important.

The Chicago Evening Post of September 13th relates that Judge Beitler of Chicago ruled that gambling is O. K. in lodges or clubs. "The gambling squad" of the Chicago Detective Bureau made a raid on the headquarters of *The Painters' Union,* arresting nine men and seizing the money and cards. The judge decided "This is a private organization and the men are entitled to play cards."

It will be hard to fight gambling or any other immorality under such a ruling.

If one passes without careful reading the editorial on "A Methodical Madness," he does himself an injustice and possibly his young people an injury. If we had headed the article "Method in His Madness" perhaps it would have been better. The work of Prof. Vedder is being extensively advertised as a handbook for Teacher-Training Institutes for use in Young People's Societies and by students of church history generally. The author is Professor of Church History at Crozer Theological Seminary. A marked copy of this editorial ought to be sent to every Baptist student in college or Bible school.

Five Hundred Dollars will give the millions in China a work in their own language that is need by them at the present time next to the Bible. No country is more cursed wtih religious secret orders. Rev. Myron C. Wilcox has served for a quarter of a century as a Missionary in China. He is in sympathy with the National Christian Association and its work. He has with him in this country Mr. Wong Gang Huo, for the very purpose of assisting in the translation of Christian literature into Chinese, the need for which is so pressing.

Five Hundred Dollars will give the light on the lodge to millions. The booklets or book will be sold by the various missionary agencies (not given away) at

a price within the reach of the people and the income will be devoted to publishing new editions, so that the Five Hundred Dollars becomes an endowment for the perpetuation of this work.

President Blanchard is on the advisory board that Rev. Mr. Wilcox has organized and his work is warmly endorsed by missionaries as well as others. Some may wish to address Rev. M. C. Wilcox for fuller information. Such information should be sent to Lock Box 671, Mt. Vernon, Iowa.

FRATERNAL INSURANCE.

The CYNOSURE never gave a stronger warning against carrying on insurance on the principle of "brotherly love" instead of sound business principles than did the President of the National Fraternal Congress, which met in Boston this year. Professor Henderson says: "The majority of the members of the brotherhoods made themselves believe that the law of gravity, the multiplication table and economic forces and laws may be successfully set at defiance, if only men love each other enough; and that such commonplace matters as tables of mortality and interest rates are applicable only to the insurance of rich men."

From President "National Fraternal Congress."

"On Dec. 31, 1906, there were 590 fraternal beneficiary societies in the United States and seventeen in Canada. These societies range from the highest degree of respectability to the worst kind of fakes. They had nearly 8,000,00 certificates in force, with indemnity amounting to almost $9,000,000,000, and their receipts in that year amounted to more than $18,000,000. This vast army of 8,000,000 trusting, confiding members is marching to old age and to certain death; the $9,000,000,000 of obligations are rapidly reaching maturity. The societies that are operating on inadequate rates of assessment cannot possibly meet their obligations if they continue upon their present basis, and as a consequence the time is not far distant when these societies must go out of existence and their members deprived of promised protection, and the fraternal beneficiary system condemned, as the building and loan associations were a few years ago, unless some action is taken by the legislative bodies of this country requiring all of the societies to operate on a solvent basis. The National Fraternal Congress has pronounced in favor of adequate rates, and the societies connected with it stand for honesty, for solvency and for the fulfilment of promises made."

CALL FOR A CHRISTIAN WORKERS' CONFERENCE.

In former days D. L. Moody called his fellow Christian-workers together now and again for an inspiring conference; and since his departure the Bible Institute he founded has followed his example.

Its Mid-Winter Conference this year will be held early to take advantage of the return from Australia of Messrs. Chapman and Alexander and their associates, who will reach Chicago (D. V.) December 2nd, and take a prominent part in the exercises.

It will commence on Thursday evening, Dec. 2nd, in The Moody Church, corner of LaSalle and West Chicago avenues, and continue through the following Sunday, with three sessions each day.

But we are not trusting in men or in programs, but in the Living God. A noted Christian leader once prayed: "Lord, we thank Thee for bringing the speaker here; now blot him out, and let us hear only Thee."

The great revival in 1857 was one of prayer. There was no preaching. At noon and at night churches, and sometimes theaters, were filled with people engaged wholly in prayer.

Forget The Moody Bible Institute, and Chapman and Alexander, and all the rest of the human planning if you will. Let God thrust them all aside, O, that He would! and pour out a blessing upon us that there may not be room enough to receive!

Pray for us if you cannot come to the Conference. But if you can come, the Insitute will try to take care of you.

Fraternally and expectantly yours,

HENRY P. CROWELL, Pres.
JAMES M. GRAY, Dean.

Contributions.

CHRISTIAN ATTITUDE TOWARD THE LODGE.

By Rev. J. M. Foster, Boston.

The command of the Apostle Paul concerning all social evils covers the case of the lodge system. "Have no fellowship with the unfruitful works of darkness, but rather reprove them: For it is a shame to speak of those things that are done of them in secret."

I. THE LODGE IS UNFRUITFUL. Paul distinguishes between "fruit" and "works." "The works of the flesh are manifest which are these, fornication, deceit," etc. "But the fruit of the Spirit is love, joy, peace," etc. It is true a corrupt tree bears bad fruit, but it is barren of good fruit. The lodge does much harm. It does nobody good. "The unfruitful works of darkness" is the only outcome.

1. *The works of the lodge are unfruitful because they are secret.* Christ, the kingdom of heaven, truth, God's people, are light. Satan, the kingdom of evil, the children of disobedience, the bottomless pit, are darkness. The secret lodge system is a division of Satan's empire. Christ said: "In secret have I said nothing. I ever spake openly." But the lodge members are sworn "to ever conceal and never reveal" the sayings and doings of secret empire, and that oath accompanied with the most shocking implications.

2. *Because they are temporary.* The evil effect of the lodge will remain with their blinded victims forever. But they are an ungodly system destined to destruction. They claim to transfer their members in death "to the grand lodge above." But that is a delusion and a snare, and like all the other of Satan's lies, deceives those who listen to it. "Every plant which my heavenly Father hath not planted shall be rooted up." So it has been with Pagan Rome. So with slavery; so it will be with Papacy and the secret lodge system. The briars and thorns and bundles of tares are all to be burned.

3. *Because they do not satisfy.* They have degrees and honors, all of which must be paid for, and the higher the aspirant goes the more money he must give. But there is no satisfaction. Their product does not nourish. They are only what the canker is to the rose or the gall to the oak leaf. They are salt water to the thirsty man. They are apples of Sodom to the hungry man.

4. *Because they have no correspondence with the man.* The man soaked in whiskey, clothed in filthy garments, his hands stained with the blood of murder, his tongue thick with blasphemy, his capacities for what is noble and pure and good and true is no correspondence between the man and the things he chooses. So there is no correspondence between the folly and childish display, the horrid oaths and imprecations, and the diabolical obligations taken, and the man who was created in the image of God, and meant for companionship with God and heavenly spirits.

II. GOD'S PEOPLE ARE FORBIDDEN TO FELLOWSHIP THE LODGE.

"Have no fellowshp with the unfruitful works of darkness." "The works of darkness" seem to be personified as if they were companions of those who do them. In that view the prohibition is, Have nothing to do with the evil works which it is possible for a man to do by himself. One man cannot form a lodge. He may practice wicked works alone in secret—and that is forbidden. But the word here used is wider. It means do not join with other people in doing the unfruitful works of darkness, which it takes more than one to do! And what covers the lodge? Popular social evils that root and become strong, because so many professing Christians strike hands with them. The slave system never would have become powerful if God's people had refused to have anything to do with it. So of the drink system. And the secret lodge system has become an octopus, in which 11,000,000 of our fellow citizens are taken, beause God's people have fellowshipped it. And I am profoundly convinced that one great reason why the gospel is despised by so many and the church regarded with ill-concealed contempt, is to be found in the

fact that Masons, Odd Fellows, Knights of Pythias, Elks, Eagles, are found in the pulpits and pews and at the communion tables, and in the conferences and synods of almost all the reformed churches. "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for we are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall by my sons and daughters, saith the Lord Almighty."

III. GOD'S PEOPLE ARE TO PROTEST AGAINST THE LODGE. "But rather reprove them." It is not enough to shine in the darkness. We must lift up our voices in protest. The word "reprove" means to "convict." It is the word used by our Lord. The Holy Spirit "shall convict [reprove] the world of sin," etc. The churches have generally joined in a conspiracy of silence as to the lodge, instead of crying aloud and sparing not. The reasons assigned for this protest against the lodges are cogent.

1. *Because the evils are so vile and repelling.* "For it is a shame even to speak of those things that are done of them in secret." The world says, "Do not expose them. It is improper, indelicate, indecent." But that is the very reason why God's people are enjoined to protest. The government insists on publicity for corporations and trusts, as a cure for their evils. Protestants should demand that the doors of monasteries and convents be open for government inspection; and also that every secret lodge room be open to public view. "There is nothing secret that shall not be revealed."

2. *Because the salvation of the lodge men is involved.* "But all things that are reproved are made manifest by the light." The purpose of testimony against the lodge is evangelistic. The salvation of the members should be aimed at. It is a word of help to the witness. "Be courageous; your witnessing will be fruitful. The walls of Jericho will fall and many a Rahab's house saved."

3. *Because it makes converts.* "For everything that is made manifest is light." Converted lodge men are the most effective witnesses, as President Finney.

4. *Because the salvation of the church demands her organic separation from the lodge.* "Wherefore He saith, Awake thou that sleepeth, and arise from the dead, and Christ shall shine on thee." It is our persuasion that the church should separate from her communion by discipline, every lodge member. A congregation of fifty members, filled with the Spirit, and purged from lodge members, is stronger than a congregaton of 10,000, whose men are in the lodge and give the time and energy and money that belongs to the church to that satanic order. God can use the weak church. Satan does use the great worldly church. "Arise from the dead."

A CLOUD OF WITNESSES.

By President Blanchard.

In looking over some old letters the other day, I chanced on one from my old friend, Rev. S. Bristol. He died a little while ago, after living out a long life in the service of our Lord Jesus Christ. He was in every way a remarkable man. He was a preacher and an evangelist of power and never hesitated to take his stand on the side of truth because it was unpopular. There was nothing of the time-server or coward in his constitution. Speaking on the subject of lodgism, he said: "Secret societies never had any charms for me. I was naturally too open, frank, fearless to favor them. I remember well when a boy the contempt it aroused in me to hear some silly girl say: 'I know something you don't know.' I felt much like replying: 'So do I know

something you don't know, and that is that you are a fool.'

"Once when grown up my zeal for temperance led me to join a 'Good Templar Lodge.' When initiated and the farce gone through, I was so disgusted and ashamed that I seized the first opportunity to relieve my mind. I told the order how utterly nonsensical and useless the whole system of secrecy was; that there was nothing to keep secret in our legitimate temperance work; that to pretend that there was was a falsehood, that all the good we had should come abroad and be proclaimed on the housetops. So I left them and spoke openly the best truth I knew, fearing none but God.

"For eighty years I have coursed my way among secret societies. I have never seen any good come of them, but much evil. I have a neighbor nearly as old as I am. He was born in Connecticut, as I was. He was converted and joined the church near the same time. Alas! he joined the Freemasons, and straightway degenerated, said that the lodge was good enough church for him, ceased to attend religious meetings, ceased family worship and left off all religious work. He now totters on the brink of a double death, temporal and eternal! Alas! while there are many such, I never knew one in these eighty years who was benefited."

This dear man had nothing of the coward about him and I am moved to give you his testimony, a voice from the celestial country. In the same collection of letters, I found one from some man who had been disturbed by our testimony against the lodges and wrote me a letter on the subject. It is quite short and I give it to you that you may note the difference in the tone and spirit of the two letters. This friend says:

"In regard to secret societies being unchristian, will say that I have heard thorns crack under a pot before. To make a long story short, you had better go to some doctor and have your brains taken out and replace the contents with mud, so that you would have some sense, otherwise you are blind." Of late years I do not receive many communications of this sort; in earlier years they were more common. The spirit of the orders is, however, the same, as one can easily see from the looks and words of lodgemen when the subject is under discussion. The worshipper at Cain's altar always has the spirit of Cain in his heart.

College Fraternities.

It is interesting to note that there is some progress in the discussion concerning secret societies in schools. For a year or two we have been told from every quarter that these lodges in the high schools are extremely evil, but those who have said this often add in an apologetic tone that of course the same sort of societies in colleges are all right. It really seems that the presidents and professors in our schools for higher education are becoming more intelligent or more courageous. On every side we are hearing from these men whose positions and opportunities for gaining information make their testimony weighty.

The *American Educational Review* quotes President Schurman of Cornell, as follows: "Fraternity men do not study enough. If fraternities are to prosper in the universities you must find some way of getting more work done; the intellectual life must be quickened. . . . It is not easy for men to work when their main purpose is to live in fine houses, to have a good time and to give what is left to the professors. . . . The percentage of men forced to leave college each year is larger in the fraternities than outside. Now and then you hear of a house not merely desolated but

even emptied." President Northrup, of Minnesota, agrees with the opinion of President Schurman and Director Chittenden of the Sheffield Scientific School makes the statement that "the interests of fraternities and scholarship are antagonistic."

Dr. John P. D. John, formerly president of De Pauw University, says that college fraternities are wrong and should not be allowed in any school. The Western State Normal School of Michigan, the Oklahoma Agricultural and Mechanical College and Wittenberg College all are quoted in this article in the *Review* as decidedly hostile to secret orders in colleges.

High School Orders.

There is a new development in the high school secret societies. They now have an organ. At least one of them has. The *Gamma Eta Gamma* is the name of a well printed monthly devoted to the interests of the high school lodge of that name. A recent number was sent me by the "Grand" Secretary, as he is called. The letters which I have received from him are extremely sad and interesting. They reveal a young man, earnest, enthusiastic, and honest, but almost totally destitute of religious and moral sense. It is hard to see how this young man would change his life if he were to hear to-morrow that God was dead.

The paper is of the same temper. It tells of dinners which the members had when they went to their grand meeting, of the dances which they enjoyed, and of similar pleasures which they expect in time to come. But of enthusiasm for God or humanity there is not a trace in the entire publication. When we remember what young men free from the corrupting influence of lodges have been and done for the church and the world we can only wonder what would be the situation if any considerable number of our young men and women should become infected with this virus. It is certain that the great steps in human progress have not been guided by such persons as these reveal themselves to be.

It is also hopeful to note that a full survey of the field shows no lessening in the opposition to these high school orders on the part of thoughtful teachers and Boards of Education. The National Teachers' Association at its last meeting passed unanimously a resolution condemning the public school lodge. The number of the *American Educational Review* from which I have quoted so freely above on college orders is just as outspoken on the lesser lodges which are in some respects the greater danger. There is nothing new said. There needs nothing new be said. The effect on character which has been uniformly evil is the sufficient reason for the opposition of these teachers. California, Ohio, Michigan, Illinois and Indiana have legislated against the fraternities and in almost every great city the same sort of action has been taken. This is not because the teachers or directors of schools are prejudiced against secrecy. On the contrary many of these people are members of one or more lodges. But the social, educational and moral evils have been so many that the whole teaching profession is practically unanimous against it.

Young Law Breakers.

In the paper or magazine of the high school we find here and there questions as to what they are to do in these states where the orders are forbidden by law. The language is carefully selected and more is hinted than said outright. Throughout the whole, however, there runs a tone like this: We have to obey the law now, at least we must pretend to obey it, but if we can we will in some way evade or defy it. That this

is the natural effect of secrecy on men, all students know; that this tendency will operate more strongly in the young than in those who are older goes without saying.

Fraternal Jury Fixers.

In this connection an important fact recorded in the daily press may be mentioned. At this time a movement is on foot in Chicago to learn who has been fixing juries so as to exempt the wealthy and the vicious from the operation of law. Several times in this evening's paper it is said that, one cog in this wheel was a certain fraternal order. That is quite understandable. Secret orders are adapted if not designed for just such work. But why does not this report tell us which order it is which has been attempting to fix juries in Chicago so that justice cannot be done? Do these sworn officials who are professing to ferret out crimes against the jury box belong to this very order which is known to be involved in this kind of work? And if all we know is that some secret order has been arranging juries for the benefit of its members how are we to know what the arrangement is, what the order is, and how we are to change matters so that what is just and right may be done?

Still farther, if one secret society can fix juries why cannot other secret orders do the same? And if one lodge can keep this sort of thing up for years before it is discovered, how long will it probably take to ferret out the same sort of work which is being done by five, ten or twenty other "fraternal orders?" Other questions arise. In case the officials representing the government are members of the same lodges that the jury "fixers" belong to, what reason is there to think that justice is to be done? Why should a man belong to a secret order for years, attend its dances, pay the dues, and fetch and carry for its officers, if he is not to be protected when he is in trouble? The fact is that these men do expect to be helped by public officials. At times they may be disappointed, but they have a perfect right to expect help and when they can arrange it secretly they get it.

How can the public be deceived about such transactions? Nothing is easier. Let the lodge witness tell the truth. Let the judge charge the jury correctly. Let the prisoner be sentenced for his crime and then let a second trial and a third be arranged and at last when the patience of the public is exhausted and the witnesses are scattered, let the lodge man go free, and who is to tell how the thing has been done? Case after case of this kind will be at once suggested to the mind of any one who has followed the course of courts. This is part of the explanation of the vast number of judges required in American courts. For years there has been a continual cry for more judges and larger salaries. Yet in England with forty millions of people, there are about as many judges as we have in Illinois with about five. No doubt there are a number of factors in the case, but it is no doubt true that the fraternal orders which help to bribe jurors do other things of the same sort and that all these combine to make more judges needful.

What Shall the End Be?

It is hard to forecast. All that we can surely say on such a subject is that in the end righteousness will certainly triumph. But what forces God will employ to accomplish His purposes no one can affirm. Who could have told how American slavery was to die even five years before its end came? Who would have said five years ago that we should see as much progress made in the tem-

perance cause as God has already given us? At this time Sabbath breaking is almost universal and the lodges have a vast power. All this amounts to nothing when our heavenly Father girds on His sword for battle. His word "runneth very swiftly" and in a moment evils which have grown through centuries topple to their final fall.

We do not need to be anxious about the event; we should be careful not to fail of our own duty. This is my only desire for myself. In these days it seems to become more and more clear that the kingdom of heaven is at hand and that there is a blessing for all who are found watching when the King comes. God is not puzzled to find out ways to accomplish His plans and to overthrow His enemies. When He touches the hills they smoke. I have seen them smoke often. The proud, self-willed sons of evil boasting of their shame and defying the armies of Israel yet in a moment going down to death like Belshazzar in the hour when he feared no harm!

"Blessed is that man whom his Lord when He cometh shall find watching." God grant that each one who reads these words may be of that happy company. —*Wheaton College.*

PLEDGE REQUIRED IN DENVER.

"I pledge on my word of honor that I am not a member of a fraternity, sorority, or other similar organization, and that if at any time in the past I have been connected with such organization I have severed such connection. I understand that my membership in the high school is an honorable pledge to obedience to all the rules established by the board of education."

The Famous Engraving, "Daniel-in-the-Lions'-Den, 20x30 inches, is offered to our old and new subscribers, as a splendid premium. Address THE LIFE-LINE, Mooers, Clinton Co., N. Y.

A FRATERNAL FOE.

Inside Story of the Grange.

Pastor Harron obviously failed to enjoy the meetings of the Grange. Yet during the period in which he hesitated to join, he had often been assured that he was losing a great deal of pleasure, as well as profit, by waiting. Within a week of his arrival he was invited to an open Grange meeting, in which the Master took him by surprise when he introduced him publicly as a new member, soon to be initiated, whose aid and influence would be highly valued. It was noticed that while his brief responsive remarks lacked nothing of the courtesy due from a guest, he made no allusion to joining and expressed no opinion of the order.

The officer who introduced him, though not a member of the church, was yet the treasurer of the ecclesiastical society; his wife, however, was a member unsurpassed as a promoter of fairs and festivals, and a helper in suppers, entertainments, and all sorts of social gatherings. At the table, later in the evening, she tried to accomplish what her husband had not succeeded in doing as completely as she hoped; but Mr. Harron still adroitly evaded a full reply, when she innocently asked a question about the date of the meeting in which he would be initiated.

"Of course your wife would like to join at the same time," continued Mrs. Clarkson; "but she would not wish you to wait until she could leave the baby, evenings, and lose all the meetings yourself till then."

"I don't think I could set any time this evening," said Mr. Harron, in a way that seemed to drop the subject for that time.

Permanently dropped it was not by any means; so important an acquisition to the membership was not lightly to be

forfeited. So persistent was the campaign that at length he reluctantly yielded, like the girl who marries a man to get rid of him. He was hardly more than initiated before he heartily wished himself divorced from Flora, Ceres, and all the rest.

"I tell you," he said confidentially to a pastor in a neighboring town, "a pastor cannot afford many evenings in each month for cheap shows."

"Isn't it on the whole a good thing, though?" the other asked quickly. "Some of my people urge me to join as a matter of duty. They declare that I would certainly enjoy it and find it a great help to my work in various ways."

"Well, tastes differ; I was often told so by people whom I find enjoying themselves when I am terribly bored."

"What is it like—or can't you tell?"

"O yes, I can tell. Do you remember the little pork song? Have you happened to hear it anywhere?"

"The one that has all sorts of little grunts and squeals?"

"Yes, that's the one."

"I heard a little shaver give it in a concert; a bright little fellow he was, and he made it a cute trifle, good for variety."

"For variety, it is; but the Grange gives you that kind of spicing for regular diet, till you are sick and tired. It is all just—pork."

Disgust at a tediously monotonous effort to extort a laugh, was by no means the only or the chief thing to alienate a man like Mr. Harron. He also felt that the good he was told he could do in the Grange was lacking, while power to do good in the church seemed waning. He could neither attend with these feelings oppressing him, nor avoid attending in consequence of them, without exciting hostility. Remembering his reluctance to join, some of the more infatuated members, noticing that he was now loth to attend, were stirred to bitter resentment. None were more incensed than the Grange Master and his wife. That the pastor should not only miss regular meetings so often, but even slight a Grange social, when he well knew that not fire nor flood could keep Mrs. Clarkson from a church social, was outrageous. It did not enter into account that she and her husband invariably eschewed prayer meetings, while they omitted more Sunday mornings than he did Grange evenings.

At first came hints; then queries; afterward serious expostulations shading into reproaches; and, finally, threatening and vindictive intimations. As he nevertheless continued contumacious, appearing to care as little for the Grange as the treasurer did for the church, that official began to resort to other measures. For a beginning, he fraternally delayed monthly installments of the salary ten days longer than usual. When this failed of the desired effect, he resorted to paying only part of what was due, allowing an arrearage to accumulate. Then he began to dole out the remainder in uncertain sums, and at irregular intervals which sometimes extended several weeks. Finally, he suspended even partial payment for so long a time, that for five consecutive weeks the pastor's family saw on the table nothing but bread, with asparagus from the garden, and milk for which a parishioner who was not a Granger allowed him to run in debt. By such means, the Grange Master illustrated fraternity, and the church treasurer observance of duty.

Grange members, one by one, as if detailed in selected order, discontinued church attendance; weekly collections diminished; frequent remarks about the unpopularity of the minister efficiently aided in making him unpopular. Of

course he was finally driven away, and the Grangers rejoiced at his going whether the angels did or not.

One graduation evening Mr. Clarkson stole unnoticed into a seat hidden by a pillar in a church fifty miles from home. He could see his former pastor on the platform with the other members of the school committee. The pastor's son was among the seniors, about to receive his high school diploma. In six years, the little boy who went to school imperfectly fed, through Mr. Clarkson's fault, had grown into an athlete well able to hold his own on play ground or in class room. One thought accounted for the shadow that occasionally passed over the happy father's face. Though the son had every right to a liberal education that diligent use of marked talent could claim, the father lacked means to provide it for him. Yet gratefully recalling the past and rejoicing in present comfort, the earthly father committed the son, now as always, to the providential care of the Heavenly Father.

When the exercises closed and friends were crowding the platform to greet the new alumni, Mr. Clarkson appeared with them, and from no one did the young man receive a warmer welcome. Presently taking his former pastor a little aside he said with emotion: "I suppose you have not heard that in the revival now going on in your old parish, I have been converted from a Grange Master to a church servant. Jesus Christ is Master now. For His sake I want to provide for your son's collegiate and professional education. And I ask your forgiveness for wrong confessed too late."

It would in no case have been in the pastor's heart to be unforgiving; it could not be in the father's heart to interdict opening wider doors into life for his son. Fraternity such as the secret ritual failed to produce had come. Formal fraternalism had given place to real brotherhood.

Editorial.

Miss Hinman's article in the October number met with strong commendation. A pastor writes: "I am glad to learn this about Miss Willard. Having read this articale critically (Miss Hinman's) yet with irrepressible enthusiasm. I incline to regard it as one of the most creditable recent additions to our literature."

A leading Christian worker in Chicago writes: "Why not secure Miss Hinman for the lecture platform? I believe she would do as well as the best in presenting our reform to the public. Her article is strong, and none the less so for its frequent quotations."

SECRET SOCIETY MURDERERS.

Pacing their cells and crying piteously, Chinamen spending their last day in prison and soon to go to their death, broke down under the solemn consequences of secret society membership. For several years there had been in Boston a secret society—or in Chinese speech, a Tong—called the On Leong tong. Merchants and other substantial members of the Chinese community of Boston—"topside Chinamen"—were its members. Hep Sing tong is a rival society supposed to have been organized by Warry Charles, an educated Chinaman writing good English and capable of acting as court interpreter. Laundrymen and laborers composed the Hep Sing tong. The government alleged that Warry Charles organized a band of nine "hatchet men" or professional murderers, to make war on the other tong, and that on the night of August 1, 1907, he sent them to kill as many of the On Leong tong as they could.

"After the longest trial of a capital case on record in Suffolk county, which lasted more than five weeks, cost upward of $40,000, and was marked by the summoning of eighty witnesses by the government and forty by the defense, an unprecedented total of nine jury verdicts of first degree murder was handed in by a panel in the Superior Court."

Is not one lesson of this terrible case

to avoid joining any organized conspiracy? "My son, if sinners entice thee consent thou not."

"And these lay wait for their own blood; they lurk privily for their own lives." "Have no fellowship with the unfruitful works of darkness." "What fellowship have righteousness and iniquity?"

CUT RATES IN NEW JERSEY.

Darius Wilson and his son James, driven out of Massachusetts Bay territory by Masonic monopolists, and fleeing to the mosquito swamps of New Jersey with their Egyptian rite, have met trouble there. "As if a man did flee from a lion, and a bear met him, or went into the house and leaned his hand on the wall and a serpent bit him." Each has been held in $1,500 bail for the grand jury on the charge of obtaining money under false pretenses. Morris Besser made the complaint, alleging that these two Masons represented themselves as having been sent out by the grand lodge to initiate candidates who were not able to pay so large a fee as the usual one. The accused, however, claim innocence of intent to deceive, and say that they have been organizing lodges of the Ancient Egyptian Rite. From what is already known about Dr. Wilson, has been shown in a New England court, and published in the newspapers, it is altogether probable that what he claims is true, so far as having organized so-called Egyptian Rite lodges is concerned; but what the two Masons may have happened to say to Besser is of course the point in issue. The court may be able to determine without great difficulty whether, in this particular instance, the Wilsons made a statement inconsistent with their general work and representations. Possibly the question what they have said or done about Blue Lodge degrees in New England will come into the examination of this new case. We are reminded of what Rev. James P. Stoddard wrote when Roman Catholics contended against the great Masonic demonstration made in laying a corner-stone or two for the City of Lowell, and asked for a civil ceremony instead, because the buildings were erected by the city. Said Brother Stoddard: "Let the potsherds of the earth strive with the potsherds of the earth." Let the Wilsons and the Bessers play Kilkenney cats and so call attention to Masonry and its variations.

A METHODICAL MADNESS.

It is so many years since we saw the Life of Edward Bright, which was written by Henry C. Vedder, that exact statement or precise quotation cannot be unreservedly claimed. With this reservation, we speak of the book as we recollect it. Its author was editorially associated with Dr. Bright in the office of the New York *Examiner* in former years, but is now Professor of Ecclesiastical History in Crozer Theological Seminary. He is author of important and excellent books of religious history.

Dr. Bright, whose biographer he naturally became, held relations with the Baptist churches of the state of New York which made his own history to a great degree that of the denomination. One chapter is entitled The Anti-Masonic Craze; and since the state of New York was peculiarly involved, while its Baptist churches were deeply affected, Dr. Bright's life included peculiar relation to the period treated in this chapter. The biographer is true to his office in giving Dr. Bright's final opinion of the course pursued in a period calling loudly for wisdom of speech and action in the churches. For himself, he disclaims knowledge of the question by which the minds of men were disturbed, though he does admit that once he bought a vapid and uninteresting pretended exposure of Masonry at a newsstand. He seems to assume that those who from the outside judged Masonry were the only anti-Masons, and that their judgment could not have been founded on facts, for he declares that No one not a Mason can tell, and no Mason will tell what is within the order. He still further appears to take sides in a controversy he confesses he does not understand by stigmatizing the interest of the churches as a Craze.

This word does not occur casually or obscurely in a sentence; it is selected for a chapter heading. It signifies nothing,

unless something without reason; a man crazed has lost his reason; he is possessed by lunacy, or by something that produces similar effects; passion or prejudice might appear in a chapter depicting a craze, but not the manifestation of reason.

Whether a student of history thinks he finds in the anti-Masonic movement anything unreasoning or not, he ought at least to concede that the churches of New York contained many members in full sympathy with the opponents of the Masonic system, who were far from thoughtless about any important affair, and were most unlikely to be swept away by senseless excitement. Besides these, there were many outside Baptist churches who represented the most solid and substantial elements of the commonwealth; too settled to be set adrift, too well trained to think or act wildly. While not all eminent, they included many sharing the personal qualities of distinguished men who disapproved Masonry, and spoke no uncertain condemnation. To name a very few whom the chapter heading might seem to stigmatize, is to empty the word of meaning. No one would use it in speaking of one of the strongest Anti-Masonic authors, John Quincy Adams, lawyer, legislator, diplomat, and executive, whose range of service, including variety, importance, and duration, has hardly been matched in United States history. Those two notable secretaries of State, Daniel Webster and William H. Seward, were not madmen, and Chief Justice Marshall was not apt to speak without reason. Such men and those associated with them, are not natural victims of a craze.

However, we are not left to this appeal to personality, for the literature of that period, at once and more than sufficiently, refutes the imputation of wild unreason. Voluntarily, Masons set forth facts on the basis of which opinions were formed; involuntarily, some Masons, still striving to adhere to the system, gave testimony under oath which was the more effective if possible, because emphasized by their reluctance. At the same time so much was written, and with so great manifestation of thoughtfulness, that to use the word craze, in a chapter heading, appears itself almost like a freak of madness.

The oracular declaration that what no one else can tell, no Mason will, is a historic statement that history itself pointedly disproves. Masons without number would say freely that the secrets have been told; in fact, a share of the business done at our office is selling exposures to Masons who need them for lodge use. If anything in the world justifies the paradoxical designation, Open secret, it is a pretended secret of Freemasonry. The question whether Masons have detested, denounced, and exposed Freemasonry, was abundantly answered long ago; the question still to be asked, if this book has not conclusively answered it, is whether a student and writer of history can venture to write so judicially without studying more exhaustively.

The same subject reappears in the same author's valuable Short History of the Baptists. The chapter in which it now occurs has the general title, The Days of Controversy. We are fortunately able to quote directly and literally from the book, which says:

"No controversy was more disastrous to the Baptist churches of the Middle States than the anti-Masonic struggle between the years 1826 and 1840. One William Morgan, a Mason, who had published a book purporting to expose the secrets of the order, suddenly disappeared in 1826, and was believed to have been foully dealt with. A body was discovered and identified as his, though the identification has always been regarded as doubtful. Excitement against the Masons, and secret fraternities generally, rose high, until the dispute became a political issue in state and even national elections, and the churches took the matter up. In a large number of Baptist churches the majority opposed secret fraternities, declaring them to be unscriptural and dangerous to the peace and liberties of the Commonwealth. In many cases the minority were disfellowshipped, and not a few floundering churches were crippled, or even extinguished, while the growth of all was much retarded. The lessons of that period have taught American Baptists to be chary of interfering through church discipline with questions not strictly religious, and to beware of attempting to

settle, by an authoritative rule, questions of conduct which it is the right and duty of each Christian man to decide for himself. Thus, while, at the present time the majority of Baptists strongly favor total abstinence as a rule of personal conduct, and prohibition as a practical policy, in very few churches is either made a test of fellowship."

Like Claudius Lysias who ordered Paul bound with two chains because the Jews were beating him and trying to kill him, and ordered him scourged because the Jews made a clamor, our historian pillories anti-Masonry because Masonry made havoc of churches. That Masonic author in whose writing, followed by his murder, the historic episode began, is slightingly introduced as —one William Morgan. The whole history is handled as an excitement stirred up by a supposed murder, the finding of a not well identified body being the imperfect evidence that any murder had been committed and that the man had not merely disappeared. The ill-warranted excitement ran so high as to overflow into politics. It even crippled or destroyed churches, though the question involved was not strictly religious. Such is history "as she is wrote" for the edification of Baptists, the derived lesson being not to meddle with what is not religious—strictly.

Another writer who was contemporary with these churches during that very period, was in several ways peculiarly qualified to give a true history of what is treated in the "History of the Baptists," by Professor Vedder. As a young lawyer, Charles G. Finney had been a thoroughly well versed Freemason, but as a Christian he afterward found Masonry no longer serviceable to him.

Having, then, been already a lawyer and a Freemason, he became also one of the most eminent and successful evangelists this country ever produced, besides being a pastor, a college president, and an author. A text-book of systematic theology was one of the works that came from his pen. Beyond question President Finney is a first class authority on that passage in American church history concerning which we have quoted from Professor Vedder. He finds something more than a craze among people living in his time; something more than excitement about a murder. For instance, he says: "In consequence of the publication of Morgan's book, and the revelations that were made in regard to the kidnaping and murdering of Mr. Morgan, great numbers of Masons were led to consider the subject more fully than they had done; and the conscientious among them almost universally renounced Masonry altogether. I believe that about two thousand lodges as a consequence of these revelations were suspended."

To illustrate one feature of what is stigmatized by the other writer as a craze, we pause upon another passage: "Conventions were called of Masons that were disposed to renounce it. . . . The men composing these conventions made public confession of their relation to the institution and publicly renounced it. At one of these large conventions, they appointed a committee to superintend the publication of Masonry in all its degrees. This committee was composed of men of first-rate character, and men quite generally known to the public. Elder Bernard, a Baptist elder in good standing, was one of this committee; and he, with the assistance of his brethren who had been appointed to this work, obtained an accuate version of some forty-eight degrees. . . . In this work, any person who is disposed may get a very correct view of what Freemasonry really is."

Professor Vedder charges the opposition to Masonry with injuring and sometimes destroying Baptist churches; of these churches President Finney says:

"Before the publishing of Morgan's book the Baptist denomination, especially in that part of the country, had been greatly carried away by Freemasonry. A large proportion of its eldership and membership were Freemasons. A considerable number of ministers and members of other branches of the Christian church had also fallen into the snare. The murder of William Morgan and the publication of Masonry consequent there-

upon, in the books I have named, broke upon the churches—fast asleep on this subject—like a clap of thunder from a clear sky. The facts were such, the revelations were so clear, that the Baptist denomination backed down, and took the lead in renouncing and denouncing the institution. Their elders and associated churches, almost universally, passed resolutions disfellowshiping adhering Masons. The denomination to a considerable extent took the same course. Throughout the Northern states at that time I believe it was almost universally conceded that persistent Freemasons, who continued to adhere and co-operate with them, ought not to be admitted to Christian churches.

"Now it is worthy of all consideration and remembrance, that God set the seal of His approbation upon the action taken by those churches at that time, by pouring out His Spirit upon them. Great revivals immediately followed over that whole region. The discussion of the subject, and the action of the churches, took place in 1827, '8, and '9, and in 1830 the greatest revival spread over this region that had ever been known in this or any other country. They knew Masonry, as we know it, by an examination of those books in which it had been revealed."

Knowing facts by the study of authentic books, is not going crazy with excitement because a dead body has been found. The after effects in decaying or wrecked churches, do not appear in the report of the contemporary evangelist.

Tremont Temple, Boston, was one of the churches which treated Freemasonry as anti-Christian and refused fellowship to persistent adherents of the false and wicked system. Its pastor, Dr. Colver, was himself a Mason whose eyes were opened, and in a personal letter to another Mason he spoke of "the time when all the secrets of Masonry were published in the state of New York, and Masons were everywhere denying the disclosures." He said, moreover, "I suffered very much at that time in my spiritual feelings; I felt that though silent I was indorsing deception and lying, and yet my oaths bound me from frankness and truth. I did not suffer more when under conviction for sin, than I did in that terrible state."

Reading one morning at family prayers about the more than forty Jews who bound themselves not to eat or drink until they had killed Paul, he found his Masonic fetters struck off; it was the duty of the conspirators, not to execute their pledge but to repent of it. He decided that "any oaths that contravened the law of God were a matter of repentance and abandonment." He says, "I got free from the snare with repentance and brokenness of heart—but oh! I thank God I am out."

"I am free to say that it is my deliberate opinion, that the vicious character of Masonry and its guilt concealing and barbarous oaths, are such as not only to release all from their bonds but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece, a terrible snare to men."

This eminent member of the denomination whose history is in question, seems to have no doubt that a Mason has told or would tell the truth about Masonry. A Mason himself, he differs from Dr. Bright's non-Masonic biographer at this point. He obviously differs again from the Baptist historian in regarding the question as strictly religious. Dr. Colver spoke from inside and contemporary knowledge, when he said: "Many good men are Masons, and strangely blind to its enormities; but it is a power in the hands of bad men, unsurpassed for mischief." More than half a century earlier Washington had declared that Masonry could be used for the "worst of purposes."

From eminent divines like Finney and Colver, we turn to statesmen, conversant with the political history to which the historian alludes. Demonstration is a word that keeps strange company with Craze, yet no less a master of language than John Quincy Adams says: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations, and penalties, cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land." Obviously, he found the Ma-

sonic question strictly religious; and ex-President Adams was a first authority on what is compatible with the laws of the land.

The kind of man to be swept away by a craze does not become United States Attorney General, like William Wirt, who called Freemasonry a "Wicked conspiracy against God and man." If we adopt this great lawyer's opinion, we must credit the Anti-Masons of 1830 with being strictly religious in their dealing with a conspiracy against God.

THE UNIONS CHANGE ATTITUDE.

The American Federation of Labor has ceased to be hostile to technical education in the public schools, and is said to have taken steps to co-operate with public instruction. This favors those children who cannot pursue scholarship far, but must leave school early in order to join the industrial forces of the country. Technical instruction works directly in their favor, and it is to the credit of the American Federation that it has at length either recognized the value of this part of public educational service, or yielded to the evidence of obvious futility in resistance to the irresistible tendency of the times.

It is only about a quarter of a century since Dr. Charles T. Warner, who was a teacher in a public school of Springfield, Mass., persuaded the school board to let him start technical instruction in the high school grade. The new technical high school had few pupils at first, perhaps partly for the reason that those for whom such instruction would then have seemed particularly designed were the very pupils who were not so apt as others to go beyond the grades below the high school. Now, however, the classical high school of Springfield has fewer pupils than the Technical High School, which has an enrolment of thirteen hundred.

This tendency is like that shown in the educational institutions grading above high schools. The university has its technical plants as well as its laboratory; even so, it does not catch the stream that sets toward the technical institute of collegiate grade turning out engineers with the degree of B. S.; if, therefore, a similar tendency appears one degree earlier in the course, it shows the tendency in earlier, yet approximately identical manifestation. One result may be better and more direct preparation for this higher technical course. In any case the American Federation of Labor has proved that the trade union is not incapable of learning the lesson taught by this manifestation of the spirit of the times. It has ceased to resist industrial education.

Of course the change may be in part due to the desire of the Roman Catholic church to promote that limitation of public education which will incidentally result because pupils who, otherwise, would attend the classical school, instead of turning at the end of the grade course to manual work and technical study, will thus limit that part of their education which the Catholic Church would gladly abbreviate. Besides this, the parochial school could probably send its pupils to a working school at less disadvantage, and with less obvious exposure of the deficiency of parochial instruction. At present the pupil coming from parochial preparation must march in the rear rank of the higher public school when he enters there; but in the new kind of school he may sometimes be able to hold a place in the front rank. This would appear to weaken one argument against misappropriating funds in the interest of sectarian schools, the argument based on inadequate education in such schools. The heirarchy may have hoped that manual training would obscure this fault, and so weaken opposition to delivering public funds up to priestly grafting.

THE BURDEN OF PROOF.

It is a principle of court practise that the burden of proof rests on the affirmative side of the case in issue. He who seeks to bring action must show what he has to bring. If he can prove his claim it will be conceded, but if the defendant can show that the proof is empty the claim is denied. In criminal courts this throws the burden of proof on the State; none need prove himself

innocent, so long as the State fails to prove him guilty. The principle which makes this court rule just and wise applies to the discussion of religious, moral and political questions. As in court practise, the burden of proof still rests on the side taking position; if its claim is not supported it need not be refuted. To disprove what no one has tried to prove is like denying what no one has affirmed.

In order to apply the principle correctly, it is necessary to discern on which side of a controversy the real claim is made, or to distinguish which of two contestants is the aggressor or challenger. Ill-founded presumptions of this kind may yet be plausible. Whatley says: "It is a point of great importance, to decide in each case at the outset, in your own mind, and clearly point out to the hearer as occasion may serve, on which side the presumption lies, and to which belongs the (*onus probandi*), burden of proof. For, though it may often be expedient to bring forward more proofs than can fairly be demanded of you, it is always desirable, when this is the case, that it should be known, and that the strength of the cause should be judged accordingly."

Speaking of the presumption as indicating the place of the burden of proof, he says: "According to the most correct use of the term, a presumption in favor of any supposition means, not (as has sometimes been erroneously imagined) a preponderance of probability in its favor, but such a preoccupation of the ground as implies that it must stand good till some sufficient reason is adduced against it; in short, that the burden of proof lies on the side of him who would dispute it."

The simple truth seems to be that the burden of proof is assumed in making an assertion. It is not obviously true, or if not credited, it needs proof. It is to be noticed that the affirmative side is taken by him who raises the dispute by making the disputed assertion, or who is responsible for the existence of the cause in issue or for its being now considered. As in court cases, so also in others, an objector need not offer opposite proof so long as he can empty proofs that are cited. He need not go afield for reasons of his own, if he can nullify his antagonist's reasons, for balance of proof is needless where one can use mere disproof. The assertion that two and two make five would not need to be met by proving that they make four, for it would be enough to demand pairs of two amounting to five. It is easy to see where the burden of proof rests in such a case, and this case involves the whole principle.

Yet all cases may not be found so simple. The logical trap is misplacing the negative and affirmative sides of a discussion. An inexperienced debater is liable to confusion analogous to that of an inexperienced bookkeeper who is puzzled to decide quickly on which side of an account an entry belongs, though the old bookkeeper beside him never hesitates to "debit what costs the concern value; credit what produces the concern value." Sometimes the burden of proof may rest on the party which first acts, not on the one who first speaks. For instance, a case of trespass begins in the act, not in the owner's protest; the intruder must show that he is within his rights or he is liable to indictment. If the owner brings the case to court, he becomes the one who must show cause for his complaint. The new case is based on the trespass, yet it is a new one and the men have changed sides so far as proof is now concerned. In the field, the burden of proof was assumed by an act; in the court, by a word.

The anti-secert lecturer deals with a disputant who hides; hence he may sometimes appear to be the one who must prove his case. What is the true place of such a speaker, or of a writer? At first, the question looks easy; Masons would surely say that the aggressor is, of course, the person attacking Masonry. He himself would be liable to take the same view and think that he had put the order on the defensive. Yet as the trespasser and the proprietor change sides when the case comes to court, and find the burden shifted, so the Mason and anti-Mason change places, according to their attitude toward the position Masonry itself holds in relation to government, morals, or religion.

Granting Masonry to be a fixed insti-

tution exercising from time immemorial, an opponent of the order appears to bring a novel accusation which he must try to prove, and he obviously assumes that burden. The assumption, however, does not include a full account of the case; it is the court case again; it does not see the original trespass. Going back from the complaint to the thing complained of, we find Freemasonry an abusive and persistent trespasser, and here the burden shifts to the other side. Freemasonry claims a place it cannot justly hold; claims the right to take undue possession of initiates; claims lawless control of citizens of the state; inculcates preverted morals; enforces subjection to a religious cult; lays violent hands on the three branches of republican government; and, in fact, carries its trespassing far into the very heart of the territory. For its own existence and character it meanwhile trumpets the loudest claims.

As armies contend, so Masonry and the State contend; so Masonry and religion contend. The order fights established government, eternal moral principles, and the religion of that Word which was from the beginning. Innovator, trespasser, and arrogant claimant, Masonry boldly shoulders the burden of proof. Yet, confronted and challenged, it cowers back into the darkness of its secret den. Still maintaining its usual tone of bombast, it calls its refusal to meet the challenge, a "Dignified Silence."

Since Masonry is such an unscrupulous trespasser, there rests upon it the burden of vindicating its aggression and proving its claim to possession.

Because Masonry is loud in self laudation, there rests on it the burden of proof that it possesses the merits which it proclaims.

While Christianity is assaulted, morals are crushed, and government is raided, no burden of proof rests on Christianity, on ethics, or on government; a heavy one rests on their arrogant foe. To action he has added speech, and speech is conformed to action in qualities to name which would sound severe. The burden of proof is on the aggressive boaster, and it is a crushing burden.

News of Our Work.

NEW YORK-NEW JERSEY CONVENTION

Will meet in the Third Reformed Presbyterian church, 23d street, between 7th and 8th avenues, New York, Tuesday, October 26, 1909.

Morning Session.

Devotional, Rev. J. A. Ward, Ex-Odd Fellow leader; welcome, Rev. F. M. Foster, Ph. D.; response, Rev. J. A. Westervelt, pastor Third Christian Reformed church, Paterson, N. J. Appointment of committees. Testimony, "My Lodge Experience," Rev. R. H. Shaw, evangelist. Address, "Secrecy the Weakness of Labor Unions," Rev. J. M. Coleman, pastor R. P. church, Mercer, Pa.

Afternoon Session.

Prayer and Scripture reading, Rev. J. C. Slater, Brooklyn, N. Y. Address, "Lodge Salvation versus Christ's Salvation," Rev. James Parker, Ph. D., pastor U. P. church, Jersey City, N. J. Resolutions discussed and adopted, Rev. E. M. Sandys, pastor Free Methodist church, Brooklyn, N. Y., chairman of committee. Other committees report. Question box and general discussion.

Evening Session.

Prayer and Scripture reading. Address, "The Separated Life and the Lodge," Mr. V. T. Jeffrey, Secretary Christian and Missionary Alliance. "Praise to God in Singing," 100 Psalm L. M., the congregation. Address, "The Reverential Spirit and the Lodge." Rev. W. B. Stoddard, Eastern Secretary National Christian Association. Collection. Address, "The Unregenerate Man and the Lodge," Rev. Louis Meyer, Missionary Lecturer on behalf of the Jews.

ANTI-SECRET LITERATURE.

For Theological Seminaries.

Through the generous contribution of a friend in the West we have been, for the past two years, enabled to present to the senior students in several theological schools copies of President Blanchard's "Modern Secret Societies," or

President Finney's "The Character and Claims of Freemasonry."

It would be difficult to conceive of any other two volumes, so convincing as these two books, each carefully prepared by a president of one of our American colleges.

Again it would be difficult to conceive of another class of men so likely to be benefited by *such literature* as those young men upon the threshold of their ministry.

The National Christian Association is desirous of placing one of these volumes in the hands of every student graduating from any and all of our theological schools.

Personally I know of few places where an investment is likely to meet with so speedy a return as in providing students with these volumes. Any contributions for this purpose may be addressed to W. I. Phillips, Editor CYNOSURE, 850 W. Madison street, Chicago.

Most cordially yours,

J. M. Hitchcock,

Sec'y. Board of Directors, N. C. A.

THE MICHIGAN STATE CHRISTIAN ASSOCIATION.

This Association is an affiliation of the National Christian Association, which has done so much for the exposing of the secret society. What the National Association endeavors to do for the whole, every State Association would effect for the State, viz., in every honorable way oppose the lodge. The State organization has, if possible, a State lecturer and agent in the field, distributes literature, discussing the secret society question in its many bearings, and the convening of annual conferences in different parts of the State.

This year the Michigan Association met in convention at Alma, Mich. This burg is situated on the P. M. R. R. about 78 miles northeast from Grand Rapids. It impressed us as a lively town, pleasant to live in. It has quite a number of churches, a Presbyterian College and a large, fully equipped sanitarium, without patients at the present time. And Alma also has lodges. The secret evil is somewhat popular with world and church alike. That is the larger and more influential churches, such as the Presbyterian and Baptist, favor this, one of the chief instruments of Satan in his opposition to the Church of Jesus Christ. They do not know that they are hurting the Lord's cause by so doing, and virtually putting a halter around their throats, a halter which will in due time strangle them unless they get rid of it.

The convention met in the church of the United Brethren, one of the churches faithful unto the Lord in this matter. The United Brethren discipline every member who belongs in any manner at all to a secret society. So we do not stand alone in our attitude. Nay, there are many churches in this country, and their number is growing, who allow none of their members to be affiliated with a lodge. An example that may well make the other churches ashamed. Especially should the churches holding to the Reformed faith and church government hang their head in shame, where they will not or dare not take a decided stand for Christ against the lodge.

Five sessions were held at which many prayers, earnest and believing, were offered, speeches and addresses delivered. "The Lodge," "Why I Oppose the Lodge," "Is the Religion of the Lodge the Religion of the Bible?" and kindred subjects were presented. The attendance was small. None of the larger churches participated. How could they? Strong resolutions were taken denouncing the lodge, commending the faithful churches and the National Christian Association, and renewing the engagement to continue the fight in faith and trust in Jesus Christ.

Officers for the ensuing year are: President, Rev. A. S. Bowman; Vice-President, B. H. Einink; Secretary, Rev. A. R. Merrill; Treasurer, Rev. J. E. Harwood. Brother Einink has not yet signified his acceptance. If he does the State Association will have a strong staff of officers.

And now what of this convention in its effects? We believe that it did not meet in vain. It may be but a drop in the bucket, but it was a drop. And God delights in blessing small things all out

of proportion to their size and value in men's sight. May He own the labors of these two days, what led up to them and what shall follow them.

We cannot close without acknowledging the friendly entertainment which was accorded us at the home of Bro. Daniel Stoudt.—Rev. J. W. Brink in *The Banner*.

SECRETARY STODDARD'S LETTER.

New York, N. Y., Oct. 18, 1909.

Dear CYNOSURE:

Again the greeting is from this great metropolis. Twice a year for many years it has been my custom to seek those I may hope to influence among the teaming millions here. At each visit I find the old friends renew for the CYNOSURE, and new names are added. While our work is probably not more popular with the masses than in other years, opportunities are always found to lecture where the truth is welcome. I find the harvest always comes in due time, where the seed is wisely sown.

My pleasant and in a measure satisfactory visit to Friends of the Western Yearly Meeting at Plainfield, Indiana, was reported in my last. The Indiana Yearly Meeting, which followed, as is the custom, at Richmond, Ind., represents the largest division of the Friends church. It reported some 20,600 members under its care. While I did not secure the consideration I had hoped at this meeting, I found, as expected, many who see the truth, as we do, on the anti-secrecy line. The testimony of the consecrated ones was the same: "Wherever the lodge was strong among the membership, the church was found to be weak." There is a splendid field for a wise worker among these Friends. I am confident that with a wise effort, the membership of these churches could be aroused and the leaders, who now stand in the way of the facts getting to the people, would fall in line.

While at Richmond, I looked in on a meeting of Ohio Synod Lutheran Pastors holding a conference in Pastor Beck's church. The kind hospitality extended by Pastor Beck and family was very cheering as was other support given here by our Lutheran friends. A Sabbath and Monday spent at Fairmount, Ind., gave opportunity to preach in the Baptist church and lecture in the Wesleyan Methodist. The reform fires are kept burning at this place, notwithstanding strong opposition on the part of some. A minister, who, I was informed, preaches much about Shakespeare, etc., said to me: "I saw a number of men who drank and gambled, and were not reached by the church. They were prejudiced against it. I went down to them and became one of them." He had become a Mason and Oddfellow, and reasoned that he was doing as did Paul, "becoming all things to all men." I am indebted to many at Fairmount for kind assistance but especially to my old school friends, Mr. and Mrs. Jos. Winslow and Brother Baker, the Wesleyan pastor.

In passing Dayton, Ohio, I had over an hour's visit with our aged brother, ex-Bishop Milton Wright, father of the celebrated Wright brothers. Meetings in the Free Methodist church at Columbus, Ohio, were not largely attended, owing to unusual conditions. It was thought good was accomplished. Brother Shaw, the pastor, is doing good work, bearing faithful testimony against the evils of our times.

Two days were given to Pittsburg, Pa., work. This is indeed a smoky city, but there are many true hearts and willing workers.

At home, I attended and took part in the Friends' church meeting on "Rally Day." The increased attendance that day was pleasing.

I was glad to be able to attend the meeting of the New England Christian Association, Oct. 6th and 7th, at Boston, Mass. It was here, my sainted father labored in the closing years of a blessed life. My going was in response to the invitation to deliver an address. This was duly given in the First United Presbyterian church before an audience of some 300, at the closing session of the meeting. The other speakers of the evening were Revs. R. C. Reed and S. McNaugher, both of Cambridge, Mass. At the business session, officers were elected as follows: President, Rev. S.

McNaugher; Vice-president, Mrs. Ella A. Gleson; Corresponding Secretary and Superintendent of the House, Mrs. Anna E. Stoddard; Clerk, Rev. R. C. Reed; Treasurer, Mr. Edward D. Conant; Auditor, Mr. L. E. Lincoln. An hour was given to a memorial service for my father, the late James P. Stoddard. Kind fitting words were spoken by Rev. J. A. McElwain, Prof. John A. Nichols, Rev. C. L. Page, and others. A great life is missed, but we believe a crown with many stars has been obtained by this one gone before.

We approach the convention to be held here in New York City the 26th, with expectation. We hope to be favored by hearing from many competent ones present the various phases of the question which we plan to canvass. Meetings have been held in the Third Christian Reformed church, Paterson, N. J.; in the Free Methodist, and 27th Street Norwegian Lutheran churches, Brooklyn, N. Y. Invitations are in hand from the Christian and Missionary Alliance Training School, the First Pentecostal church of the Nazarenes, Brooklyn, N. Y., and, if Pastors Yunge and Vander Heuvel arrange as they hope, in a New York General Council Lutheran church, also the Christian Reformed church in Passaic, N. J., where we met in convention last year.

I am seeking each day for grace and strength to do faithfully the work at hand. Next month I shall (D. V.) go west to such work as our General Secretary shall direct and friends arrange for.

Yours in His service,
W. B. Stoddard.

New Brighton, Pa., Oct. 8, 1909.

Editor of CYNOSURE:

I have just read Miss S. F. Hinman's article in the October CYNOSURE. To my mind this is one of the strongest articles I have ever read on the subject, though I have been with the anti-secret cause and a student of the movement for more than thirty years. Miss Hinman surely has made this great cause a matter of deep study. Would to God more of our women would follow her course. Her address ought to be printed in tract form and scattered broadcast.

R. A. McCoy.

LIZZIE WOODS' LETTER.

Dermot, Ark., Oct. 8, 1909.

Dear CYNOSURE—It seems so strange to me to hear so many preachers say that secret orders help men to be better. I don't see where they help anyone unless it is to forget God.

An editorial in one of our religious papers the other day—the editor of this paper is a preacher—said: "What can be done to turn the minds of the people to higher and nobler things? Thoughtful leaders are becoming alarmed." While writing this article, he said, he had in mind thirty young men who formed themselves into an entertainment club, and assessed each other $2.25, which was paid and all the arrangements for the entertainment (ball) were perfected in less than forty-eight hours. Suppose these same young men, said the editor, were asked to give that much money for the church in six months, and yet $67.50 was made up in such a short time for a *ball.*

Now this good minister and editor—I say good, because he is truly a good and great man—wants to know what can be the cause of the degeneracy among the young, and asks, "Is the fault in the teaching they receive in schools, or in the homes, or is it in the manner of conducting the worship in our churches?" He says that if in the latter, the leaders should set to work at once to make the church services so attractive as to give the young people a greater desire to attend them than they have for the senseless frivolities in which they delight to engage. And yet this good man belongs to the very thing that is helping these young men to spend their money for balls. All of the lodges give dances and the young people are but following their leaders, preachers and editors.

These leaders have sworn to have their throats cut from ear to ear. No man can serve two masters. Can the preacher teach the young men to swear up stairs in the upper room, and then come down to the church and be able to teach them to obey God? Matthew 5:34 says,

"Swear not at all." These are the Savior's own words, which He told the preachers to teach; "teaching them to observe all things whatsoever I have commanded you."

I hope some day the ministers will see and understand God's Word and take heed to it. Brother Phillips, it looks to me as though it is betraying Jesus for money. As though some of these preachers had taken a sop with Jesus and then betrayed Him. The young people will never come to the church if Christ is not lifted up. He said that if I be lifted up I will draw all men. Can a man lift up Christ while he himself is disobeying His commandments? Jesus said, "If you love me you will keep my commandments."

Most of the ministers down South here are afraid to speak even against *whisky*. The minister is so tied up in the devil's net of secrecy that he is afraid he will be killed if he tells the truth.

I was at Hollis, Ark., last month, and a mother told me that her son-in-law was a vile sinner. He joined the Masons three years ago to protect himself, if he got into trouble. After taking the Masonic god for his god he thought he could deliver him out of anything he got into, so he went to one of the merchants here in Dermott and mortgaged four mules and a wagon, which he did not own, and bought an old horse. He would borrow a team when he came to town, and he said to the merchant, "Here is my team;" and by this means he got all the goods he wanted. In the fall of last year the merchant began to ask different people what was the matter with the man, "why don't he come to me about settling his debt?" and the merchant asked him about his son-in-law. He had not heard about the team until the merchant told him; the father was astonished and said, My son-in-law don't own anything, he had an old horse, but it is dead now. Different ones had told him that the merchant wanted to see his son-in-law, but he did not know about the mortgage.

One day a friend of this young man said, "If you don't go and see your merchant, it will go hard with you." He replied, "No, the Masons won't let me get hurt." But, alas! the poor fellow is in the penitentiary for getting goods on a false mortgage. His god could not deliver him.

Lord, hasten the day when the minister will get his eyes opened and warn the people!

Lizzie Woods.

Congo, Shannon Co., Mo., Aug. 31, '09.
J. F. Cullor, Esq.:

Dear Sir—Yours of the 27th inst. reached me in yesterday's mail. In reply permit me to say that I am glad to receive such letters, and that you attended the meeting of the National Christian Association. You ask, "Will you kindly tell me your relations with lodges in a short way?" Certainly. I have none. I *"have renounced the hidden things of dishonesty."* To-wit., Good Templarism, Odd Fellowship and Freemasonry. God the Holy Spirit led me out of all of them. To reply in detail to each of your questions would require a pamphlet and to trace the history of the persecutions through which I have passed since coming out of lodgery would require a volume. The losses which I have sustained have kept me in poverty—I lost sixteen head of horses and mules since coming here. Eight teams have died for me here, mysteriously. If they are not working against me one way, they certainly are working some other way all the time. I have a way of finding out their villainy.

We are drinking the waters of Mara just now, but we shall reach Gilgal with this reform in due time, and all the bitterness will be forgotten when God rolls away our reproach and wipes the tears from our eyes.

"If thou has whispered truth,
Whisper no longer.
Speak in the trumpet tones
Louder and stronger."

God bless you; farewell. Cordially yours,

Elder G. F. Dissette.

"I am charged by the lodge people of being untrue to the orders that I once belonged to. I want to say right here that I am just as untrue to the lodges that I

once belonged to, as I am to all the rest of the works of the devil that I used to be connected with. It is impossible for a man to be a Christian and get into the kingdom of heaven and be contaminated and mixed up with the world and its doings."—J. DIMMICK TAYLOR, Evangelist.

A PENNSYLVANIA CORRESPONDENT WRITES.

Highspire, Pa., Sept. 3, 1909.

I feel pressed to write down a few thoughts and experiences for publication in the CYNOSURE. The State Convention at Lancaster was very encouraging and uplifting to us all. I received many congratulations and wishes for God's speed in opposing the Lodge evil. My heart is often made sad to see the deception, delusion and worldliness left in the trail of this slimy lodge serpent, especially among the lodge ministers, who compromise, shut their eyes to, sell out, and defend this great evil. The base ball grounds are about one square from my home and I see the eager, anxious, nerve-straining crowd marching to the game. I notice it is composed of gamblers, whoremongers, saloonkeepers, worldlings, cold and formal professors and hireling lodge ministers. Now they are within the gates. Shortly I hear the cries, yells and cheers rent the air. Sometimes I think it exceeds the uproar at Ephesus when they cried, Great is Diana, and sometimes I imagine it sounds like the shrieks of lost souls in perdition. Oh, God, pity the religious professor who must needs go to the world for his pleasure!

The other day I met a lodge minister and some of his members, all base ball enthusiasts. They surrounded me and one of them said, Brother White thinks it is wrong for a Christian to attend base-ball games. A lodge minister present said, "Well, I attend, and I don't see any harm; in fact, I think I do some good there. Last week a man told me that the boys don't swear near as much when I am there." I said, "What an awful commotion that must make, when they get away from the field and out of your presence, and the bottled up oaths are given vent in curses and blasphemies." The fact is, Jesus Christ did not come into the world to suppress sin, but to save His people *from their sins*. One asked me, "Did you ever read, where Paul said, I am made all things to all men, that I might by all means save some. 1 Cor. 9:22?" I said, "You will find he made the Gospel without charge, and became a servant to all, that he might save some. But if I am to judge the construction of this Scripture, by your defense of, consent to, and coöperation with all modern evils, pleasures, lusts, and pastimes, I should consider it a virtue to be found in places where liquid damnation is dealt out over the bar, and in gambling hells, lodges, theaters, and where euchre parties are enjoyed. We are to reprove, warn, rebuke, admonish, exhort, plead, weep for the unsaved, not to have a jolly good time with the boys!"

The anti-secrecy preacher strikes from the shoulder, gives the plain, unvarnished truth, shows the difference between clean and unclean, the holy and profane, specifies and uncovers sin. He tells of judgment as well as mercy. Tells that this unequal yoke with the world must be broken this side of eternity; tells that the mystic chain will not loosen when the spirit leaves the body; tells that the saying that "odd fellowship is founded on the Bible" is a malicious, mutilated lie, wrested from Eph. 5:11, where it says "No fellowship."

I wish I could shake hands with every anti-secrecy preacher and worker and bid them God speed, and say, "Fear not, be not dismayed, be strong and of good courage. The glory shall be all thine, the blessed Lord be ours."

Your brother in Christ,

John S. White.

A STRIKING PERSONALITY.

"He has a powerful personality, hasn't he?"

"Indeed, yes. Why, he can attend conventions without hanging lodge badges all over his front, and many of the delegates recognize him."

Over-sensitiveness and resentment evidence a want of love.

From Our Exchanges.

THE CALL.

O brave hearts,
O strong hearts,
O loyal hearts and true;
O hear ye not that loving call?—
The Master waits for you.

O brave hearts,
O strong hearts,
The world your strength has known;
Refuse it not to Him who calls,
And claims it for His own.

O brave hearts,
O strong hearts,
The world will gnash and frown,—
It always does on such as seek
To put its kingdom down.

O brave hearts,
O strong hearts,
In His great name, go forth
In answer to the east, the west,
The south, and icy north.

O brave hearts,
O strong hearts,
The strength which shall be yours
Is even that which was not born,
And evermore endures.

O brave hearts,
O strong hearts,
No word of yesterday
Is yours to bear, but Gospel truth,
That ne'er shall pass away.

O brave hearts,
O strong hearts,
Be loyal, staunch and true
To Him who calls you to His work,
And who has need of you.

O brave hearts,
O strong hearts,
When here your labors cease,
The Lord who calls will crown your work
With everlasting peace.

—A. F. Rohr, in "*Lutheran Standard.*"

"The Christian who belongs to the secret order is linked with their iniquities. If he be a Methodist he is forced to ally himself with those who, having no regard for honesty and decency, raise money in dances, card parties and raffles, which the rules of his church forbid him taking part in. 'Tis true he may not attend these, but he is of the same fellowship with those who do. He has fellowship with the unfruitful works of darkness." —*The Christian Witness.*

"Sam Jones said once that there would not be enough men in heaven to sing bass. It is evident that the church would indeed be in a bad predicament were it not for the ministrations of the faithful women. The lodges have captured the most of the men and are destroying not only their usefulness, but their hope of getting to heaven."—*The Free Methodist.*

The *Waterford Magnet* of Waterford, Ohio—in its issue of June 27, publishes a "Sermon to the Maccabees" on Sunday evening by the pastor of the Presbyterian church, Rev. Francis Carruthers. He read a chapter from the first book of the Maccabees. The ability and character of the sermon may be fittingly judged from the following quotation:

"Those churches and ministers that denounced secret societies, like the Maccabees, did not know human nature. Such ministers were either unhappily married or had been jilted in love and were totally unfit to pass judgment on anything that concerned the best life of the family, the community, or the nation."

A recent bill, passed in Georgia, makes it a misdemeanor for negroes to use the names, regalia, or emblems of Masons, Odd Fellows, Elks, and other secret orders that originated and are carried on by the white race. As the negroes have a membership of 20,000 in the orders referred to, there is great indignation concerning this law, especially as similar restrictions are threatened by other Southern states. Now, while we do not consider it a serious loss to the colored race, to be deprived of the lodge names, regalia, emblems, etc., but rather a blessing, two questions present themselves for consideration: (1) If the lodge is a good thing, and of value to all mankind, why deprive the colored man of its vaunted benefits? (2) How can lodge

members reconcile their claim of a *broad humanitarianism* with the spirit of *utter selfishness,* as shown by the enactment that bars out the negro? Once more secrecy is revealing itself by its fruits.—*The Gospel Messenger.*

FOREIGN ANTI-LODGISM.

An ordinance just passed in Java falls heavily upon Chinese secret societies. A fine of 100 guilders or three months' rigorous imprisonment is the penalty for every Chinaman found in possession of secret society documents or emblems or caught wearing the distinguishing marks of these organizations. Those who preside over the meetings of such societies, allow meetings to be held in their houses, or fail to inform the authorities incur similar penalties. The latter also fall upon Chinamen who recruit for these societies, supply them with money, or give help in any way.—*The Mennonite.*

We cannot question the soundness of the position that a brotherhood or society formed within a school to promote the interests of its own members and to gain advantages for them, is selfish in its spirit and is not democratic. Its interests are the interests of a few, of a class, and not of the whole school. But this reasoning will be found to have some unexpected applications. A secret fraternity in a college seems open to the same objection. And secret orders within a republic come under the same condemnation.—*The Christian Statesman.*

NAKED BOY RIDES A BICYCLE.

High School Fraternity Initiation Goes the Limit in Michigan.

Allegan, Mich, Sept. 7.—(Special.)—Allegan was shocked last night at the newest method of initiation adopted by the boys of a local high school fraternity. Verne Johnson, aged 16, was forced to take off his clothes and ride through the business streets on a bicycle.

There were several persons on the street when young Johnson with his teeth chattering from the icy breezes pedaled as swiftly as possible around the town.

Deputy Marshal Frank Stafford followed the boy to where nearly twenty of his schoolmates were doing a war dance around his clothing. There was a scattering when the officer appeared, but he captured four.—*Chicago Daily Tribune.*

RESIDUOUS BARBARISM.

In the old days when grandfathers of present college students were themselves undergraduates, hazing meant abuse of freshmen by sophomores. Class outrages may be less frequent now, but there is plenty of fraternity initiation. Moreover, much of the interest of secret society initiations in general, depends on hazing methods. Abuse is often pushed to the point of risk, and even actual injury. Wherever found, its spirit and method are well characterized in the following paragraph from the Springfield *Republican.* Though short it is full, and it carries the impulsive force of two newspapers and two colleges:

"College hazing involves the mob spirit. Boys or girls incite each other to deeds which as individuals they would not be guilty of. President Thomas, of Bryn Mawr college, rejoices that the self-government association of students there has decided 'to give up once and for all the silly and ungenerous practice of teasing, embarrassing and hectoring the younger and inexperienced students. However slight this hectoring may have been, it was uncivilized and barbarous.' This characterization is masterly and of wide application. Hazing is both unmanly and unwomanly, and does not find its root in the generous helpfulness that marks large natures. It is to be noted that some 30 hazers have been suspended at Muhlenberg college in Pennsylvania. In commenting upon that instance the Philadelphia *Press* notes that the brutality involved is akin to the movement of mobs: 'In the mass it dares; as a unit it is an abject coward. The individuals of a hazing or lynching mob are mostly pitiable myrmidons and the rest contemptible curs.' This is severe, but not unjust."

"Secrecy is the sexton that is digging graves for the burial of all that is pure and virtuous."

D. N. Gish.

AN ILLUSTRATION.

Some years ago a certain preacher was sent to an appointment, and the members complained that he was alienating rather than drawing the people, because he took no part in their ungodly suppers and bazaars; but instead of doing so he preached against them. The Masonic brethren insisted that he should join their lodge and try to win them if they were wrong, instead of denouncing lodgery as he did. It chanced as he and his congregation came from the church one Sunday after morning service, that they saw a party of men trying to pull a horse out of a quagmire into which it had sunk nearly to its head. They laid planks out to where the horse had sunk and had succeeded in getting a cable rope fastened around its body. The rope reached to the shore, and a pair of oxen were hitched to it, and by this means they could pull the horse out. Our preacher friend walked up and advised that they drive the oxen into the mire *with* the horse and take a short hitch. At this, his church officials demurred, insisting that to do so would swamp the oxen as well as the horse. "Well," said the preacher, "that is exactly what you are advising me to do."—*The Burning Bush.*

That many secret societies are exceedingly worldly in their character, so that balls and pedro parties are held frequently is shown time and again by announcements in the daily papers. They also show that much of the "charity" bestowed by the lodges is only charity in name, since ice cream socials must be held to render the aid needed by the sick. Here is a sample of such:

Announcements.

The general relief committee of Odd Fellows and Rebeccas will give an ice cream social Tuesday evening at the home of Mr. and Mrs. ....., Central avenue. The proceeds are to go for the aid of a sick Rebecca.

Sycamore Camp, No. 2488, M. W. A., will give the last social entertainment at its hall on Wealthy avenue, Monday evening. It will conclude with a dance.

Seven Stars Rebecca lodge will give a calico ball to-night at 10 and 12 Lyon street.

Furniture City Hive, L. O. T. M. M., will give a pedro party at the home of ..... Pleasant avenue, Tuesday afternoon, at 2:30.

Where such a worldly spirit rules we indeed wonder that so many who profess to be "Christians"—that means "anointed with the Holy Spirit, to be prophet, priest and king"—can belong to such organizations. It certainly proves that their "Christianity" is far from being what it should be.—*The Banner.*

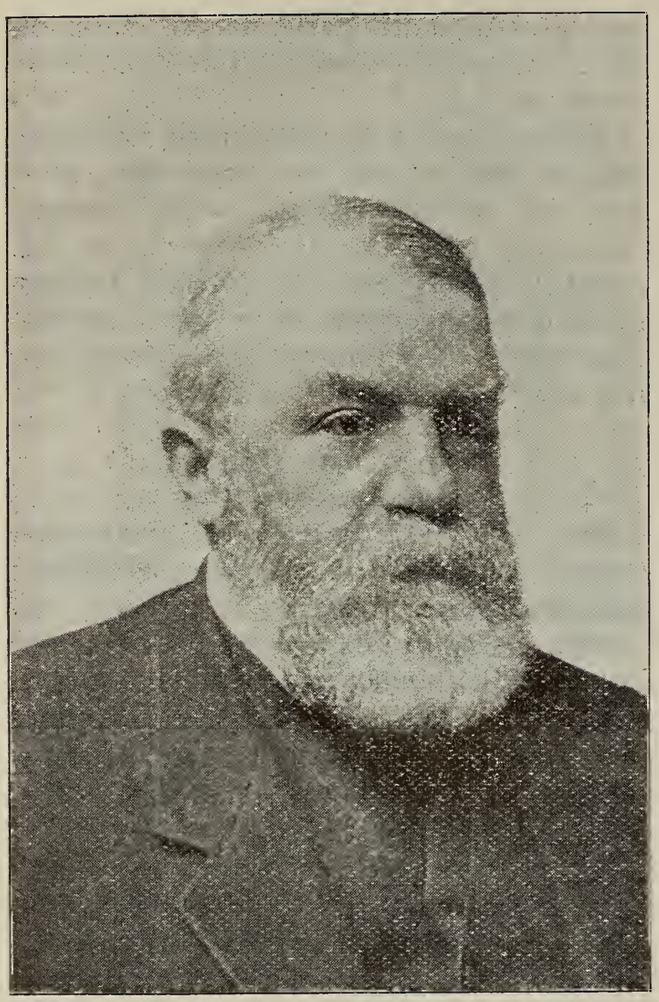
D. L. MOODY
On Secret Societies.

The following extract is from the *United Presbyterian Worker,* Philadelphia, for April, 1876.

"Mr. Moody is generally fearless in the utterance of his convictions. An illustration of this may be given. In one of his 'Bible readings' in this city his subject was 'Walking with God.' He read and explained several passages relating to this subject. Turning to 2 Cor. vi. 14, he read, 'Be ye not unequally yoked together with unbelievers.' 'Now,' said he, 'some of you may be hit by what I have to say on this text. But I pray God to help me to tell you the truth.' 'Amen,' 'amen,' came from several quarters in the audience. 'Some of you that are saying 'amen' may get hit,' said Moody. Then reading the passage again, 'Be ye not unequally yoked together with unbelievers,' his first remark was, as nearly as we can remember, 'Some of you would give up your connection with secret societies if you would obey that text. Believers and unbelievers are together in these, and Christians are thus unequally yoked.'"

In the Hippodrome, New York.

Mr. Moody has made a record against the anti-Christ of the lodge of which no honest Christian man need be ashamed. In Brooklyn he bore testimony that the assumed benevolence of the lodge cannot be compared with the exercise of the genuine virtue by the church. In Philadelphia, he explained the word of God to be against the lodge alliance, and in the crowded Hippodrome in New York he repeats this exposition, and shows that his testimony is not heard alone befor the public audience. In this good



D. L. MOODY

work Mr. Moody literally follows the Lord, who for us "made Himself no reputation." For a popular evangelist of Mr. Moody's experience to stand for this truth before the whole Christian world, is an act of moral courage only to be looked for in one led by the Spirit. The New York *Witness* thus reports his remarks on Wednesday, April 5, 1876:

"Now look at 2d Thessalonians iii., 6: 'Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us;' and 2d Corinthians vi., 14: 'Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? Wherefore come out from among them, and be ye separate, said the Lord, and touch not the unclean thing, and I will receive you.' Now if that is not a very clear language, that if we are going to keep company with God we have got to be separated from the world, I don't know what is. I don't know but that it would be a good thing to stop preaching the Gospel, and preach separation. This idea that Christians have got to be mixed up with ungodly men, is all contrary to the word of God. Oh! that some prophet would be raised up that would cry separation until we get the church of God separated from the world! 'Be ye not unequally yoked together with unbelievers.' Some say that it is matrimony. When I was in Philadelphia I spoke upon the text, and after the sermon a minister came down and said he agreed in almost all I said, 'but I don't think,' said he, 'that it meant secret societies.' 'Do you belong to one?' I said. He said yes. You see people will not admit that a text applies to themselves. I think the thing, however, is very plain. If I am yoked up with an ungodly man how is God going to walk with me? How are we going to walk together except we be agreed? Mr. Moody then proceeded to show that in business and in matrimony we should be united with Christians, and in a general way urged upon all Christians the necessity of not conforming to this world, but keep constantly looking to Jesus."

In Chicago at a Christian Convention.

Is it consistent with a deep state of spirituality to unite with secret societies and take their oaths?

ANSWER BY MR. MOODY.—Of course every man must do as he pleases. I can't speak for others, but I could not belong to a secret society. Christ said, "In secret have I said nothing;" and Paul says, "Be not unequally yoked together with unbelievers." I would not like to be yoked up with unbelievers in anything. I don't see how a Christian man can yoke himself in partnership with an unconverted man. I know a Christian who is in difficulty now. He formed a partnership with two unconverted men, and they have done something which will compromise him—break him—or make him do an infamous thing. Separate yourselves from the world and the things of the world. God wants His people separate. They will have ten

thousand times more influence when separate from the world. It is separation, not compromise that we want. The cry ought to be raised all over this Western country, "*Separation,* SEPARATION!" But people will say, If you take that stand—lift yourselves so high—a great many of these men will leave the church. Never mind. If we should lose some church members we shall gain many that are better men. Hundreds will come in and take their places. There should be no compromise. Some try to control the pulpits on this subject. They say, "He don't preach according to our ideas. We don't want him." May God, in His love, deliver us from the many difficulties we have to contend against."

Later in Farwell Hall, Chicago.

In his Bible reading, in Farwell Hall, Dec. 14, 1876, Mr. Moody took for his theme, "Walking with God." As one of the conditions of this state he mentioned separation from the ungodly, quoting gether with unbelievers." These words, he said, must mean something, and he made three distinct applications of them: as forbidding business partnerships with unbelievers, entering the marriage relation with an unbeliever, and joining secret lodges. On the last topic he said: "I expect I will be treading on some one's toes, perhaps some in the audience, and perhaps some of these ministers; but *out with it.* I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. *They are unequally yoked with unbelievers.* "But," says some one, "what do you say about these secret temperance orders?" I *say the same thing.* Do no evil that good may come. You never can reform anything by unequally yoking yourself with ungodly men. True reformers separate themselves from the world. "But," you say, "you had one of them in your church." So I did, but when I found out what it was I cleaned it out like a cage of unclean birds. They drew in a lot of young men of the church in the name of temperance, and then they got up a dance and kept them out till after 12 at night. I was a partaker of their sin because I let them get into the church; but they *were cleaned out,* and they *never came back.* This idea of promoting temperance by yoking oneself up in that way with ungodly men is abominable. The most *abominable* meeting I ever attended was a temperance meeting in England. It was full of secret societies and there was no Christianity about it. I felt as though I had got into Sodom and got out as soon as I could. A man rescued from intemperance by a society not working on Gospel principles gets filled with pride and boasts about reforming himself. Such a man is harder to save than a drunkard. "But, Mr. Moody," some say, "if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches." But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up."

Mr. Moody in Boston, March 31, 1877.

In a glowing discourse on the subject, "Walking with God," he is reported by the *Boston Globe* as saying: "What right has a praying man to marry a frivolous, scoffing young lady that hates Jesus Christ the Bridegroom of the church of God? 'Be ye not unequally yoked together.' It means more than that. What right has a Christian man to be in some of those lodges where there are infidels and skeptics that care not and scoff at

the Word of God. The Word of God pumps right through such a profession of faith. People want me to join clubs, reform clubs, lodges, etc. Not I. I will not yoke myself up with anything of the sort. Separation is what we want if we would have power. Let us not vacillate here and there and be catering to public opinion. I had rather be rejoicing in Christ, with God leading me, *alone,* than have all Boston applauding, walking without God."

SERPENTISM.

The *Watchman* (Boston) of October 7, contains an editorial article on the "Futility of Plotting," based on the Sunday school lesson, "Paul a Prisoner—The Plot." We take the liberty to borrow from this article. The plot referred to is that of more than forty Jews who bound themselves under a great curse not to eat or drink until they had killed Paul. The *Watchman* says in part: "Their plot was approved by the religious leaders at Jerusalem." . . . "A plot is the method of those who are weak. It is like the wiliness of animals which, as the fox, cannot meet the more powerful creatures upon the open field." . . . "They are, however, terrifying because their secrecy makes them seem irresistible and undefined. No one knows when a blow is struck, as to how far the plot extends, or where and when it will execute its lawless will. It is exceedingly difficult to ferret out, and may for a time defy all efforts at detection and suppression. To realize how terrifying and demoralizing a plot may be, mark the effect of Black Hand writings and executions upon its victims and upon others in the same class of people." We pause to note that the Black Hand is a secret society, and is here recognized as conducting a plot. The writer of the article would perhaps confine the word plot to the specific instances in which warnings are sent; but yet the plot is still that of an organized and perpetual conspiracy. Freemasonry also has its specific plots, and is an organized conspiracy both in principle and in practice. Responsibility for our comment does not rest on the *Watchman.* "But a plot is doomed from the start. Its secrecy is far from being kept secure by its conspirators. . . . Its trail cannot be covered to hide all traces. All the dark forces of society like Nihilism and Black-handism are ill-fated. The best elements of society are against them. Public sentiment disapproves them. Soon or late they come to their natural end."

"The first Christians had to meet those oppressive conditions that provoke plotting. Injustice, illegality, persecution were employed against them. But their principles were openly proclaimed, their assemblies were not secret, and they met their foes firmly and fairly face to face. Jesus said, 'I ever spake openly in the Temple.' Paul declared of the gospel, 'This thing was not done in a corner.' The disciples of Christ were children of the light and not of the darkness. Their deeds were not deeds of darkness. They cordially invited investigation. . . . The boldness . . . was a sign of the openness of the Christian movement and of its truth as bearing full investigation. Conspiracy and secrecy have no part in the method of the Master to extend His gospel. . . . Jesuitism in the Roman Catholic system has some excellent features, but has been banished from society and is under the ban of general public opinion because its secret methods have made it feared and hated. Any sort of serpentism will arouse the deadly enmity of the human mind."

ARE FREEMASONS HONEST?

A Few Plain Words to Members of the Great Craft.

By an Ex-Subscriber to the Order.

"Stupendous!" Such is the reply of the brethren when they have recovered their breath. "Stupendous! Incredible! Who can possibly have had the audacity to ask such a question? Who can possibly doubt the ingenuousness of such an universal society as the Order of Free and Accepted Masons?" Nevertheless, the writer suggests that a few home-truths, derived from a close personal knowledge of the internal administration of the craft, may not only prove interesting to the popular world at large, but will also re-

veal the many weaknesses which exist in connection wtih this, the most gigantic brotherhood (?) that the world has ever known.

What is Freemasonry? A peculiar system of morality, veiled in allegory and illustrated by symbols. Open to all just, upright, and free men, of mature age, sound judgment and strict morals. A mighty organization founded on the three grand principles—Brotherly Love, Relief and Truth—universally spread over the earth's surface, and commanding a membership the numerical value of which it would be extremely difficult to compute. Suffice it to say that under the English Constitution alone over 3,300 lodges have been consecrated. Moreover, the English Constitution of Ancient and Accepted Freemasons is only one of many Grand Masonic Lodges scattered over the face of the globe. There is no town of whatever nationality, no race of whatever creed or color, which does not boast of its Masonic lodge, and where the sign, token or word would not be recognized and acknowledged.

The fundamental principles—Brotherly Love, Relief and Truth—indicate the tenets of the order, which every candidate for admission is bound by solemn oath to observe. Every candidate on his initiation is required to take an oath of fealty to the order in general, and to every individual member in particular, and to swear by oath and on the direst of death penalties that "should he ever meet a brother in distressed circumstances who might solicit assistance, he will cheerfully embrace the opportunity of relieving him to the best of his ability; to relieve his necessities; on no account to wrong him or see him wronged; to consider a brother's interests as inseparable from his own; that the hand grip, when given to a brother Mason, shall be a sure pledge of brotherhood; to maintain a brother Mason's honor and carefully preserve it as his own; not to injure him or suffer it to be done by others; to shed a tear of sympathy for a brother in distress, and to pour the healing balm of consolation into his afflictions." Truly a great responsibility, but a responsibility which all Masons undertake with their eyes open. Moreover, it is a responsibility which there are some few Masons always ready to fulfil, Masons honorable to their trust, men who are Masons not for what they can get out of it, but for the good they can do. Still the question is repeated—"Are Freemasons Honest?"

In connection with the English United Grand Lodge of Freemasons there are three great institutions. These are the Royal Masonic Institution for Girls, the Royal Masonic Institution for Boys, and the Royal Masonic Benevolent Institution. Each of these institutions has an important duty to fulfil, and to a *certain* extent fulfils that duty satisfactorily. The R. M. I. G. and the R. M. I. B. are institutions founded to provide education for the daughters and sons respectively of deceased Freemasons. The R. M. B. I. grants annuities to aged Freemasons and to aged widows of Freemasons, amounting to £40 and £32 a year, respectiveiy. These are laudable objects, worthy of the highest praise. These institutions are known all the world over, and are regarded as supreme illustrations of that divine and heavenly gift—charity. But the writer contends from intimate knowledge, acquired by years of experience—

(1) That the huge sums of money annually subscribed to maintain these institutions are not the outcome of those sentiments of Brotherly Love and Charity which are preached at every lodge meeting.

(2) That the various committees whose duty it is to manage these institutions do not honestly fulfil their obligations to the Craft.

(3) That the lodges, individually and collectively, are often not honest in protecting the interests of those who are dependent upon a deceased brother.

First, each institution is maintained partly by an assured income, the result of investments, but mainly by the voluntary subscriptions of the members of the order. In return for these subscriptions the names of the donors are publicly announced through the press. Each subscriber is qualified to wear on his coat or Masonic collar a jewel varying according to the amount of his subscriptions. Also each subscriber has at his control a

number of votes for the forthcoming elections. Moreover, a full list of subscribers is published each year by each institution. What a lucrative public advertisement that would be, say, for a tradesman! Imagine the increase of business that a manufacturer of pills would enjoy, when it became publicly known that he had qualified as Patron—two hundred guineas—to one of these institutions! A cheaper and better advertisement than a full page in one of the local dailies! Yet if a brother Mason of more humble rank (though all are supposed to be Masonically equal), had a child dying of sickness, his larder empty, and the landlord clamoring for rent, he might appeal a hundred times for support, and appeal in vain. Either his appeal would be altogether ignored or else a curt refusal would be the result. How many have had such an experience? How surprising would be the result if only such statistics could be obtained.

Secondly, every year the gross income of each of these institutions is very considerably in excess of the gross expenditure. Grouping the three institutions together, the gross income for the eight years 1901-1908 inclusive was £908,888 9s. 11d.; while the gross expenditure did not exceed £479,648 8s. Although each of these institutions is already fabulously wealthy, the R. M. I. B. alone having a capital account of over £400,000; yet, simply in order to show their authority, they reject at each and every election many candidates that have been duly tested and approved, several of them reduced to the lowest grades of poverty and want. This the managing committees have done and are still doing, and yet, during the last eight years they have invested no less a sum of money than £322,588 14s. 3d., to be added to an already extensive capital account, paying no attention to the crying needs of the present generation.

Thirdly, each candidate must be recommended and approved by the lodge of which the deceased or aged brother was a member. The petition must be signed in open lodge by the officers and brethren then present. Then why do the lodges not always support the petitions of which they approve? Recently one aged Freemason received ten votes and a widow received seven, whereas thousands of votes were necessary to secure election. Again, a boy at a recent election polled five votes, and a girl candidate received four. By the rules of the order, these candidates were approved by the various lodges concerned, and the brethren of these lodges by signing the petition gave their promise to support their candidate to the utmost of their ability. Imagine the feelings of these two poor widowed mothers to find themselves thus deserted at a time when they most needed help. Were the brethren concerned honest? Comment is needless. Nor are these isolated cases. There are many of them. They occur regularly. Yet they fail to rouse the indignation of the members of that mighty organization, Freemasonry. It is a common occurrence to hear a Grand Officer, with his head full of self-esteem and his stomach full of champagne, give utterance in a post-prandial speech to those "grand Masonic institutions by which the whole world is amazed," but no mention is made of the numerous sore disappointments which constantly come to light.

There is in connection with the United Grand Lodge of Ancient and Accepted Freemasons a fund of benevolence. From every subscription which is annually paid by every member of the order, a small amount is set aside by Grand Lodge and used to augment this Fund of Benevolence. This fund, on December 31st last, amounted to £75,-416 3s. 6d. To this fund any brother in distressed circumstances, if he be a brother of five years' standing, may appeal for relief. Any such appeal must be made by petition duly signed by the master, officers and brethren of his lodge. The case is tested and approved by his lodge, and accordingly recommended by them for relief. Naturally, no case would be approved if there were not great distress and urgent need for relief. This petition is then heard by a committee called the Board of Benevolence. That is quite regular. Then why are so many petitions, regularly approved and recommended, so unceremoniously rejected without ex-

cuse, without rhyme or reason and without appeal? Still, on the other hand, Grand Lodges often make generous donations to charities which have no claim whatever upon the Masonic body. Surely charity begins at home, and petitions from private lodges should not be rejected to the detriment of the very men who have by their subscriptions made this Fund of Benevolence what it is. The writer could cite numerous examples of this gross injustice, but will only mention one. Not long ago the press exposed a case of a brother Mason who died from hunger and starvation in a common lodging house, after having appealed in vain for the bare necessities of existence. Is this in accordance with the Grand Principles of the Masonic Order—Brotherly Love, Relief, and Truth? Can it be that this is attributed to the fact that the huge donations of Grand Lodge—£1,000 to this fund, £500 to that hospital, etc., are publicly advertised, thus causing Freemasonry to be lauded to the skies, while the disappointments of individuals are kept secret and swallowed with disgust?

Much more serious is the consideration of the attitude of Masons one towards another. As mentioned above every Mason, when passing through the three degress necessary before he can become a Master Mason, has to take a solemn oath that under all circumstances he will do all in his power to help a brother Mason, to protect his honor, and to pour the balm of consolation into his afflictions. It is quite true that there do exist Masons—few and far between—who make an honest effort to be true to their promise. Not so, however, is it with the vast majority of the brotherhood. The writer is well aware that this assertion will be ridiculed by those Masons who have never known what it is to want a meal, to have not a penny in the world, to seek in vain for a friend in need. To them Masonry is a brilliant mirror, reflecting all that is bright in the world. Yet let one of them choose a wealthy Mason; there are plenty of them who could part with a thousand pounds and not miss it. Go to him, give him the familiar sign, and, if he will condescend to allow you, extend to him the grip of fellowship. Then tell him the wife and children are hungry and ask him for the gift or loan of five shillings. Instead of the request being granted, a curt refusal and an ignominious snub will be the result. He will then learn that so long as a brother is prosperous he is hail-fellow-well-met, and Masonry is a noble organization, full of charity and good work; but once he is down on his luck, Masonry becomes a mockery and a fraud.

In short, the average Freemason of today is not honest. On his initiation he declares on oath that he seeks the privileges of Freemasonry "uninfluenced by mercenary or other unworthy motives." More often than not, this is a deliberate lie, for he joins the order for what he can get out of it. Also he swears a solemn and binding obligation to his brother Masons, which obligation he ignores and forgets as soon as possible.—*John Bull,* July 31st, 1909, London, England.

THE FRATERNAL ORDER.

A man was importuned to join a fraternal order.

"I'll think it over," he said, as he walked down the street with the member of the fraternal order who was so solicitous about the matter.

Just then the solicitous member ran into a man, or the man ran into him.

"Get out of my way," snarled the solicitous member.

"Get out yourself!" came an answer, as angry.

The solicitous member had raised his arm to strike, and the man was prepared to do the same thing, when the solicitous member, espying an emblematic button on the lapel of the man's coat, said: "O, pardon me, brother, I see you are a member of our order."

"That's all right!" the man said, grasping the outstretched hand.

"I'm trying to get my friend, here," said the solicitous member, "to join our order."

"You might as well stop trying," said the friend.

"Why?" the solicitous member asked, amazed. "I thought you were on the point of joining us."

"And so I was," he answered, "until you and your brother member collided.

Then I saw that you were ready to fight, without much provocation, until you discovered that he was a member of your order."

"That's one of the strong points of our order," said the solicitous member; "we never fight another member of the order."

"Well," his friend answered, "I don't want to join any such fraternal order whose precept is to be brotherly only to brother members of the order. If I join any fraternal order it will be one whose precept is to be brotherly to all men."—*Sel.*

THE RIVAL TEMPLES.

The Freemasons of Boston, Mass., have suggested the rebuilding of Solomon's Temple by the Masons of the world, and that it is no mere dream, they have given practical shape to their design by applying for the incorporation of a company to take the matter in hand. As Freemasonry is so closely connected with the old Babylonian idolatry, we believe we see here another indication of Satan's design to anticipate the purpose of God. It is true that with many Freemasonry is merely an organization for good fellowship and for benevolent philanthropy; but, by the confession of Masons themselves who have described the ceremonies of initiation to the higher degrees, it is clear that it is one of the streams which flow from the old spring of Babylonish worship of the Sun-God.

If the idea suggested above be correct, we are rapidly approaching the time of the end. God purposes that a temple shall be built on Mount Zion and He has designated the builder (Zech. vi. 12, 13), one greater than Solomon. Satan knows this and he will have his rival temple in anticipation, and will place his false Messiah in it. This is the temple which God rejects in Isa. lxvi. 1, 3. If this scheme of the Boston Masons succeeds, and why may it not? for Masonry has considerable influence in every land, it may bring us many steps nearer the final conflict which will end the age.—*Words of Life,* Sept., 1909, London, England.

Sin is poison to every faculty of man.

CHICAGO RELIEF CORPS ITEMS.

No. 176.

On April 27th, at 8 p. m., at 52 Dearborn street, Miss Kittie Falch, one of our members, will conduct a card party and raffle for the benefit of the Corps. The raffle will be for a beautiful bead purse made and donated by her mother. Score cards, 25 cents. All are cordially invited.

No. 81

The ladies surprised Frances Cable, the afternoon of the 2d on her birthday. We all wish her as many birthdays and happy ones as she has had. We are just now doing all we can to help make Weitzel Post card party for the 25th a success, and hope to see all friends at the hall.

Twentieth Century Corps

Is once more in good financial standing. The President, Mayme Feller, and Secretary, Mrs. Field, gave three dinners for the Corps and netted $6 each time. We also had a card party, and intend to keep up our good work. Now that the Corps is standing on a good basis, some one took our four Color Bearer's flags and just left the staffs for us; it was kind of them to leave us that much. Now we will have all that expense for new flags.

No. 281

The sewing for the Easter Bazaar was at the home of our chairman. A splendid luncheon was served, and many dainty articles were completed. On March 16th, after a short meeting and initiation of Mrs. Benson, business was suspended and the rest of the afternoon was devoted to a card party.

No. 279

Has a very successful social to report. We were delightfully entertained at the home of our former treasurer, Mrs. E. Clausson, and now our fund is enriched to the amount of $13.80. Cards and music were the feature of the evening.

Where one person is afflicted with fanaticism there are no less than two thousand in the cold embrace of dead formality.

Trials are the ailment of faith.

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Christian Cynosure.

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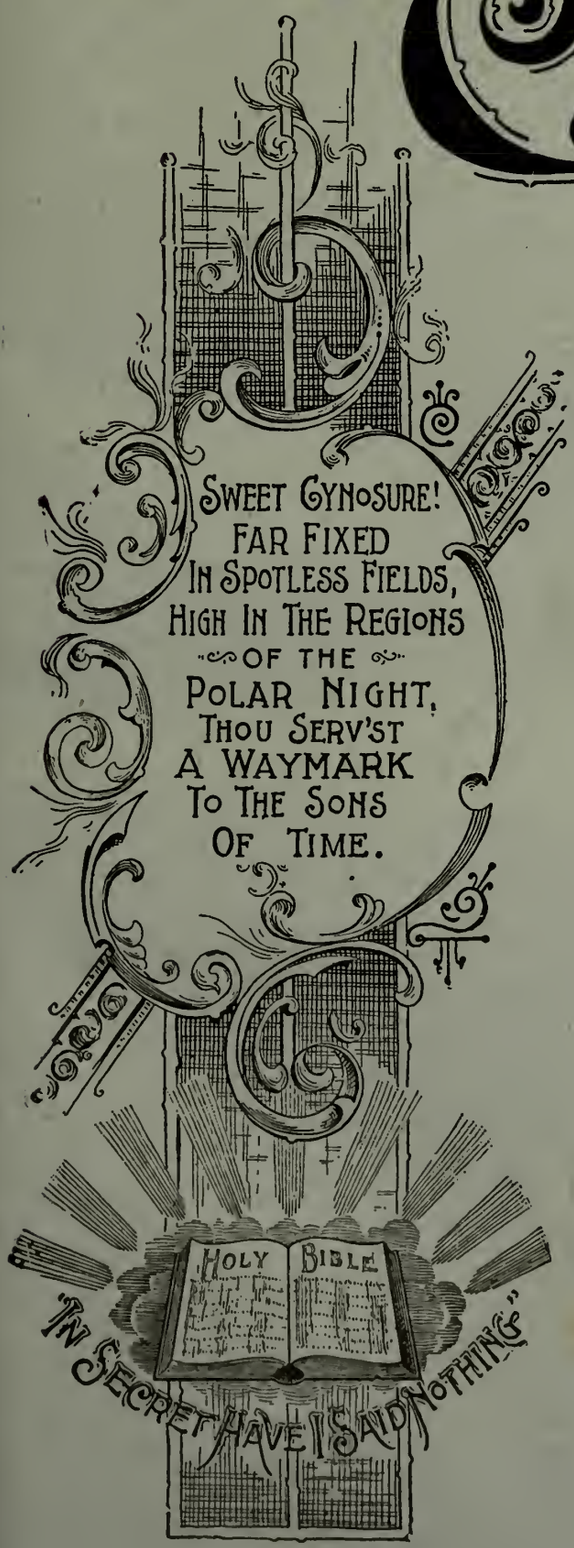

A Civil War Story

A Supposed Case

Fraternity Drinking

Courts, Colleges and Unions

Jailed for Making Signs to Jury

Jewish Fraternal Insurance Orders

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
850 West Madison Street, Chicago.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII. CHICAGO, DECEMBER 1909. NUMBER 8

UNION AND SHRINE.

Late in the night of Sunday, October 24, four buildings in different parts of Indianapolis, Indiana, were wrecked in part or wholly with dynamite believed by the police to have been used by members of labor unions. The malicious mischief was aimed at Albert von Speckelson, a contractor, constructing a Mystic Shrine temple and theater, who had failed to give employment which they desired to members of the labor unions. The contractor's planing mill was torn to pieces; a branch exchange building under construction was damaged beyond repair; a branch of the public library which Von Speckelson was erecting was damaged to the extent of a thousand dollars. An explosion and fire in his stable destroyed two automobiles and killed two horses. During the fire one horse which had been a pet of the family staggered out of the stable dreadfully burned, so that it had to be shot by a policeman.

December 29, 1909, is the one hundredth anniversary of the birth of the "Patron Saint" of the Scottish Rite, Albert Pike. October 2d, the Supreme Council of the Southern jurisdiction adopted, in session in Washington, a resolution providing for memorial services. In all parts of the world this saint's day is celebrated. Two hundred centennial medals are struck, bearing a bust of Pike, and the names of the members of the Supreme Council. Each active and emeritus member of the council is entitled to one of the medals; others are presented to foreign councils, and to such others as the Grand Commander decides to honor.

"I will lift up mine eyes unto the hills from whence cometh my help."

THE CHURCH'S OPPORTUNITY.

Rev. B. E. Bergesen, a prominent pastor in his denomination here in Chicago, will devote the month of December to giving addresses on the secret lodge system. Mr. Bergesen is no novice as a speaker upon this subject. Twice since holding his pastorate in this city he has been called to the Theological Seminary of the Missouri Synod Lutherans at St. Louis to give instruction in our reform to its students. Mr. Bergesen held a pastorate in an important Lutheran Church in Boston, previous to coming to Chicago, and during that time was closely associated with Rev. J. P. Stoddard and the New England Christian Association, opposed to secret societies. For several years he has been a member of the Board of Directors of the National Christian Association, and we heartily commend him to any one who may be fortunate enough to secure his services. He may be addressed at the CYNOSURE office.

Only nineteen fraternal insurance lodges have accepted even the premium rates of the National Fraternal Congress, and of these nineteen associations not one, it is said, has adopted a rate which will completely cover the costs of administration and meet fully the claims of the beneficiaries.

—The monthly journal representing the Canadian Order of Chosen Friends has published an interesting collection of facts briefly stated, from some of which we learn that the average age of members entering this order in 1908 was 28.45; of those annulled and withdrawn, 29.86; of those suspended, 30.68; of those in good standing, 39.98, and of those who died, 48.85 years. The aver-

age age of those annulled and withdrawn was .41 more than one year higher than that of those received; the average age of those suspended, .23, more than two years above the average age of those accepted, and the average age of those still left in good standing was .53 more than eleven years above that of initiates.

MASONIC FUNERALS.

A writer in the *Masonic Trowel* says this in part on the subject of Masonic funerals:

"This is becoming quite a popular and much discussed subject. The brother who does not come to lodge prepared to deliver a discourse on 'The Non-Attendance of Masons at Masonic Funerals' and the Masonic writer who does not record a few appropriate remarks, have not the best interest of Masonry at heart. How few, however, think of the necessity of considering the manner in which such funerals should be conducted. I feel quite at liberty to say that it is no less important that a Masonic funeral be conducted properly than that it be largely attended. In the first place, it should be borne in mind that it is a solemn occasion—not a picnic—and from the time the lodge is called to order until closed, each member should carry himself with the dignity and decorum that the character of the occasion and the reputation of our fraternity should command. It is not necessary for one to publish the fact that he has attended through mere curiosity or simply to help 'make up a crowd,' by loud talking and even laughter. This conduct sometimes makes one wish 'the crowd' were smaller—by at least one."

OUR DARLINGS' A B C BOOK.

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Gives a short rhyme about a Bible character in connection with each letter.

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EXPULSION AND EMBATTLED "FRATS."

The Chicago *Record-Herald* of September 27th, has some very sensible editorial remarks upon the "Frat" question:

"From a moral or educational point of view the fraternity question in the schools requires no further discussion. The case against the organizations that bring caste, division, bitterness and malice into public institutions maintained in the interest of good citizenship and democratic ideals is really complete.

"The right of school authorities to discipline recalcitrant pupils, to deny them representations and honors in school contests, functions, and ceremonies is also undeniable.

"But what of the legal right of such authorities to exclude zealous and enthusiastic frat heroes from school for persisting in insubordination? In some instances the drastic and extreme measure has had to be taken by school boards, and the fond but foolish parents of frat leaders have rushed into court with the argument that the constitutional right to education cannot be denied under such circumstances.

"Within a week two decisions have been rendered on this point. A Denver court has held that even expulsion is legally permissible and that the right of the pupil to attend school 'is not involved' where the exclusion is an act of discipline. A Michigan court has taken the opposite view—that pupils cannot be expelled from school for membership in 'frats' or refusals to sign anti-frat pledges.

"Where courts disagree it would be rash for a layman to venture a 'legal' opinion. The question will reach the highest courts and be settled by them. But whatever the outcome may be, *the war on the undemocratic, demoralizing and disintegrating frats must be carried on to the limit of the law.* Even constitutions are amendable. The right to free schooling should not involve the right to bring vicious and dangerous practices. and notions into public schools."

Don't bother to forgive your supposed enemies—just forget them.

Contributions.

A SUPPOSED CASE.

BY N. B. TAILLEFER.

The moral question involved in a case about which there is apparent difference of opinion has interested us a long time. To state the issue, we will call in those never-failing helpers, John Doe and Richard Roe, asking leave, for convenience, to use their given names.

Meeting one day on the street they worked out our case, setting forth in visible form the terms of our question. Richard said to John:

"A man of whom I have lately heard, but whom I have never seen, is related in a business way to some close friends of mine. He is a man of uncertain character, about some of whose ideas and practices I have rather indefinite misgivings, though my friends give me strong assurances about him. These friends of mine know of you through me and are anxious to have you join me in guarding the interests of their associate. I have promised to pass no judgment of my own on anything I learn about him; or, at least, if he tells me anything of his own accord I am pledged to keep it secret. Now, all we wish is to have you join in the promise we have made together."

"What!" exclaimed John, "promise to keep any secret whatever? Not I."

"Why not? I have promised," replied Richard; "so have all the rest—and some fine men are among them."

"Well! But you say yourself, Richard, you cannot vouch for this man, and you do not even know him; yet you will protect any secret purpose or deed if it happens to be his! Preposterous!"

"John Doe, wouldn't it be a noble thing to protect a man in trouble? Wouldn't you defend me, even though you often take the opposite side, as I am sorry to find you disposed to do now?"

"You may be sure I would as far as I could; but if I promised to act in violent opposition to right judgment, you would not even trust a promise rooted in so little character. But that is another thing; I am perfectly willing to promise to act the part of a friend to you and to him. What I will not do is to promise to let an unknown man play the tyrant to an unreasoning slave, who has needlessly given away his own conscience. That I won't do."

"I don't see why you feel so, John; you are not likely to be asked to do anything you would not have done voluntarily on your own good judgment."

"Then why not let me use my own judgment, instead of promising not to?"

"But he wants your assurance."

"Very well; I authorize you to assure him that I will use the kindest judgment possible, and be as trusty a confidant as I can."

"That will not satisfy any of us. We want a more complete pledge in more exact terms. Of course, you do not have to favor us if you are unwilling. I did, without a moment's thought, what I asked you to do; it seemed a very little thing for you to do; since you make so much of it, however, I am sorry I asked you."

"I admit that dropping judgment and conscience, with freedom and independence, out of my character, is not in my view a little thing. You ask a lifelong pledge covering all possible ground. There seems to be no limit."

"O, yes, there is a limit, I assure you. Your difficulty is provided for; we expressly except murder and treason."

"How do you class murder and treason?"

"With crimes."

"How many more things would you include in the class of crimes?"

"I don't know; a good many."

"Any serious ones?"

"Certainly. But we are wandering from the subject, John. If you are satisfied with my explanation, won't you promise now?"

"I am not satisfied, Richard; you refuse to explain fully."

"I do not refuse."

"Very well; then I will ask whether

you will agree that there are at least five crimes, including murder and treason, which a man might commit?"

"Of course, and a good many more."

"Those two, by name, the pledge would exclude?"

"We would not have taken it if it had not."

"The pledge being universal save for the exception, two crimes having been excluded, all the rest of them remain included?"

"No, they don't; they are not mentioned."

"Is anything not criminal mentioned by name?"

"Well, no, I suppose not."

"Is anything whatever included?"

"Of course; everything."

"Everything except two crimes. Everything else, including all other crimes, remains in the pledge of secrecy which you have taken. Inasmuch as exception proves the rule, emphasis is put upon the class headed crime. Two crimes are excepted from the crimes that must be hidden by the innocent for the criminal. You must be accessory after the fact."

"I don't see it as you do, John; but I see it is of no use to try to persuade you."

"No, Richard, it is of no use. I will not be the kind of man who invites criminals to make him their confidant, and you do not know that this man does not seek this blind promise for the reason that he is intending to do something he wishes hidden, even if known to a few. I do not put a light value on my conscience, and my freedom of responsible judgment and action. I have no mind to range myself among 'partakers of other men's sins,' or to go even so far as silence toward meriting the reproof, 'When thou sawest a thief thou consentedst with him.'"

Richard left John standing in the street musing, and wondering what had so twisted his old acquaintance's moral ideas. He knew that all sane and decent men accounted silence shielding crime, itself a flagrant crime, and wondered if Richard Roe was going insane. Then he reflected that others were in the same conspiracy into which he had been invited. It might grow, make huge mouthfuls of pretensions in the course of time, and at length borrow some honorable word to cover its shame withal—some word, possibly, like Fraternal. Thus he mused, unaware that already Freemasons cherished this immoral baseness under the title, "Third Point of Fellowship."

A PROTEST AGAINST SECRECY.

BY REV. C. G. STERLING.

Do we not make a mistake when we lay too great emphasis on the differences between the major and the minor secret orders?

It is true, indeed, that the Masons and the Odd Fellows have much to answer for which cannot be charged against some of the other secret orders, e. g., their official rejection of our Lord; yet I believe we need to be clear and outspoken in our testimony in reference to the evil *per se* of any and every organization pledged to secrecy.

We may not rightly limit our criticism to oath-bound orders; for, while the special sin of profanity is, as we believe, chargeable in these cases, yet the fundamental evil of *engaging to keep secret matters not yet known,* is always a surrender of one's God-given independence, and is necessarily fraught with danger to one's fellowmen. Even labor unions, if essentially secret, are a menace to the community. Pledged secrecy on the part of any organization exposes the public to danger and exposes the organization to suspicion. Witness the general suspicion of labor unions in connection with recent dynamiting crimes in Chicago and Indianapolis!

If an individual lodge, representing any craft, feels compelled at any given time, in defense of the rights of its members, to adopt measures which, for their successful accomplishment, must needs be kept secret, it might not be wrong for the members, *knowing the particular measure* resolved upon, to agree to secrecy in regard to it, though such occasions, I believe, are rare; ordinarily, a frank, open policy will be found more effectual; the light is congenial to right and truth. Employers will be less suspicious and the public more intelligently

sympathetic. But to give a solemn pledge on initiation into any order or lodge to keep secret *whatever* shall take place in its meetings may be binding oneself beforehand to participation (by silence) in criminality or moral wrong, which one would himself abhor, yet which he might at any given time be entirely unable to successfully oppose. In these cases one may become aware of procedure and plans which he is bound by inviolable obligations to humanity to expose; yet his hands have been tied beforehand by himself; his mouth is forever stopped—unless he determines to repudiate his pledge.

Even if the applicant for membership is assured that his pledge will not bind him (or her) to any wrong, yet if the lodge is to be the judge for him of what is right or wrong, he surrenders his conscience to others; and if the form of pledge in any case should allow the member to be his own judge, even then there is great danger that individual judgment would be very much embarrassed and conscience somewhat perverted through the inevitable desire—not to say compulsion—to favor those to whom one has bound himself by a general, inclusive pledge.

The temptation to omit testimony against such orders as the G. A. R. or secret temperance societies, because patriotism, morality, and other virtues have been tied to them, has weakened the cause against organized secrecy. We believe in patriotism and we believe in morality, but we disbelieve in organized secrecy.

"Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto *all.*"

If our friends in the secret orders have a good thing hidden there, they should take the bushel basket off. "Let your light so shine before men!"

Many a man mistakes a stock of pious quotations for riches of a religious character.—*Fraternal Record.*

Often the fear of not accomplishing what is before us is the only thing in our way.

CHRIST REJECTED.

BY REV. WILLIAM DILLON, D. D.

In the Supreme Council for the Southern jurisdiction of Scottish Rite Masons, in session in Washington, D. C., October 22, 1909, the following declaration was made, as to religion:

"The supreme council recognized by the supreme council for the southern jurisdiction of the United States by its recognition to-day, has re-affirmed the Masonic doctrine that Masonry does not in any of its degrees interfere with the religious or political convictions of any man."

This end might be secured in either of two ways:

1. By tolerating every man's religious views in the lodge; or

2. By excluding all religious sentiments, in which all do not agree.

That the latter is the meaning to be taken, Mackey clearly determines under the article "Religion," in his Lexicon of Masonry: "Freemasonry does not profess to interfere with the religious opinions of its members. It asks only for a declaration of that simple and universal faith, in which men of all nations and all sects agree, the belief in a God, and in His superintending providence. Beyond this it does not venture, but leaves the minds of its disciples, on other and sectarian points, perfectly untrammeled. This is the only religious qualification required of a candidate, but this is most strictly demanded. The religion then of Masonry is a pure theism, on which its different members engraft their own peculiar opinions, but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry."

So then the Jew does not believe in Jesus, and under Masonic law Christ must be left out of the lodge. Can a man confess Jesus in the church, and deny Him in his lodge, and be a Christian?

It is true also that Freemasonry does not uniformly recognize the true God. One of their emblems has three Hebrew names of their deity—*Jehovah, Yah, Baal;* so that Baal is as truly the Masonic deity as Jehovah.

Since the Scriptures determine that "he that hath not the Son, hath not the Father," God is excluded.

About two years ago I met C. H. Lyman, of Columbus, Ohio, the Grand Secretary of the Grand Lodge of Oddfellows for Ohio. I asked him the question, "If an appeal should come up from a subordinate lodge, to your Grand Lodge, to determine whether it is consistent with the rules and laws of Oddfellowship to offer prayer in a lodge in Christ's name, how would you decide it?"

He answered with some hesitation, "We would rule Christ out, you know the Jews."

There can be no worship of the true God only in the name of Jesus, "No man cometh to the Father but by Me." In 1 Cor. 10:20, Paul shows that the worship of the Gentiles was not rendered to God, but was the worship of devils, on the theory that all that is not the true worship of God is devil worship. True worship must be in Christ's name. Lodge worship is not in Christ's name, and hence is devil worship.

A man should keep out of his life all that insults and hurts his soul, and he should hold the interests of others as dear as he holds his own.—Benson.

If you are good natured there is nothing you cannot say; if you are not good natured you cannot say anything.—Henry Ward Beecher.

"If a person don't get a good hold on his life while he has it here on the earth, what under the sun is he going to hang onto when he gits flung out into space?"

Soberly and with clear eyes believe in your own time and place. There is not and there never has been a better time or a better place to live in.—Phillips Brooks.

Some sorrows are but footprints in the snow, which the genial sun effaces, or, if it does not wholly efface, changes into dimples.—Longfellow.

COURTS, COLLEGES, AND UNIONS.

BY PRESIDENT CHARLES A. BLANCHARD.

Fathers and Brethren:

The great work in which we are engaged is always identical in principle, but forms change from hour to hour. No man who has ever studied the obligations of a secret society can have any doubt as to the conflict of such obligations with personal rights and civil duty. Yet the evidences of this antagonism are continually supplied in the life of men just as they are evident from the phrasing of the oaths.

There is now in prison in Chicago, undergoing trial for murder, a physician who is said to have made this remark to a reporter. The doctor said, "Are you a Mason?" The reporter replied, "No, I am sorry to say, I am not." The doctor then continued, "If you were a Mason, I could confide in you; but as it is, I had better not say anything more." I am quoting from memory, and the words may not be accurate, but the thought is correctly reported.

Now, this doctor may not have been guilty of murder. All the circumstances in the case seem to indicate that he was. He was alone in the house with her when she died. He has told a number of different stories as to the way in which she died. Each time that he brings in a new story, he says that the former story was not true. He is known to have been paying attentions to young ladies which honorable men, who are married, do not offer. The relatives of his wife all testify that she was a good woman, that she was perfectly well the day before she was killed, and that there is no reason for believing that she took her own life. They also say that the only trouble she had was the fact that her husband did not seem to care for her. Give this doctor the benefit of the doubt. Hope, as well as you can, that he has not actually taken human life; nevertheless, what a painful exhibit you have. Now, this doctor affirms his innocence; he said that burglars killed his wife, that possibly she killed herself; that he did not cause her death. He says that he is a Free Mason; that if a reporter were a Free Mason he could talk

to him freely. But what would he say? Would he confess the crime of murder or would he stick to his story; so far as one can judge, he must be thinking of confession. There would be no reason for secrecy if he meant still to affirm his innocence. All this goes to show that while honest men do not need secret societies, such organizations might be very helpful to murderers.

A Secret Society Sign in Court.

In this connection there is an interesting little story going through the public press which many of you have probably read. A man on trial in a court was observed to be making a certain sign repeatedly, in the presence of the jury. This continued so long that the judge called him to the bar and said to him, "What was that sign you were making to the jury?" The man replied, "It was the sign of an Odd Fellow." The judge said, "What were you making it to that juryman for?" "Well," he replied, "I knew there was at least one Odd Fellow on the jury and I wanted to have him know that I was a brother." The judge was greatly indignant; he punished the man for contempt of court. And the matter was reported by the Associated Press throughout the country. Now, if Odd Fellowship is a legitimate organization, if its signs and tokens may properly be taught and used, why should not that man have done exactly what he did? What is the use of belonging to a lodge, paying its dues and performing duties required, if one is to get no use of it? And if Odd Fellowship does not teach and practice interference with the law, what harm would it do for this Odd Fellow prisoner to make himself known as an Odd Fellow to his brothers on the jury? The simple fact is, that every intelligent man admits, that such a state of fact as is recorded above would almost certainly lead to corruption in the courts. Nobody supposes that the Odd Fellow juryman would not have favored his brother Odd Fellow prisoner. Of course he would do so; that is what the thing was for, and, while there may be men who would not recognize such an obligation, under such circumstances, there are plenty of others who will, and do.

But again, suppose that the judge had not observed the sign, what then? It seems that the man who gave it was a bit stupid. In place of giving it once or twice, and stopping, he continued it until it secured the attention of the court. Then, when he was questioned, instead of lying, he told the truth. He told what he was doing, and why he was doing it. Thus he got himself into trouble, and thus he brought the order into the Associated Press. How many cases have there probably been in the last twelve months where secret associations have done this same sort of work, but have done it more secretly and effectively? Nobody but God can tell. But any thoughtful man can see, and has a right to say, that with thousands of secret society men in courts all the time, it is absolutely certain that these signs must be continually given and that in a large majority of instances no one knows anything about it except persons who are sworn not to tell the truth. Such facts as these bring to mind the saying of Daniel Webster and Wendell Phillips, that secret societies ought to be forbidden by law.

College Fraternities Again.

The world moves and moves very rapidly, but to a careless man it does not seem to move at all. From month to month I have called your attention to the discussions in boards of education, civil courts and state legislatures respecting school fraternities. Last month I reminded you that the college men who have been either ignorant, negligent or cowardly, concerning the interests of those entrusted to them, were beginning to arouse themselves. Of course, most of the faculties which have tolerated these cancers of our educational system have neither repented nor reformed. The fact that they have not done so is responsible for such an item as I find in this morning's Times. In a certain college near New York, the fraternities were supposed to be running the athletics. A student corresponding with a paper mentioned the fact; his action becoming known, a crowd of two hundred athletes and fraternity men took him out of his room and held him under a pump, pumping ice cold water over him until he was

half dead from the fright and exposure.

There is no intimation in the article that what the young man said was untrue. The substantial accuracy of his article seems to be practically admitted, but the fraternity men were angry that their secret manipulation of affairs should be brought to light. They were willing to do the work and to make their boast of the number of athletes who were connected with their fraternity, but they did not wish the public to know why these fraternity athletes were selected. Then like the miserable cowards they were, in place of sending one man to wreak their vengeance on this student, who told the truth, they go, just as such men generally do, in a great crowd, and perilled the life of their mate who had committed the offense of telling in public what they were doing in the dark.

We have the same thing repeated again and again in the history of labor unions. It is never man for man, but always a crowd of men, three, five, or more, against one, and they come behind in the dark and do their nefarious deeds. Then they put on a sanctimonious air and tell what splendid men belong to their lodges and how prominent they are in the society where they move. Shall we never get done with such lying hypocrites and cowards?

War Against a Woman.

Some time since, when I was delivering a series of Bible studies in Indiana, I was reported very accurately and intelligently by a young lady whom I did not at the time meet. Some weeks ago this young lady wrote me from Spokane, Washington, saying that she had a favorable opportunity to go to work as a proof-reader, but that she would not be permitted to accept and hold the position unless she would unite with some union. Her question was, whether I thought that as a Christian she had a right to unite with this secret society for the purpose of securing this position. I replied that I had great sympathy with her and all other workers who were compelled to choose between fidelity to God and an opportunity to earn honest bread, but that in my judgment she would probably be better off and certainly happier if she should follow her conscience, even at the sacrifice of her personal interests. I said to her, further, that if she could secure and forward to me the obligation which she would be required to take, I might form a more definite opinion on the subject. She shortly thereafter sent to me a page containing this obligation. It was an oath for a slave, not for a free woman. It bound the one who took it to obey the rules and regulations of that order at all costs, irrespective of obligations arising from the Divine institutions of human society. I am glad to say that this young woman, fifteen hundred or two thousand miles away from home, had the courage and conscience to decline to take upon her soul such a slave's oath. She said in her letter that God had opened the way to other employment and that as soon as possible she intended to return to a country where people were allowed to labor without subjecting themselves to such secret and inhuman despotisms.

This is well; but where there is one who has sufficient strength of character to take this position, and who knows God well enough to do it, at whatever cost, there are thousands and tens of thousands who are actually driven into these organizations. They are hunted as men hunt wolves, until they abandon the professions and trades in which they are skilled, or submit. In my own town, a gentleman, by trade a carpenter, when working on his own house was told by a walking delegate that he would not be permitted to do so. He replied in substance, "I have an excellent shotgun, and if any man undertakes to meddle with me he will be sorry for it, in my opinion." Well and good. But why should a man in a civilized country be compelled to defend his right to drive nails into a board on his own property? For what do we pay taxes and elect and install officers? The fact is, that a secret society is a government within a government. It is essential, incipient treason, and no man who wishes to be considered a good citizen should for an hour retain connection with such an organization.

I do not know whether we shall see the end of lodges before our Lord comes

or not; certainly we shall see the end then. The progress of the race in certain directions has been so marked and so beneficent that we may hope for large things yet. But no matter when truth is to triumph. Our duty is equally clear, whatever the case may be. The life of Jesus Christ did not seem to be successful. He died on the cross and was buried in a borrowed grave, yet after nineteen hundred years the words which He spake and the deeds which He did are reverently studied by hundreds of millions of people. Workers die, but the truth marches on and in the end every one who has united himself to it will share in the complete and final victory which it will gain.

Wheaton College.

HOW TO OVERCOME THE BAAL OF SECRECY.

BY REV. J. M. FOSTER.

Elijah wages war against Baalism in Israel. On Mount Carmel he convinced the people that the Lord was the true God, when fire came down from heaven and consumed his sacrifice, and they sustained him in taking the 450 priests of Baal and slaying them. Then came the wrestling with God in prayer for rain. After prevailing in his intercessions, he ran before Ahab's chariot to the gate of Jezreel.

It was only natural that reaction should come. And when he saw how defiant Jezebel was and heard her threatening message and beheld how the people cringed before her wrath and forsook him, he fled for his life. He did not value his life, only so far as it would be used for God's kingdom. But he was defeated. His expectations were blasted. He thought God was against him, and he wished to die and get away from the wreck. He who had announced so often, "The God of Israel, before whom he stood," now lost sight of His divine presence.

But God's way of dealing with His desponding servant is wonderful. He leads him to the Juniper tree to sleep. He sends an angel with food and drink. He gives His beloved more sleep. Then He provides a second meal. And then He leads him forty days and nights over the desert to Horeb. Here he was at home in the Mount of God where the law had been proclaimed amid the fire and the tempest and earthquake. Elijah knew of this. He also knew that God caused His goodness to pass before Moses, and he heard the proclamation, "The Lord, the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, keeping covenant and mercy with them that fear Him to a thousand generations." He is therefore prepared to witness "the great and strong wind that rent the mountain." But God was not in the wind. Then he witnessed "the earthquake." But God was not in the earthquake. Then he saw "the fire." But God was not in the fire. Then he "heard a still, small voice."

This penetrated the Prophet. It is the voice of Jesus, "who does not strive nor cry, nor lift up nor cause His voice to be heard in the street." "The bruised reed He will not break, the smoking flax He will not quench." Here is the kingdom that cometh not with observation. Here is the biding of God's power.

The prophet is assured that he is not alone. God has reserved 7,000 men in Israel who have not bowed the knee to Baal and whose lips have not kissed his image. Elijah is sent back to work with them, to organize the forces of righteousness and God will give the victory over Baal.

Now the anti-secret forces in this land have been in the field for forty years. They have had their Mount Carmel victory in exasperating the lodge members by publicly exposing their diabolical work. But the reaction came. A wilderness experience came. But God led His servants to Horeb and taught them Elijah's lesson: "It is not by might, nor by power, but by my Spirit, saith the Lord." The weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds." The quiet mobilizing of Christ's friends, separated from lodge fellowship in church and in state, is the duty of the hour. That is the still, small voice.

1. *The quietest forces are often the*

most effective. The force of electricity sends messages across continents and under the ocean, moves cars through our cities, illuminates and heats our houses, and electrocutes any one touching the "live wire." It is silent. The force of gravitation holds the planets in their orbits about the sun, and all the worlds of space are kept in places by it. There is no speech nor language; its voice is not heard. The sun rises and the stars put out their light. But the light and heat of the sun come so quietly that the sleeper is not awakened by them.

So God's greatest work in His kingdom of grace is by silent forces. We live in an age of rush and bustle and blowing of whistles and blasts of trumpets and loud advertising. Attention is attracted by dress and head gear. The press teems with heated romance. Napoleons in finance corral the business of a continent or the world in a colossal syndicate to enrich a few at the expense of the many. The political parties in convention and during the campaign use every device—good and bad—to attract a major following. The reformed churches follow Rome—the mother of harlots—at breakneck speed in introducing ritual services to attract the world. The ministry adopt sensational methods to secure an audience, forgetting that people go to God's house to worship God, not to be entertained. All this the secret lodge system promotes.

Now the National Christian Association lifts up its protest against all this. It recognizes that the kingdom of God cometh not with observation. Life is more than noise; character is more than uniform and brass buttons and feathered caps, and pewter swords, and epaulets, and yellow stripes, and brass bands. The hidden man of the heart—the new creature in Christ Jesus—is the essential. "Marvel not that I said unto you, ye must be born again."

II. *The force of love is superior to the force of severity.* Elijah knew how to voice the severity of God in proclaiming His judgments upon an impenitent nation. But at Horeb God taught him to voice the loving kindness of God in conjunction with His flaming justice. "Behold, therefore, the goodness and the severity of God." "I mercy will and judgment sing." The tender mercy of the Twenty-third Psalm must accompany the severity of God's judgments in the One Hundred and Ninth Psalm. So the most powerful forces in God's kingdom of grace are gentle.

The old fable of the debate between the wind and frost and sun as to removing the cloak from the traveler is familiar. The winds blew a fierce gale, but he gathered his plaid about him more closely. Then the snow and sleet and frost came, but he still held his cloak. Then the sun poured down his burning heat and the traveler threw it off, because it was too hot. So the severity of the law at Sinai must be followed by the gentleness of the sufferer on Calvary if the sinner is to be won.

Elijah was at home in the storm and tempest. He was familiar with the fire. He laid his hand upon the quaking earth. Even the good Obadiah who fed the prophets of God in caves was afraid when he met Elijah. But God taught the severe prophet to be tender and bind up the wounds that he made.

Our Lord was preceded by John the Baptist, who was severe as Sinai. But He followed with God's *gentleness,* which made his followers *great.* The woman taken in adultery when brought before Him, was ready for fight, but she could not hold out against His tender forgiveness. The woman of Samaria was changed from a shameless adulteress to an enthusiastic evangelist by His gentleness.

The National Christian Association proclaims this Gospel. It calls upon Christ's people to separate from all secret, oath-bound lodges. Then it enjoins all separatists from the lodge to make their testimony effective by refusing to hold membership in any church that fellowships the members of the secret lodge.

III. *The most insignificant forces are often the most effective.* The fire, wind, and earthquake moved not the prophet. But when he heard the still, small voice he wrapped his head in his plaid and went and stood at the door of his cave.

Then his work was given him. He was to anoint Hazael king of Syria, and he would do a work in exterminating Ahab's house. He was to anoint Jehu king of Israel, and he would do a work in destroying Ahab and idolatry in Israel. Then he was to anoint Elisha prophet in his stead and he would finish the reformation, and there were seven thousand men in Israel who would help.

When our Lord ascended there were eleven apostles and 120 believers and above 500 witnesses. But to-day the number is reckoned at 500,000,000. Behold, what a great matter a little fire has kindled! For the Savior said, "I am come to set the world on fire." John Wesley separated from the Church of England and started a living church to preach a living gospel. To-day Methodism has 5,000,000. A few men began the Abolition movement. They were rebuked, mocked, rotten-egged. But they completed their testimony against that "sum of all villainies"—human slavery. In 1859 John Brown went to Harper's Ferry and dealt a blow. Virginia hung him. But two years later "the boys in blue" were marching through the South singing, "John Brown's Body Lies Mouldering in the Tomb, but His Soul Goes Marching On."

In 1863 a few men met at Xenia, Ohio, to consider the sin of our nation in ignoring God in its Constitution. In Pittsburg, Pennsylvania, in 1864, the National Reform Association was organized and to-day it is operating in all the states in calling this nation to repent. It is reported that eighty-five per cent. of the members of Congress are secret lodge members. How can Christ's followers sit in council with them? "That man hath perfect blessedness who walketh not astray, in council of ungodly men, nor stands in sinner's way, nor sitteth in the scorner's chair; but placeth his delight upon God's law and meditates on His law day and night."

In 1868 the National Christian Association was organized to destroy the secret lodge system in this land. It is introducing the lesson of truth into communities, North, South, East and West. The whole will be learned by and by.

The National Christian Association is in the field to destroy the works of the devil, for the secret lodge system is part and parcel of the kingdom of darkness. The National Reform Association is in the field to eliminate secularism from our national constitution and enthrone Christ the king in this land. Neither association can triumph without the other. Their work is correlated. Christ the king leads both. The witnesses "overcome by the blood of the Lamb and by the word of their testimony."

Boston, Mass.

THE LODGE AS IT IS.

By E. A. Rassman.

I do not know how many different lodges you belong to, but if you are a member of any one of them, this will be to you.

A number of men are in the lodges who are really upright men, but if their cases were sifted down it would be found that they stay in them, because of their ignorance of what is actually being done and taught by secret orders, and also of God's Word on the subject; and they stay in them because they are spiritually blinded by their own habits, and are going through life governed by feeling instead of faith.

These good men may possibly be Christians, but Achan-like they are keeping their wedge of gold in their tents and thinking it will make no difference to their souls or to the spiritual welfare of their families.

When an Entered Apprentice comes up to the initiation, things are so arranged that everything looks very solemn and religious; the Holy Bible is on the altar and the Chaplain leading in prayer. But when our friend, the Entered Apprentice, gets his eyes opened and sees that the Chaplain himself is a very profane man and that there are saloon men and gamblers and the worst men morally of the town, in this lodge, or when he notices that the name of Christ is left entirely out of all their prayers, burial services and songs, and that they claim a salvation of their own, he cannot help throwing it up and taking off his apron and vacating at once.

I hear you say, "The lodge does not claim to have any salvation of its own, but is founded wholly upon the Word of God." Now, my dear friend, I remember that you are under the strongest kind of oaths not to admit anything as true that anyone may say against your lodge, but listen to what men of knowledge and authority and highest standing in your very order say. I can give book and page for every statement I make. You know that such books as the "Encyclopedia of Fraternities," and Mackey's "A Lexicon of Free Masonry" are everywhere taken as true. Albert G. Mackey, Past General Grand High Priest, Knight of the Eagle and Pelican, Prince of Mercy, etc., etc., says on page 402, under the title of "Religion," that a man does not have to be a Christian, that is, a meek and obeying follower of the "Nazarene" to get in a lodge, but one only has to believe in a Supreme Being, and a vague one at that. Those are the sum and substance of the words of Mr. Mackey. Looks like the ripest kind of a latter-day Anti-Christ, does it not? You, yourself, will admit, if you have investigated your lodge beyond the necessary oaths and grips and passwords, that your lodge takes in Jews, Gentiles, Mohammedans, Unitarians, Catholics, Protestants, and in fact, any kind of a fellow who has the price, except a fool, an old man in his dotage, a woman, or an Atheist.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty (2 Cor. 6:14-18). Jesus said: "I spake openly to the world; I ever taught in the synagogue, and in the Temple, whither the Jews always resort; and in secret have I said nothing" (Jno. 18:20). "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these." (Lev. 5:4.) I could go on and on and give you any number of Scripture verses proving that God does not sanction the secret orders, but these will suffice. Of course we naturally expect one who claims to be a follower of God, to keep His statutes and walk as God walks. And if you are so far from God that you disbelieve His Word, that does not change the Word one bit. These very words shall judge you on the Great Judgment Day. You can plainly see that the lodge is run exactly opposite to God's book, and if you are a Christian you will walk in the light as the Holy Spirit flashes it across your pathway. Chase, in his "Masonic Digest," goes on to say that if a man lives up to the full rules and regulations of his lodge, he will go to Heaven. But Christ said: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." If the all-powerful name of Jesus should happen to be pronounced in some officiatory prayer the person would be liable to punishment and trial in court.

(To be continued.)

Search out some topic in nature or life in which you have never hitherto been interested, and experience its fascinations.—Gladstone.

Above all, see twice whatever is worth seeing. Do not forget this rule—we remember what we see twice.—Edward Everett Hale.

Many professed Christians have been in the cold atmosphere of formality so long they have lost all spiritual discernment. Such are always greatly alarmed if there are any spiritual manifestations.

If a man can write a better book, preach a better sermon, or make a better mousetrap than his neighbor, though he build his house in the woods, the world will make a beaten pathway to his den.—Emerson.

Editorial.

ORIENTAL MASONIC TEMPLE IN BOSTON.

Outside San Francisco the United States has hitherto contained no Chinese temple of note, but soon there will be one on the opposite side of the continent in Boston. The Chee Kung Tong, which has bought the site of the temple and commenced work, is said to be one of the world's most powerful Masonic bodies. The lot in the heart of Boston's Chinatown includes about 1,300 square feet of land, and the building will occupy its full depth. No pains are to be spared to make the temple acceptable to the oriental eye in its external appearance, or to the Chinese taste and convenience in its unique interior arrangements. An architect of well known buildings in Cambridge and Boston, among which is the World's Shoe and Leather Building, will supervise the erection of a four story building with basement, the material being brick with stone trimmings lavishly treated in colored iron work and plaster. Particular care is given to sanitary arrangements including provision for light and air. Stores will occupy the basement and the first floor, and offices of the organization the second and third floors. The whole of the fourth story is given to a large assembly room for society meetings. The whole business is in charge of the Montreal president of the Chee Kung Tong, or Masonic order, who expects to have it ready to be occupied about the beginning of the year 1910, when it will be the pride of its branch of Fraternalism not to say a strikingly individual feature of Boston Masonry.

Every sword has two edges and the man who wounds with one wounds himself with the other.—Victor Hugo.

If I knew all that is to be learned from a daisy even, I should be less a stranger to God than I am.—William Montford.

A LITTLE DISTURBANCE.

The town of Meredith in New Hampshire has what is called an Advent Christian church of which for three years, and until the fall of 1909, Rev. Harry E. Little has been pastor. In October he removed to Epping in the same state. The change appears to have resulted from his joining the Odd Fellows a few weeks earlier, when one of the leading members of his church joined with him. Some older members of the church did not conceal their dislike of this action and though they did not ask him to resign it is said they took measures to have him possess the knowledge that his resignation would not go unaccepted.

Mr. Little is a good crapenter and has worked all summer at odd jobs. Last winter he worked some weeks on ice-houses erected in Meredith. Two years ago he joined two other pastors of the same place in a wood cutting exploit. He is held in high esteem in Meredith, and last summer he had charge of the Adventist camp-ground at Alton.

Of course he entered the lodge without understanding Oddfellowship—unless, indeed, the opposition began before he was initiated; in that case he might have received warning. If he came to know some facts pertaining to the order, and with such knowledge persisted in adherence and approval, it is not strange if members of his church felt more willing to hear him resign than to hear him preach. They may have known that Oddfellowship refuses to hear the name of Jesus Christ in a lodge room, even in prayer, or to admit to its enclosure anything distinctively Christian. They may have pondered the doctrine of the so-called Golden Rule degree, a degree which he had not yet taken. It is not strange if they prefer a pastor not affiliated with any religion besides the Christian, and not muzzled when he prays anywhere whatever, by the anti-Christian doctrines or laws of a deistical or pagan cult.

Ability never amounts to much until it acquires two more letters—stability.—Saturday Evening Post.

PROFESSOR WOODS ON FREEMASONRY.

Leonard Woods, D. D., was Professor of Theology in Andover Theological Seminary from its foundation in 1807, to his death in 1846. After graduating at Harvard in the class of 1796, he studied theology and became pastor of a church before assuming his professorship. He was author of works which were published collectively not many years before his death. He took an active part in the defense of orthodoxy against Buckminster, Ware and Channing. In the midst of his long professorship Freemasonry was made publicly known, and lodges were numerously abandoned. This eminent contemporary of multitudes of seceding Masons, and of others opposed to the evil which they abandoned, expressed as follows his judgment of one claim which the order has been fond of making:

"I have never seen or heard of any evidence, of any kind or degree, in support of the pretended antiquity of Freemasonry; and I suppose the same is true of all others. What then can we do, consistently with reason and common sense, but withhold our belief? As to probable evidence: it would be very proper to inquire whether it can be reconciled to the acknowledged character of Solomon and of the twelve Apostles, to suppose that they belonged to a society established on the principles and practicing the rites of Freemasonry. If these principles and rites are what the community at large understand them to be, and what Freemasons themselves understand them to be, an answer to this inquiry would be no very difficult thing."

A new magazine has reached us, *The Michigan Outlook*. It is the first number and promises to be very helpful to the work of the Wesleyan Methodist churches of Michigan. It adds another publication to those in Michigan which are friendly to the anti-secrecy association of that state, and will doubtless be used by the friends for the advancement of the reform.

EAVES-DROPPINGS.

"Two parties carry the risk on a married man. One is a fraternal society, the other is his family." But isn't the society a little too apt to drop its end?

"A great deal has been said and written about members lapsing or dropping out of the order. Many reasons are given; the chief one is that members cannot afford to pay the assessment necessary to keep their certificates in force." Is not one reason that it does not pay to pay?

"In our last issue we called attention to the fact that the executive committee contemplated introducing a resolution at the next session of the supreme lodge, which provides for the transfering of all members who now pay on the step-rate plan to the level rate plan without medical examination." Do they have to go? If so, why?

"Progressive euchre seems to be the fad just now over in Brooklyn. Golden Rod (the ladies' lodge) held one (sic) recently; then came Senate with a big crowd and a fine time. Ivy will have one—and Brooklyn City. These events are all right in every way, and serve to keep the lamp of activity burning." What type of activity? All right, by what sort of standard?

"Level rate plan. This plan does not increase the assessment year by year but remains the same for all time, the members paying according to their age at the time of their admission." That is the Old Line plan, and nothing but the "loaded premium" in combination with the "dividend" ever made it approximately safe and equitable. What then, can save level premium business from being inequitable under cast iron fraternal form?

"We have plenty of up-to-date literature showing our level rate. You should have some of it." Thanks. But what do you mean by Up-to-date? Haven't you advocated Step-rate as a wonderful improvement on ancient Level-rate in-

surance? And are you not now going back past the newer styles of Old Line insurance, in order to resume its most archaic form under the title level-rate? Up to what date—1850?

"The new button is a dandy. Have you seen it?" Yes, we have seen a dandy. As to buttons, when it comes to insurance business some might prefer coin.

CHIPS FROM AN EAST SHORE LOG.

"Whether it is the Sovereign Pontiff of the Masons or of the Roman Catholic Church that claims absolute authority, they are both, like other old machinery, subject to many improvements as a whole, and we must allow such improved machinery to supersede the old when it is outgrown and something better is invented to take its place."

"Books are not commonly or freely furnished by public libraries which do not attempt to whitewash the Morgan murder by expressing doubt as to that outrage having been committed." (We have not found this so, and the same article goes on to say): "As large and enterprising a city as ours does not have W. H. Seward's autobiography in its lists, but does have the life of Thurlow Weed, in which can be found an account of the Morgan abduction that ought to satisfy any American what Masonry did then."

"I have always believed the division of people into innumerable organizations promoted clannishness, and indifferent if not antagonistic sentiments opposed to the true principle of association, the brotherhood of all. Masonry, more than any other society, is a menace to liberty, as it is akin to the blacklist."

"True democracy means free speech, a free press and free men."

"No national conventions of political parties were held until 1830 or 1831. After the Morgan outrage had aroused the public the first Anti-Mason National Convention was held."

"I am not a Mason, and I advise all my friends not to join secret societies, for the same reason that I advise them not to start on an overland stage route; it is out of date."

"It has been reported that Albert Pike made this statement: 'It remains for us to achieve by our royal art that which we attempted and failed to secure by the sword.'"

"We know that, in Russia, the Czar Alexander, who opposed Masonry in 1822, died suddenly, Dec. 1, 1825, and that Masons in the United States predicted that such would be the result."

"*The Boston Daily Advocate* of Aug. 18, 1825, published the sentiment, or probably a toast, given by a member of the Massachusetts legislature in Rural Lodge, Quincy, Mass., after the ukase of the Czar Alexander was issued against Masonry." The sentiment of the Noble Good Man order was: "The Emperor Alexander! May his throne be a gallows, his diadem a halter, and every true Mason stand Jack Ketch."

"The influence of Masonry on the United States was shown in the Civil War by Albert Pike, the head of Southern Masonry, in his active work to destroy the republic."

"I took three degrees over 30 years ago, because of a gentle hint given me by a friend, who offered to take my application into the lodge, suggesting that it might be a good thing for me to join. I took the hint and the degrees. I was an unwilling partner in a firm that was selling gold bricks. A feeling of dissatisfaction because my rights as a citizen had been invaded, and had been surrendered to Masonry, decided me not to remain a slave to such an immoral compact. I believe it better to die fighting for liberty and for our rights, than to lie down and die of sorrow or fear without resisting. Chances of success are good; the contest is less to be dreaded than the mental slavery and distress we have around us now."

"The agent of a trust tried to bribe U. S. secret service men, and when the special agent refused the money offered tapped a Masonic button on his breast, saying: "We're all Masons around here; just forget the —— on that account."

The most skeptical of men generally have an inner altar to the Unseen Perfection.—John Stuart Mill.

DELTA UPSILON BANQUET.

Governor Hughes was detained by business engagements which prevented his speaking in Boston at the seventy-fifth anniversary of the Delta Upsilon, but these speakers were present: Oliver E. Branch, of New Hampshire, Hamilton, '75; Rev. Nehemiah Boynton, D. D., Amherst, '79; President William H. P. Faunce, D. D., Brown, '80; Erman D. Ridgway, of New York City, Northwestern, '91. The gathering, which included more than four hundred college graduates, was called to order by Frank Gaylord Cook, Harvard, '82, and Rev. Orrin P. Gifford, D. D., Brown, '74, was toastmaster. Mr. Cook opened the speaking with remarks in which he indicated benefits which might be expected to accrue from incorporation, after which he read letters from absent members. Several of the writers dealt on the superiority of the Delta Upsilon as compared with secret societies. Founded in 1834, it came into existence in the anti-Masonic period and during the presidency of Francis Wayland. Eight petitions were received from clubs in various colleges desiring to become chapters of the Delta Upsilon.

Toastmaster Gifford, who was peculiarly felicitous, raised an uproarious laugh when he introduced President Faunce of his own Alma Mater, recalling the old Rhode Island saying that "A Brown bred man is the best bred man," and adding that President Faunce is "the boss Brown bred baker of the United States."

President Faunce justified the existence and the growth of Delta Upsilon on the ground that it represents coöperation of free and rational men, of definite principles, rather than a cohesion of weak men not held together by any particular principles, which he said is characteristic of some organizations.

He cited as showing the possibilities of Delta Upsilon influence the fact that he is to attend in New York City this month a gathering of delegates representing fraternities in the nation aggregating a total graduate and undergraduate membership of 290,000.

He said that in future the fraternities must sound the note of duty to the republic continually, going forth to help in the cause of civilization, philanthropy, brotherhood, and democracy throughout the land.

A pamphlet of general information published by the university of which Dr. Faunce is president, includes the following:

"*The Social Side.* The social life of the University is highly developed. There are 19 different fraternities, some housed in the dormitories, others having well-appointed chapter houses just outside the campus. The administration of the University believes that the fraternities are usually a real benefit to the students. Many a boy who is falling down in his studies is 'coached' and spurred onward by his fraternity associates. Yet, for various reasons, about forty per cent. of the students are not members of any fraternity. The chief danger is that a student will pledge himself to a fraternity during his first few days on the campus, or even before his arrival, when he is choosing wholly in the dark. *Festina lente* is good advice for every freshman.

"Ninety per cent. of the students are members of the Brown Union, where for the nominal membership fee of $4.00 a year one gets all he would receive outside the college in a club costing $40.00 a year."

Whatever may be true at Brown, there is wide complaint elsewhere that the fraternities show poor scholarship. Leland Stanford University, for instance, uniformly finds its lowest average in well arranged fraternity houses. Though the dormitory is not nearly so well adapted to quiet study, and though its grade is not the highest, yet dormitory standing in scholarship has not sunk so low as fraternity standing at any time in ten years. As we said of Leland Stanford last June, "The lowest grade of scholarship and the highest percentage of class suspension belong to the fraternities."

Sheffield Scientific School has also tried out the fraternity house plan, with six buildings of the sort, costing in the aggregate many thousands of dollars, and after all is now beginning to build its own dormitories. Russell H. Chittenden,

director of this important department of Yale University, commits himself to the declaration that "The interests of fraternities and scholarship are antagonistic."

Yale scholarship report given by Dean Wright in 1907, identified with rich students poor scholars; *The Nation,* commenting, said: "Of the eighty men recently taken into the junior fraternities, seventy came from the dormitories with the Persian apparatus, and only eight from the poverty stricken rooms on the campus." Low scholarship warnings handed out at Yale to sophomores between 1900 and 1903, showed 27 per cent. in rooms in luxurious apartments, with only 9 per cent. in rooms on the campus.

Cornell suffers from the same trouble. President Jacob Gould Schurman says: "Fraternity men do not study enough. If fraternities are to prosper in the universities you must find some way of getting more work done; the intellectual life must be quickened. . . . The percentage of students forced to leave college each year is larger in fraternities than outside." To this conclusive condemnation of fraternities in their relation to scholarship, President Schurman adds:

"Now and then you hear of a house being not merely desolate but even emptied. That makes the fraternity system and its enjoyments hardly worth while."

Worcester Polytechnic Institute has one fraternity which has been thought so depleted by reason of poor scholarship as to retain each year only about enough members to initiate a new set of victims.

President Cyrus Northrup of the University of Minnesota has endorsed the opinions of the president of Cornell, affirming that "The conditions which President Schurman said apply to fraternity life at Cornell, apply everywhere. There is need at present to make fraternity men better students."

Oklahoma Agricultural and Mechanical College alleges as one reason for vetoing them, that the fraternities "interfere with the real work of the school."

If, then, Brown University does find that "many a boy who is falling down in his studies is 'coached' and spurred onward by his fraternity associates," the faculty may do well to reflect that abundant testimony from a wide range, and by many competent witnesses, shows that many a boy falls down in his studies and falls into need of coaching and spurring, for the very reason that he has become affiliated with fraternity associates.

—Regarding the origin of the name "Scottish Rite," Mackey's History of Freemasonry says:

"The Chevalier de Bonneville established a chapter in twenty-five degrees in the college of Jesuits of Clermont, in Paris, in 1754. The adherents and followers of the house of Stuart had made the college of Jesuits of Clermont their asylum, they being mostly Scotchmen. One of these degrees being the Scottish Master, the new body organized in Charleston, South Carolina, in 1801, gave the name of 'Scottish Rite' to these degrees, which name ever since that time has characterized the rite all over the world. The name previously given to these degrees was the 'Rite of Perfection,' or the Ancient and Accepted Rite."

—In the vocabulary of slang of the present day will be found a number of such phrases as "a past master," "on the square," "on the level," which are familiar to Masons. It would be interesting to trace the origin of these so far as the general public is concerned. The opinion is ventured, however, that had Masons always been observant of their duties, these phrases would never have crept into general use. No true Mason will publicly make use of them, and one of the best ways to overcome the evil will be for all good Masons to abstain from their use.—Illinois Freemason.

But why venture so disparaging an opinion of Masons, since Masonry as a whole and in detail was once as open as a barn door, and has ceased to seem so only because attention has ceased to be given to it from outside.

No guise is too good for sin to appropriate.—Ram's Horn.

News of Our Work.

REMEMBER THE N. C. A. WITH GIFTS.

For the fund for lecturers, I will give $.....

For the fund for supplying reading rooms and libraries with N. C. A. literature, I will give $.....

For the fund for supplying theological seminary graduates of 1910 with a copy of Modern Secret Societies, by President Blanchard, I will give $.....

For the CYNOSURE extension fund I will give $.....

For the free tract fund I will give $.....

NEW YORK-NEW JERSEY CONVENTION.

A report of the Anti-Secret Convention held under the auspices of the National Christian Association, in the Third Reformed Presbyterian Church, 23d street, between Seventh and Eighth avenues, New York, N. Y., Tuesday, October 26, 1909.

Morning Sitting.

The convention came to order at 9:45 a. m. It was opened with devotional exercises led by Rev. J. H. Ward. Brother Ward gave a very interesting inspiring exposition of John, first Epistle, first chapter, emphasizing the words, "In Him was no darkness at all." If we walk in the light we have fellowship with all who walk in the light, and above all, best of all, fellowship with the Triune God.

The address of welcome given by the pastor of the church, Rev. F. M. Foster, Ph. D., was in every respect even with the occasion and anti-secret effort. Referring to present mighty accomplishments of minorities in the past, that as it was a question affecting Christ's kingdom, he thought it must, it will, prevail.

The reply by the Rev. J. H. Westervelt was equally instructive and interesting. He said that the false systems of teaching and practice of these powers of darkness—the secret lodge—need be spoken of and against more and more in view of their present increasing power, spreading through the churches and largely paralyzing Christian effort. More open doors, more conventions, more uniting of the forces of right against this great evil of wrong. Encouraging words as to various questions to be discussed by Brother W. B. Stoddard.

After the appointment of committees an address was given by R. H. Shaw on, "Inside the Lodge: What They Say, What They Do, in Masonry."

An address by Rev. J. M. Coleman, of Mercer, Pennsylvania, on "Secrecy the Weakness of Labor Unions," was listened to with greatest interest. His references to various strikes pointed out in what way the real permanent success of labor struggles was their willingness to show openly to the public their cause of grievance and so attaining public sympathy their cause was readily won.

The convention desired Brother Coleman to submit his address for publication in the CYNOSURE at an early date.

Moved to adjourn to 1:30 p. m.

Afternoon Sitting.

Afternoon session came to order on call of chair.

Devotional exercises led by Rev. J. O. Slater, Brooklyn, New York. He gave a very encouraging exposition of John's gospel, first chapter. Brother Slater advocated a bolder attitude by all Christians against the lodge power. His words would make good literature for ministry and laity.

Morning minutes read and approved.

An address by Rev. James Parker, Ph. D., Jersey City, New Jersey, on "Lodge Salvation versus Christ's Salvation." Doctor Parker spoke in a very firm, masterly way, yet with a heart full of compassion toward men in lodges, knowing the general trend of unregenerate men to lean upon a salvation by works. The difficulties met with by pastors in being called upon to officiate at the burial of some church lodge members, especially where the lodge ritual entirely shuts out Christ as the only way of salvation, was emphasized in that pastors and all true Christians should

on such occasions take opportunity to present *Jesus* and *Him only*. It was a very interesting, instructive, and inspiring address.

Mrs. Prindle, in charge of the Boys' Mission Home of New York City, New York, gave a short address on her work among the boys—to rescue, to train, and to save for Christ. Her long acquaintance with the National Christian Association, its earlier pioneer—the venerable and ever assiduous Elder Stoddard—the work he had done, the benediction he had been and still was to many; then that many of her nearest, dearest relatives were members of the secret empire, to all appearances deceived as to real salvation through Jesus Christ. Sister Prindle spoke with remarkable tenderness and gave an earnest appeal to all lodge-enlightened men and women to pray for those who are in this great darkness of mind—the lodge-power.

Reports of committees were then given.

The Committee on Finance reported and took up a collection.

The Committee on Nominations was not ready to report.

The Committee on Resolutions was taken up *seriatim*. These resolutions ten in all, brought pleasant discussion. They introduced many important questions of the day—*How to awaken a greater interest among Christians and churches,"* How to reach in the most effective way those under lodge dominion," "How to save the young people."

The Question Box being now open questions were brought in: "Why do lodge people desire the presence of a Christian minister at a funeral?"

One answer was, "Pomp;" another, "That the lodge sought equality with the Church;" and another, "That after all the soul in dire distress felt its need of God and of some one to tell of God and of His Son of Love."

Question by a lodge friend: "Why so much against secrecy? Do not churches have rules and secret meetings?" The answer was that all church rules are open beforehand to the candidate; and no church is a sworn enemy to a sinner; only and ever openly so; the church opposed to sin, not the sinner. Second, that church secrets are only momentarily and advisedly so—as some home secrets or privacy; no church member is ever put under severe oath and revolting penalties as to talking out indiscreetly that which would in any way injure another. Common sense with true brotherly love is sufficient.

The report of the Committee on Nominations was as follows: For president, Rev. F. M. Foster. (Having served three years as president he thought a change would be better; retired; Rev. James Parker, Ph. D., was nominated and unanimously elected as president for ensuing year.) Rev. F. Keese, for vice-president; Rev. E. M. Sandys, for secretary; Mr. L. Lindsey, for treasurer.

The meeting adjourned to 8 p. m.

Evening Sitting.

The evening sitting convened at 8 o'clock. Devotional exercises were conducted by the pastor of the church, Rev. F. M. Foster.

Address—"The Separated Life and the Lodge," by Mr. V. L. Jeffreys.

Line of thought: That the Christian life and the lodge life were different and antagonistic one to the other. From the nature of things could not assimilate one with the other. The lodge was darkness, the spiritual life was sight, truth, mercy, love—one for another, love for the unsaved—to forgive, to help, to encourage. The lodge was lodge salvation to those who could pay dues and had money to buy; for the well and able; while Christ's salvation was to all —rich or poor, well or sick—on the grounds of confession and repentance, with faith in the Lord Jesus Christ.

Rev. W. B. Stoddard then spoke on the "Irreverent Spirit of Life and Practice of the Secret Lodge"—a subject well handled and full of points, information and exposure of lodge fallacy as to Divine origin or even really humane consideration.

The meeting closed with prayer and in good spirit by all.

Taking the whole of the convention it was one of the best and largest of its kind ever held in this great city. A

good, kind, friendly spirit was prevalent through all the sessions. All the subjects or addresses were given in a firm, brotherly way. The questions and themes were met by a sound Bible foundation—the Book that stands; the word that inspires, insures, and in the very marked presence of the Holy Spirit the Word was wonderfully used in convicting men of the truth, and sustaining the attitude of the National Christian Association with that of all true Christians against darkness and the sin of lodge affiliation.

R. H. Shaw,
Secretary, *pro tem.*

New York, N. Y.

CONTRIBUTIONS.

From Ohio: T. W. S., $2.00; Mr. and Mrs. J. H. D., $3.00; Mrs. M. P. S., $2.00; Miss J. E. R., $3.00; Mrs. C. C. S., $5.00; F. A. N., $5.00; J. H., 83 cents. From Kentucky: A. D. C., $6.00, and A. D. C., $5.00. From Illinois: E. H. and E. L. G., $4.00; S. R., $5.00; A. H., $5.00; G. W., $10.00; R. L. P., $5.00; Miss E. F., $1.00; Mrs. L. G. L., $1.00; Miss R. F., $1.00; J. B., $5.00; Mrs. E. W, $5.00; A. M., $1.00; Miss A. O. M., $2.00; Mrs. C. H., $10.00; Miss M. M., $4.00; J. G. B., $5.00; Mrs. H. W., $1.00; C. A. B., $10.00; W. I. P., $10.00; Wheaton College Church, $2.00. From Washington: Mrs. J. H., $1.00. From Nebraska: Wm. H., $1.50; H. F. S., $1.00. From Vermont: I. H., $5.00. From Pennsylvania: Mrs. E. M. G., $1.00; J. C. B., $3.99. From Iowa: A. J. L., $2.00; Mrs. A. A. M., $1.00; J. B. N., $5.00; G. B., $1.00. New York: A. D. P., $3.00; Mr. and Mrs. T. M. C., $2.00. From North Dakota: Mrs. H. W., $2.00. From New Hampshire: Mrs. C. E. M., $2.00. From Indiana: L. G. B,. $2.00; A. G. J., $10.00. From Arkansas: A. J. M., $5.00. From California: G. W. S., $2.00; J. J. Van W., $2.00; E. B., $6.00. From Oklahoma: J. L. C., $2.00. From Minnesota: L. G. A., $1.00. From Idaho: J. T., $1.00. From Colorado: P. C. H., $20.00. From the Christian Reformed Church: First Englewood (Ill.), $24.90; First Roseland (Ill.), $6.35; Sigsbee Street, Grand Rapids (Mich.), $12.63; Hope Avenue, Passaic (N. J.), $8.80; Second Church, Paterson (N. J.), $18.30.

CONVENTION IN NEW YORK.

On Train for Philadelphia, Pennsylvania, October 27, 1909.

Dear CYNOSURE: I write to report another very helpful convention. According to announcement we gathered in the Third Reformed Presbyterian Church, New York, yesterday. The weather, the church, and the friends were all favorable to the success which came.

The discussions were animated. The time too short for the proper consideration of the questions in hand. As the secretary will report details my report should be brief.

All the addresses were of high order, and to the point, but none was more appreciated by the writer than that given by Rev. J. M. Coleman, of the Covenanter Church, Mercer, Pennsylvania. He very ably showed the great weakness of the labor union when there is pledged secrecy. The presentation was carefully prepared and full of thoughts new to the writer. A vote requested it be sent to the CYNOSURE. The presence and kind words of "Mother Prindle" (who has given more than forty years to rescue work in our large cities) was much appreciated. She had been associated with our work in New England, and spoke with much feeling of our great loss in the death of my father, the late Rev. James P. Stoddard, of Boston. After the discussion and adoption of resolutions more questions appeared than time would allow answer.

There was a discussion of what should be the attitude of a Christian minister called to officiate where the deceased was not a Christian, and it was known lodge exercises would precede or follow the Christian service. One brother took the position that a minister had the right to preach the gospel anywhere, and at any time; that a funeral was an opportunity to preach Christ to those living who did not always hear it in the church; and as long as he refused to have anything to do with the lodge, or its taking

part, he could not be held responsible for what was done after his service was passed. On the other hand it was held as the deceased had neglected his soul's interests during life, and it was known that an institution antagonistic to Christ and the church were to set forth their claims that there had been salvation for the departed by works through connection with an anti-Christian organization; that by officiating under these circumstances the minister was giving countenance to the lodge. It was reasoned that under the circumstances there would be no refuge given, as it would be out of place at the funeral to discuss the evils of the lodge.

It was thought by both sides that the ungodly desired a minister on such occasions simply to make their burial more respectable. Even if they had lived like a dog their friends did not wish them buried as one. The real question involved seemed to the writer to be, Will there be more gained in the opportunity to confess Christ on such occasions, than will be lost by encouragement to those living in sinful practise? Let us take up this question at our next convention and hear the arguments more in detail.

Owing to the great kindness of the pastor, Rev. F. M. Foster, Ph. D., and his people, the expense of our meeting was comparatively light—less than thirty dollars. The loose collection was $11.64. Outside help promised has not been fully realized at this writing, but it is doubtless forthcoming and will be duly reported when received. A good friend who made a stirring address backed it up with a promise of $10. Two others promised to send substantial aid.

The hundred extra copies of the CYNOSURE were distributed with care, and will doubtless add to our growing list in this great metropolis.

Doctor Foster was nominated by the committee to continue as president. At his special request Doctor Parker was elected in his place. Either would lead well. Let us thank God, take courage, and move forward.

W. B. STODDARD.

FROM MRS. LIZZIE WOODS.

Dermott, Ark., Nov. 19, 1909.

Dear CYNOSURE: One of the colored lodges held an annual meeting here last month. They called themselves the Knights of Honor. The first night they had a memorial service for their dead, which was held at the Methodist Church. The Baptist churches here will not let them meet in their buildings. The next night they had speech-making and instrumental music. The third night they gave a ball. Christians and all danced. They said it was not dancing—only two-stepping and slow-dragging. "No harm; just a little fun." While all this was going on there were some Christian members that have been reading their Bibles who were watching the young Christian boys and girls being led into sin. For one after another joined in the dance. Some of these dear women were disgusted over the thing. The tracts which I gave out four years ago caused many eyes to be opened. One old man about eighty-six years old was a Mason and had been one for a good many years. He had said "God was a Mason and Christ was a Mason." He had a gold Masonic pin which he had been wearing for years. He pulled it off and threw it away and went to his pastor, a good minister of the gospel, and said to him: "I have quit the lodge." His pastor said, "Why did you quit?" He said, "Well, I have seen enough to show me that it did not come from the Bible; so I have quit the Masons. I don't want to be in anything that God is not pleased with." This good pastor had been preaching against lodges for years, and at last he can see his work was not in vain.

This old man said to me, "I loved Masonry, but God has pulled me out. He was not pleased for me to stay in the Masonic lodge. My eyes came open and I could see the truth of all my pastor said about them—how sinful the whole thing is."

The lodge had a woman out in the town making visits among the church people, saying, "We want to build a charitable institution to take care of the poor." A woman told me that the lodge at this session appointed a state mission-

ary. I am not surprised, for the devil tries to counterfeit everything that God does. When God sends out one preacher the devil sends ten, to get the people into his church. Their backs are turned against God. Ezk. 8:16-17. These lodge men hate instruction. Psa. 50:16-22.

The people are coming out of them; they are reading the Bible, and when you get men to think on good things they will come out of the bad things.

Yours for the work,
Lizzie Woods.

THE EASTERN SECRETARY IN THE WEST.

St. Louis, Mo., Nov. 20th, 1909.

Dear CYNOSURE:

The month has passed so quickly, and every day has been full of work. The New York convention was a success. Expenses and receipts were both light. The expense, $29.95. The receipts to date, $24.13. As there was $15.00 pledged, which has not yet been received, there will be a balance for the new treasurer. Meetings in the East, not heretofore reported, were as follows: At Englewood, N. J., there was a cordial welcome at a meeting of Classis Hackensack, Christian Reformed Church; at the Church of the Nazarene, Utica street, near Bergen, Brooklyn, N. Y., there was opportunity to speak to about 100, most of whom said "Amen;" some were ex-lodge people; there are three holiness churches of this name in Brooklyn. As would be expected, they don't work with the lodges. (Brother W. H. Hoople, pastor of the largest three churches, promises a hearing when I come again.) The North Side Christian Reformed Church, Passaic, N. J., gave a good hearing and a collection of $5.25 in aid of our work; (my very pleasant acquaintance with Domine A. J. Van Den Heuvel was renewed, his home being mine for the time being); for an hour I spoke to the training class of the Christian and Missionary Alliance, New York city. Their secretary, Mr. V. T. Jeffrey, gave an excellent address at the convention. In passing, I stopped a few days in Philadelphia, Pa., and gave an address to a class of about 100 in training in Faith Tabernacle. This is a school giving special instruction on the subject of Divine healing. They seek, as the name would indicate, to inculcate childlike faith and trust in God for all things. They have no use for the lodges. Several spoke of their deliverance from such bondage, when made free in Christ. I hope to respond to their request to "Come again."

Coming West, daughter and I reached Chicago, Illinois, Nov. 4th. In accord with our general secretary's plan, I came to this section (St. Louis, Missouri, and Southern Illinois), where I find plenty of work and good returns. Lectures have been delivered in several of the city churches, and in many of the Southern Illinois towns. In the Covenanter and Free Methodist churches there has been good attention and kind responses in our support. The Missouri Synod Lutheran friends are our strongest support here. They have twenty-four fine churches, with a theological seminary crowded with the young men, who are soon to occupy their waiting pulpits. They naturally look to the N. C. A. to supply exposures and such information as may help in their battle against the lodge foe. By invitation your agent has given two protracted addresses to the 250 or more young men of their Theological Seminary. I found them wide awake and full of inquiry. The time allotted in both instances was far exceeded because of the questions. They certainly gave the writer a thorough examination.

Several mentioned their appreciation of the lectures given by Rev. B. E. Bergeson, who will give this month exclusively to our work.

The largest attended lecture in this city has been given in the New Hall of the Zion Lutheran Church. Pastor Sieck, in introducing the "Doctor," told the audience he would be eloquent, etc., etc. Whatever I might say of the address, I can surely say the audience was kind and sympathetic. The collection was $12.35. I had the honor of delivering the first lecture in this fine new hall.

My first stop in Southern Illinois was Marissa. The original settlers were Scotch-Irish. An excellent kind of peo-

ple when they are sober and living right. I was informed that there were eighteen of the Psalm-singing churches within a few miles of each other. They used to be a mighty force in opposition to lodgery, but in recent years there has been comparatively little said or done, the minor lodges have multiplied, and these "little foxes" are spoiling anti-lodge "grapes." Many are playing Red Men, Woodmen, etc. In the absence of the pastor, Elder Wm. Little of the U. P. Church asked that I assist in the prayer meeting by explaining the fifth chapter of Romans. In this chapter there was found plenty in opposition to the lodge, as it takes no account of the faith by which the Christian is justified. A meeting of the session at the close voted to give me the church for the anti-lodge lecture, which I delivered later. While here the case of an unfortunate was called to my attention. A Mr. Green, who seemed to have been green by nature as well as name, went to a neighboring town and filled himself with liquor, and while wandering about he fell into a coal pit. The Woodmen gathered up what they could find and let loose a pigeon at the grave to show how his soul went up. This foolish, sinful play, of course, did not find favor with the more thoughtful.

I found our good friend, Mr. J. R. Lyons, enjoying health in his ninety-fifth year. He has a live interest in reforms. He has for years been a life member of the National Christian Association.

Our work in Sparta, Ill., opened slowly, but ended well. I got in three addresses and secured a dozen new readers for the CYNOSURE. Rev. J. A. Patton of the Union U. P. Church, in the country, took me to his home, killed a hen, etc. As it rained, there were but seventeen in attendance at my lecture. All but one of these, I judge, desired my return. This one did not wait to say good-by. On Sabbath afternoon I addressed a union meeting of friends in the R. P. Church (New School) in town. Those who remembered father, and others who had lectured here in other years, said it seemed like old times. There was much good feeling. Several lodge men were said to be present. The pastor of the U. P. Church kindly invited me to preach to his people, but felt he could not ask me to speak against the lodges, as he said the Session had voted to receive all but the Masons.

Sparta would be a good place for a convention.

There is much anti-lodge sentiment, which would be increased with meetings. Old Father Faris, former Covenanter pastor at Sparta, was found to be in good health, though advanced in years. He has one less hen because of my visit. I found the landlady of the hotel where I stepped at Coulterville complaining because the cook was away at the Rebekah lodge. The landlady said that the cook came from Kentucky, where she had belonged to a large number of lodges. She had united with all the women lodges in town and spent much of her time with them. She had especially neglected her work since being elected to an office in the Pocahontas lodge, playing "squaw" for a lot of white men pretending they are Indians, and this did not improve her cooking.

Lectures are needed and wanted by friends in Coulterville. The lecture at old Bethel Covenanter Church, near Houston, was not largely attended, owing partially to unusual conditions. It was thought another meeting would be better patronized. We have many stanch supporters in this congregation. They have a new pastor, also a new church, and are looking to the future with good prospects. I am announced to address those who may gather in the Free Methodist Church here on Sabbath.

Monday evening I hope to address students of the Free Methodist College at Greenville, Ill. From thence to Chicago, Illinois, and Wisconsin, where work is being arranged. In addition to contributions heretofore mentioned, I am indebted to the following for kindly support: J. H. C., $10; R. P. Church, St. Louis, $2.65; Miss M. E. L., $1; J. R. L., $5; F. F., $4; R. P. Church (N. C.), Sparta, Ill., $4.55; U.P.Church, Marissa, Ill., $2.70; R. P. Church, Houston, Ill., $1.55. May the Lord bless those who are helping to provide for our needs!

Reader, does your church contribute in support of this important work? Why not? Yours in the work,

W. B. Stoddard.

FROM PIKEVILLE, KENTUCKY.

November 9, 1909.

DEAR BROTHER PHILLIPS:

We are glad to report victory in Jesus' name. Just closed a series of meetings about three and one-half miles from Pikeville, Kentucky. Preacher in charge —Sister S. J. Tosh, from St. Louis, Illinois.

As we have written you before that the saints here had been excluded from the churches and were led by the dear Lord to the streets and schoolhouse and wherever prayer was wanted to be made; and later having had a schoolhouse closed against us just above our town, and having no place to worship only in the homes and open air, God put it on our hearts that he wanted to give us a place to worship; so we went to prayer, believing whatsoever we ask according to His will He heareth us; and that He would not withhold any good thing from them that walk uprightly.

The saints went to work by faith and now we have built a little church house, 20x30, and entirely free from debt.

We held our first revival meeting in said house, beginning the third Sunday in October last, and closed last Sunday evening. The devil fought hard and did his utmost to keep people away from the church; but God did work and none could hinder. Praise His dear and precious name. Several hardened sinners were dug out and made to call on God from the very depths of their heart for mercy. Lodge men gave up their lodge and left old Sodom. Several who had used tobacco for thirty-four and fifty-four years threw their tobacco away, and made their temple a fit dwelling-place for the Holy Ghost. Others straightened up their back tracks, restored to those they had wronged, and came fully out on the Bible line, forsaking all to follow Jesus.

We cannot begin to tell you what a wonderful victory we have had in Jesus' name. The whole town and country is stirred on account of the old-time preaching of the Gospel, "which is the power of God unto salvation" to them that believe. We don't wonder now why the devil fought so hard. He knew his craft was in danger, and I am sorry to say some of the professed holiness people took a stand against the meeting. But our God is more than a match for the devil, and we are fully persuaded that there is nothing too hard for Him.

The lodge people are uneasy and have been made to know that their foundation cannot stand.

I praise God for ever opening my eyes to the truth. I have always been open to conviction and willing to be taught.

We are expecting great victory here over the old dragon, and desire the prayers of all God's people that He will open up a place of worship in our town for the saints of God that are traveling the Bible way from earth to glory.

May the dear Lord continue to bless you and your work.

Your brother, all out for God and His cause. A. D. Cline.

Mr. Amos Wright of Fullerton, Cal., is one of the faithful ones of the Pacific Coast. While purchasing a new supply of literature last month his letter shows that he has not lost courage, notwithstanding the lodge in his section seems to have chloroformed the pulpit and Christian people quite generally. He writes that he is planning for more active work along the line of the reform, and that he wishes to place the CYNOSURE in the hands of every minister of Southern California. Pray for him.

CATHOLIC ORDER OF FORESTERS.

[We publish the obligation of the Catholic Foresters as found in the records of the Supreme Court of the State of Michigan in the case of Mary Lessnau, widow, vs. Catholic Order of Foresters. This case is an interesting illustration of lodge charity(?).]

The Obligation.

(Every applicant shall be required to sign the obligation before he is initiated.)

I, JOSEPH LESSNAU, of my own own free will, do most solemnly promise that I will respect and uphold the High Court and the Constitution of the Catholic Order of Foresters, and will

recognize them as the supreme authority of the entire Order; that I will obey all lawful commands emanating from the High Court, State (or provincial) Court, or Subordinate Court of which I am a member, provided such commands do not conflict with my civil liberty or the teachings of the Roman Catholic Church; that I will never reveal, except when questioned by lawful authority, any of the official or business affairs of the Order. That I will never expose any of the grips, signs, or other secret work of the Order; that I will never communicate the password to any person except the presiding officer, conductor and inside sentinel in their official capacity, at a session of a Court or a convention of the Order, and excepting a member in good standing in the Order when I am acting in the capacity of High Chief Ranger, Deputy High Chief Ranger or Chief Ranger; that I will not defraud nor wrong any department of the Order or any of the members thereof, nor suffer it to be done by others if in my power to prevent; that I will not tolerate anything of a political character at any meeting of the Order; that I will not disparage any member because of his nationality, color or race; that I will assist a member or his family when in distress so far as the obligation of charity may require and my circumstances permit; that I will do all in my power to promote the best interests of this Court and of the Order; and I further promise that should I violate any part of this obligation, I hereby agree to be expelled from the order, and should I be expelled or leave the Order I will consider this obligation still binding.

To all of this I pledge my sacred honor as a man and a Catholic.

JOSEPH LESSNAU,
(Applicant's Signature in Full.)

Witness:
Frank Arenameier,
Chas. A. Marshall.

Dated at Detroit, Mich., this 13th day of February, 1906.

None but the godly have the promise that they shall see God.

From Our Mail.

FROM RHEA, ARKANSAS.

November 15, 1909.

Brother Phillips:

I have not done much in reform work lately, because I have been very busy. Brother J. H. Marshall, a Methodist preacher, has given us two lectures lately on "Secret Societies," and he certainly handled them without gloves. He has raised the ire of the lodges, but their only defense is slang and slime to beat him down.

I am glad that we have a man here that has the courage and ability to turn the light on their secret dens. We have got them on the run.

Some of us have decided that we will not pay a preacher a penny, nor hear him preach if he belongs to a lodge. Your literature is doing good here. Some of it has fallen on good ground. Some of the preachers are quitting the lodge and exposing it.

God bless the National Christian Association! May the good work go on till the chuch is separated from the world! Yours in Christ, D. Branchcomb.

NOT AN UNCOMMON EXPERIENCE.

I now take the liberty to write you regarding my experience with the Odd Fellows and the preachers in Bradshaw, Nebraska. Sunday, April 25th, was Odd Fellows' Memorial Day here, and the services were held in the Christian Church. My pastor, Rev. Crippen of the M. E. Church, and Rev. Longman of the Christian Church took part in the services. My pastor preached from Isa. 41:6-7. He had told me that he was formerly an Odd Fellow, but was not one now; yet he told the Odd Fellows God reveals Himself to us in the lodge room. It is God's will that we be Odd Fellows. No organization teaches the love of God more fully than this brotherhood teaches God. "Brethren," he said, "you are not building on a sandy foundation, but on truth and righteousness." Mr. Longman had recently joined the Odd Fellows. I told them both that I was surprised at the things they said at this memorial

meeting and that I did not care about hearing them preach any more. But what can I do? I have been a member of the M. E. Church for nearly fifty years and have always attended church regularly and there is no other place for me to go. Yesterday our pastor preached a good sermon on the subject, "Building on the Rock, Christ Jesus," and then being filled with the Holy Ghost. I told him after church that I would have enjoyed his sermon very much "if I had not heard your Odd Fellow sermon." He replied they were both along the same line. I told him that I did not think they harmonized at all. We have had no revival in our church for over a year. It is gradually getting so that people don't care for salvation by Christ. Most of the people are so wrapped up in lodges they seem to care nothing for Christ and His religion. There are six lodges here in a town of 500 inhabitants. Yours in Christ, H. F. Stubbs.

FROM LOUISIANA.

Please accept my thanks for a copy of the CHRISTIAN CYNOSURE. I was much delighted to learn of the stand taken by many ministers and other Christian workers. I have been in the fight for some time, but have been unable to do much from lack of proper information. Now the door is open for me to obtain such literature as you offer. I believe that I shall be able to accomplish much good for our Lord's cause.

Yours respectfully,
J. D. Stewart.

FROM ILLINOIS.

The inclosed clipping was taken from the Bloomington *Daily Bulletin* of September 26, 1906. The N. C. Dougherty mentioned is serving time (1906) in Joliet for stealing thousands of dollars while school superintendent or treasurer of the school board during the past 20 years.

In the winter and spring of 1893 I attended a commercial school in Peoria, Illinois, and joined the A. P. A. order, which was then at its height. While attending lodge meetings I saw and heard members get up and speak for the good of the order and say that they belonged to several orders, but that the A. P. A. was the grandest and best of them all. N. C. Dougherty, in speaking of the good of the order, would shed tears while describing how the Romanists were getting hold of our public schools, state institutions and offices.

In August of the same year I attended the World's Fair in Chicago, and at a booth in the Manufacturers' Building I got hold of some literature and tracts against secret societies. Later I subscribed for the CYNOSURE, and by reading it have kept out of lodges, although often urged to join. The A. P. A., so far as I could see, was run by politicians for their own political preferment.

Albert Householder.

FROM NEW JERSEY.

The CYNOSURE has proven beyond question that Free Masonry, the first among modern secret societies, is a religious organization.

But what does it really stand for, and why has it stood the test of time? We canont deny that from a financial standpoint it does much good to its members. I would define it also as a lot of men planning together for mutual benefit and mutual protection from the consequences of their misdeeds. In other words, it stands as a sort of mutual boycott arrangement against the residue of mankind. Its slogan is, "He who is not for Masonry is against it." If anything good is to be dolled out, non-members "need not apply." It exercises a sort of government within a government. Here in the East nearly all positions of honor and profit are distributed among its members. Ignorance and unscrupulousness are no bar to eligibility, hence ignorant and wicked men occupy many high places. It is difficult, if not impossible, for any outsider to procure a high position under the government, either state or national. Its protection of its members has aroused great suspicion against American jurisprudence, and has therefore done more to shake the confidence of the public in our courts than all other causes combined. In other words, Masonry is the kind of anarchy that breeds anarchy. In

principles it compares favorably with the Black Hand Society.

All such combinations are not only antagonistic to the laws of God, but they are the greatest menace to this Republic.

Sincerely yours, James Brown.

FROM IOWA.

Some intelligent Free Masons do not deny that "Free Masonry is a religion not founded on the Bible." These Masons agree with Chase's Digest of Masonic Law, pages 207-208. Others think the religion of Masonry is both profound and sacred, since they have "most worshipful lodges" and "most worshipful masters."

That some leading men in the Church and in civil government should be so deceived, and by such an enemy, as to be in sympathy with it and give it their prestige by membership or in any other way, is one of the mysteries.

The strength of all false worship is in its power to deceive. "Be not deceived; God is not mocked." Cyrus Smith.

FROM CONGO, MO.

The National Christian Association, Chicago, Illinois:

Dear Brethren: Permit a humble follower of our Lord Jesus the Christ—for His sake, a seceder from Free Masonry and Odd Fellowship—to greet you in His name. "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

That which is condemned by the sentient judgment of mankind cannot stand at the judgment bar of Almighty God. The results of investigation, as a rule, form the basis of human knowledge. If secret orders be as good as the adherents of them proclaim them to be, investigation of their inherent character can only result in confirming those claims and benefiting said orders; therefore, adherents of lodges should welcome your assemblage and deliberations; but if secret orders are evil, it is incumbent on Christians and the Christian ministry to investigate and publicly discuss its teachings, claims, and character.

"If thou hast whispered truth,
Whisper no longer.
Speak in the trumpet tones,
Louder and stronger."

You have my sympathy and prayers, coupled with my heartiest co-operation to the extent of my humble ability. "*But my God shall supply all your need according to His riches in glory by Christ Jesus.*"

I remain your humble fellow-servant in Christ Jesus our Lord.

Elder G. T. Dissette.

From Our Exchanges.

A CIVIL WAR STORY.

New York, March 31, 1908.—Colonel Eli R. Rockwood, for forty years a well-known New York photographer, dropped dead yesterday in his studio of valvular disease of the heart, due to rheumatism resulting from exposure in the Civil war. Colonel Rockwood had the distinction of having three times captured the famous Confederate guerrilla, Colonel John S. Mosby. Both were Masons, and three times Mosby was set free after playing poker all night with his captor. Colonel Rockwood was a good story teller and loved to tell how once, after he had captured Mosby, he won $1,500 from him him at poker. The next morning Mosby got the wink and slipped away. Once Mosby captured Colonel Rockwood, also, and there was another poker game and by daylight Rockwood was back inside the Federal lines.—*The Twice-A-Week Picayune.*

Each of these soldiers had taken an obligation to their country, but the Masonic obligation prevented its proper observance.

JEWISH FRATERNAL INSURANCE ORDERS.

BY JOSEPH WEINBERGER.

What was it that first brought into being the many orders formed in the last thirty years, and which are so popular among the immigrants of this period?

These orders are not the private concern of anybody, or of any set of men, and are not run for profit. What is it, then, which actuated the originators to devote

their time, labor, and often their own money, to build up these orders? It is ambition. It is ambition to be somebody in this world, and to outshine one's neighbor.

Some men feel the necessity of being great and reaping glory. Not being Victor Hugos, nor Napoleons, nor Edisons, they must look for fame in activities which do not require any perseverant mental effort, and these they easily find in lodges and societies. A bold criticism of the officers of a lodge brings a member rapidly to the front, and paves the way for him to the presidency or still higher honors.

While the office of president is the highest within the gift of a lodge, it is also a stepping-stone to greater glory in a larger domain.

An ex-president of a lodge is entitled to being elected as delegate to the convention of the order; not only is this a great honor in itself, but there awaits him a chance of being elected to some chairmanship of a standing committee, which makes him an executive officer and a member of the grand lodge. True enough, that with most delegates their ambition ends there, and they do not entertain any hope to rise to higher honors. A considerable number of delegates, however, consider themselves worthy of being elected to higher offices; while not a few are even reaching out their hand after the crown of the Grand Master.

The fierce competition makes the convention a hunting-ground for official dignities, instead of a deliberative body for the introduction of measures for the benefit of all members.

As there are not enough officers to satisfy all aspirants, it is only natural that many of the defeated delegates go home from the convention sore at heart and greatly injured in their dignity.

Before the law went into effect, about fifteen years ago, which makes it very hard to form a new fraternal insurance order, these sore ones used to revenge themselves by starting a new order, and this was a comparatively easy thing. All it required was to promise offices of honor to a few hustlers, and these promises, accompanied by an occasional free cigar, were incentive enough for the latter to work like beavers, promulgating the glory of the new order and dragging and pulling along whomever of their acquaintances they met into the new and "great" order.

To the credit of the leaders it must be said that, after dividing the highest offices among themselves, they worked day and night to build up the new order. Not only did they often drag their own lodges along with themselves into the new order, but they visited the lodges formed by the pullers-in and encouraged them to bring in new members.

Without a single dollar in the treasury to back up the promise of a payment of $500.00 at the death of a member, but with plenty of promises of offices and honors to the faithful, the workers were forming lodge after lodge; and the success of the order depended largely upon chance. If the deaths were few in the first years, and the workers were many, the success of the order was assured. The cheapness of the insurance, owing to the small death rate, attracted large crowds; and the order gained a firm footing. Many of the orders, however, went to the wall after a brief existence, owing to their carelessness in the selection of members. Eager to increase their membership, they admitted a very large proportion of old and sick people, and a large death rate was the consequence.

The orders that have survived and are still in existence to-day, must needs be looked upon as the fittest. But this proving themselves the fittest does not mean that they are perfect. They have, no doubt, their good sides, but they also have defects, and both these we will consider in the next article of this series.—*The Federation Review, New York.*

THE WAYS OF LABOR UNIONS.

Threats, Slugging, Fire and Bombs.

A remarkable story of making dynamite bombs and setting fire to buildings put up by non-union workers was told yesterday in Judge Tuthill's court by Bruno Verra. He was the first witness for the state against Joseph and Vincent Altman, on trial for exploding a bomb

in the plant of the Standard Sash and Door Company, and partly burning it.

Verra's statements constituted the confession he had made previously to State's Attorney Wayman, which aided the prosecutor materially in getting his start in the investigation. He said he had been hidden at Paw Paw, Mich., since the arrest of the Altmans for fear of his old associates.

By his own statements, Verra was a professional "slugger" in the service of the carpenters' district council, working with the Altmans. He said he received $5 each for non-union men beaten, and was on a salary of $25 a week as a "slugger."

Burning buildings was considered a more satisfactory way of preventing the hiring of non-union men than "slugging" the workers, in some instances, he said. He told of five buildings burned. Time devices were used to start the fires, he said, and so give the perpetrators of the outrage opportunity to get safely away before the alarm was given.

Making and Exploding Bombs.

This led, he said, to out-and-out bomb explosions. He told of the making and exploding of bombs as follows:

"In April, 1908, I met Vincent Altman in O'Neil's saloon at 51 Fifth avenue. He showed me three sticks of dynamite and said he was going to blow some place up. I was afraid of the dynamite and would not go."

"What next did you do?" asked Assistant State's Attorney Short.

"Vincent Altman told me about one month after this to meet him at his house. When I arrived there he said he wanted me to blow up the Standard Sash and Door Company's plant.

"I said I would not. He showed me some dynamite he was going to explode after he set the place on fire. I said I would not be in on the job, as if firemen were called the explosives might not go off until after the firemen arrived and kill some of them."

"Where and how were the bombs made?"

"At Vincent Altman's house; Vincent, Joseph Altman and myself were there. The bomb was made by winding seven eight-inch dynamite sticks with a fuse, and inserting a cap in the center of the bomb. The cap was reached by a long tape, which was to be lighted to explode it.

Told to Hide Explosives.

"When the Altman brothers were arrested, *President Metz of the carpenters' union* sent for me. He asked me if any more dynamite was in Altman's house. I said 'yes,' and he told me to remove it, so it could not be found. I took it and placed it in a shed in the rear of my house."

Verra said Vincent Altman had 100 pounds of dynamite in his house, which was reported to have been secured from a stone quarry.

Before telling of the dynamite, Verra testified regarding his earlier dealings with the Altmans. He said he lived at 333 Hermitage avenue and was formerly an iron molder. He met Vincent Altman frequently at the Carpenters' District Council headquarters at 52 Fifth avenue, he said, and also in O'Neil's saloon. He went on:

"I met Altman at 51 Fifth avenue, and he asked me if I wanted to go to work with the carpenters. He said the pay would be $25 a week."

"What did you do?" asked Mr. Short.

"I told him I would accept."

Presented to Metz.

"Then what did he say or do, if anything?"

"He took me to see Metz, and he told Metz I was a good man and would make good."

"Where was this?"

"At 52 Fifth avenue."

"What else was said?"

"Metz said, 'You know best.'"

"After I had worked three or four months Vincent Altman one day asked, 'What is the best way to make a time fuse?' I told him to take a candle and light it and find out how long it took it to burn and that then he would have a time fuse."

"Did you ever do any work for him?"

"Yes. Vincent Altman and myself burned a garage on Diversey boulevard, near Ashland avenue. Altman took a cigar box and some benzine from his

house. He put saturated rags in the cigar box and lighted it. Non-union carpenters were doing work in the building."

"What else did you do for Vincent Altman?"

"I went with him and slugged two or three fellows in Goose Island."

Tells of Next Job.

"Where was your next job?"

"At Fortieth and Milwaukee avenues. I met Vincent Altman at his house. We went to a little two-story frame building and Altman climbed in through a window. It was a new building and we saturated it with benzine and then set fire to it. Non-union carpenters were working on the building, which was owned by Frank Schubert, a policeman."

The witness said a fuse was used in setting the buildings afire so the men could get away before the fire. Testimony regarding the use of dynamite and the burning of the Standard plant followed.

"What was used to carry the benzine and other oil to the building to be burned?" Assistant State's Attorney Short asked.

"It was carried in bottles and cans," was the answer.

"Did you ever talk to Vincent Altman after the explosion at the Standard Company's plant?"

"Yes, I asked him how he got out after placing the bomb in the basement. He said he got out of the building easily, but stumbled over something in doing so."

The witness said he had not seen Joseph Altman after the explosion.

An unsuccessful attempt was made by Attorney Brady to force an admission from Verra that he conferred with the state's attorney after leaving the stand Wednesday night.

Something of a sensation followed the witness' statement that he returned to Chicago from Paw Paw lake, Mich., Sept. 13, and had been in the city ever since. Attorney Cruice jumped to his feet immediately and called the court's attention to the statement, at the same time addressing the witness.

Knew of Habeas Corpus Writ.

"Do you know," said he, "that the attorneys for the defense made application for a writ of habeas corpus for you before Judge Carpenter on Tuesday and Assistant State's Attorney Short then said you were out of the city and could not be produced?"

Verra admitted he did.

Judge Tuthill declared he could not take any action, as the writ was not applied for before him.

Verra said he had known Vincent Altman since boyhood. He admitted he was expelled from the molders' union because he did not pay his dues.

"How did Vincent Altman came to ask you to show him how to make a time fuse?" asked the defense.

"I do not know."

"Who taught you how to make a time fuse?"

"Nobody."

On questions put to him by Attorney Brady in regard to the Diversey boulebard garage fire, which he testified on Wednesday he and Vincent Altman had started, Verra said this happened in August, 1907.

Others Helped Burn Buildings.

"Did any one else besides Vincent Altman help you burn such places down?" was the next question.

"Yes, Walter Dugan, Joe Churan, and Frank Smith, *former business agents for the Carpenters' Union.*"

The experience of an employer "marked" by the carpenters' union was told yesterday at the trial of Vincent and Joseph Altman, accused of setting fire to the plant of the Standard Sash and Door Company.

John Olson, head of the company, testified before Judge Tuthill that the carpenters had been to him repeatedly demanding that he make the woodworkers he employed join their union. He said the carpenters told him they would "tie up the plant" if he refused to yield.

Another feature of the day's hearing were the testimony of Patrolman Julius Teets that he arrested the Altman brothers, as they were near the plant early on the morning of May 27, 1908, when it was nearly destroyed by fire and by an

explosion. Bruno Verra, who on Wednesday said he had helped Vincent Altman burn and slug in the carpenters' cause, completed his story in the morning. He stuck to his story under cross-examination.

The accused brothers watched the proceedings quietly but with intense interest. Mrs. Joseph Altman also was in court and appeared to follow the case closely.

Tells of Carpenters' Demands.

Telling of his experiences with the carpenters, who for some years have been warring with the union woodworkers in Chicago, Mr. Olson said:

"Two carpenters came to the plant in the fall of 1907 and demanded that our woodworkers be required to join their union. I refused to accede to this and they came back a number of times. The last visit was two weeks before the fire. The carpenters said they would tie up the plant if I did not give in, and they told me I would see them again."

Mr. Olson did not think either of the Altmans had visited him on this union mission. He said two employes had remained at work on the evening before the fire, but that he had left the plant at 7 o'clock after shutting off the electric power. The fire loss was put at $50,000 by Mr. Olson.

Two employes of the plant told of seeing two men hanging around the shop when they left, but they could not be sure these were the Altman brothers. They said all the windows were closed before they left.

Policeman Tells of Fire.

The next step in the testimony was the calling of Policeman Teets to tell of the fire and the arrest of the Altmans.

"I had just reported from the box at Fifty-seventh street and Center avenue," said the patrolman, "when I noticed two men going in a northwesterly direction. Reaching the corner they turned east and started to run. One or two policemen were with me and we called to them to halt. They hesitated, then started again, doing this two or three times.

"We chased and caught the men.

" 'Don't arrest me, fellows,' said one, 'I used to be on the police force and expect to get back again. I won't stand any chance if you take me to the station.'

"The other policemen started for the station with the men. As they did so my attention was attracted by a fire between Fifty-seventh and Fifty-eighth streets. Turning in an alarm at the corner, I ran to the fire. I had only gone a short distance when an explosion followed. I noticed a window in the basement was open."

Objection was made here that Patrolman Teets was receiving signals during his recital from other witnesses standing in the doorway of the courtroom. A bailiff sent them back to the witness room.

PUZZLING FACTS ABOUT LODGE MEMBERS.

1. Why will a man with common sense, who would not buy a suit of clothes if denied permission to examine them before closing the bargain and paying the cash, invest good money in secrets of which he assumes to be in the profoundest ignorance?

2. Why a sane man after having been denuded, hoodwinked, cable-towed, juggled through a gross and vulgar initiation and sworn under penalty of death to "ever conceal and never reveal" the fact that he has been betrayed and swindled, should ever enter such a den of thieves again, is a puzzle.

3. Why men in their sober senses will keep on paying, and swearing, to get secrets which, like those for which they have previously paid, are simply promises never verified, and ever eluding their grasp, is another puzzle.

4. Why a Royal Arch Mason, whose conscience is not past feeling, dares to personate Jehovah at the burning bush and presumes to address the candidate with the blasphemous assumption, *"I am that I am.* Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

5. How a Knight Templar dares to invoke upon himself, and, in addition to his own, the punishment due the man out of whose skull he takes the pure wine of the fifth, or sealed libration of a K. T., is a puzzle.

6. It's a conundrum how men who believe in God and in an accounting day can continue to deceive, betray and even lie to conceal the hypocrisy of Masonry and dupe their fellows into the pit and mire into which they have fallen.—*Home Light.*

JAILED FOR MAKING SIGN TO JURY.

Odd Fellow Throws "Disastrous" Signal During Trial of Case.

Philadelphia, Pa., Nov. 11, 1909.—Because he made to the jury, which was trying his suit, the "sign of distress" of a secret society to which he belongs, Adolph Moskovitz, an Odd Fellow, was sent to prison by Judge Kinsey in common pleas court.

Muskovitz was suing his former employer, Morris Keen, for $450. While testimony was being heard, Court Officer Lyle noticed him making peculiar signals to the jury. When the jurymen had returned, Judge Kinsey, to whom the plaintiff's behavior had been reported, called him to the bar.

"What was the sign you were throwing?" he asked.

"The Odd Fellows'; if a man gets in trouble he can make that sign."

"And you threw the sign so that if there were any Odd Fellows on the jury they would give a verdict in your favor, whether you were entitled to it or not?"

"Yes, sir."

After the jury had returned a verdict of $475 in Moskovitz's favor, the court said:

"There could not be a bolder and more insolent effort to subvert justice and debauch a jury by striving to influence them in your behalf through such a corrupt method. It was a wanton abuse of a society, which, if it is reputable and honorable, it would not tolerate. A member who acts, as you have admitted to have acted, is deserving of instant expulsion."—*The Tribune,* Beaver Falls, Pa.

DEPUTY GREAT COMMANDER SUICIDE.

George A. Astry, deputy great commander of the Knights of the Maccabees, who shot himself at his home, 1122 Nelson street, Thursday, died at the city hospital yesterday afternoon as the result of his injuries.

Astry belonged to the Masons, Odd Fellows, Knights of Pythias, Royal League, and Maccabee orders. He was recently divorced from his wife.—*Indianapolis News.*

THE BOOSTERS' LODGE.

The "Boosters' Fraternity" was organized by a number of men who have been active in fraternal circles for a number of years. Philadelphia Lodge, No. 1, has a clubhouse at the northeast corner of Eighth street and Fairmount avenue. The building contains a large concert and *dance hall,* a meeting room and *fifteen apartments.*

One of the main objects of the order is to impress upon its members the *sacredness of the family tie and the ennobling influence of the home.* To aid in this, each lodge is recognized as a home circle, where common interests hold supreme sway.

For a motto the fraternity has the following, which also describes its work:

"Boost the fellow who is down to-day,
Give him a smile for his sorrow;
The world sometimes has a funny way,
And you may be down to-morrow."

—*The Bulletin,* Philadelphia, Pa.

How much will society be impressed with the "sacredness of the family tie" by the use made of the dance hall and fifteen bedrooms, or apartments?

It has been wisely said that every really useful, every active man in any sense, is a hopeful man.

GOSPEL TEXT CALENDAR.

This calendar is well known to almost all our readers, but if you have not seen a copy you should have one. The calendar contains an appropriate Bible text for each day in the year, printed on an open Bible design. The front page is printed in three colors, and the other pages are each printed in three colors.

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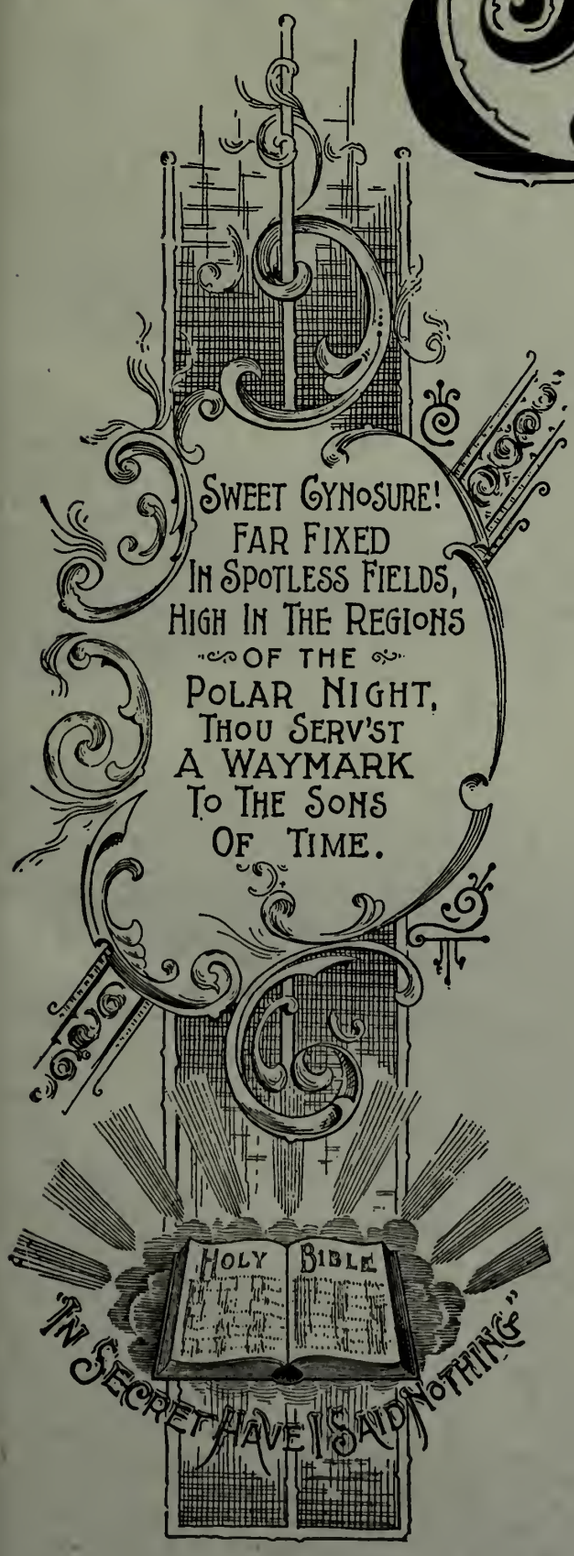

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII. CHICAGO, JANUARY 1910. NUMBER 9

No providence preventing, our next ANNUAL CONVENTION will be held *April 7th and 8th next, in The Moody Church* of this city. This will be a gathering of more than usual importance. We trust that no one will miss Vice President Hitchcock's article on another page giving a vivid picture of what has been done already for this great annual gathering.

Our readers will appreciate, we are sure, the courtesy of Mr. Ezra A. Cook, former proprietor and publisher of the CYNOSURE, for permission to print during this year one of Miss E. E. Flagg's most popular serial stories on Masonry. The first chapter of "The Power of the Secret Empire" appears in this number.

A WHOLE TRIBE.

Red men live in the woods, or used to live in or near forests while in their savage state; for which reason it is no surprise to find in Wildwood, N. J., a Red Man, whose two sons-in-law with his four sons are Past Sachems. He also has four daughters-in-law with two daughters who are Past Pochahontases. Will the Past Sachems become Past Powhatans? The father, though a Red Man, looks like a white man. No daughter of any one, "Or else no lion's dam," with his wife he is yet reckoned among the Daughters of Pochahontas.

The Welfare, an organ of the Royal Arcanum, calls this "A Fraternal Family," and asks: "Can any member of any order beat this record?" Would it be a good record to surpass if one could?

"How can I hear what you say, when what you are is thundering in my ears?" —R. W. Emerson.

We borrow this news item from a religious paper: "President Faunce is this year head of the Department of Universities and Colleges in the Religious Education Association. Under the auspices of that department he called a conference of college fraternities on November 27, at the University Club in New York City, to consider the social and moral problems presented by the enormous recent growth of these organizations. Nearly 300,000 college men, graduates and undergraduates, are now enrolled in college fraternities. The rapid increase in fraternity chapter-houses presents many questions that are novel and difficult. Twenty-six fraternities sent sixty delegates to the New York conference.

GOOD FOR WELLESLEY.

The Agora, one of the leading societies of Wellesley, has voted to disband as soon as four other societies of the college agree to do likewise. The reason for this radical move by the leading student organization, which numbers hundreds of distinguished graduates among its membership, is a conviction that secret societies, however laudable their aim, tend to prevent the attainment of the highest grade of scholarship.

LET THE WIFE UNDERSTAND.

"If I had known about the assessments and that payment must be made during the month of levy, I would have paid them, but my husband never told me anything about it," were the words of a widow whose husband, a traveling salesman, was taken ill away from home and died in suspension.—*The Modern Woodman.*

What is charity? Answer: Keep your assessments paid up.

"There is a strong spirit of selfishness in some fraternal orders. Their charity does not extend beyond their own membership," said an Elk orator, delivering the address at the unveiling of a bronze Elk which was placed in the front yard of a building belonging to the order.

SOULS OF DEAD ELKS.

"Lead Kindly Light," sang the quartet in the memorial gathering at the Elk clubhouse Sunday afternoon. The roll of members who died was read, and at the end of the list of names the Esquire responded "Absent." The chaplain prayed or recited a prayer, the choir responding "Still, Still with Thee." After the performance of a ritual, an orator from a neighboring city was introduced by the Exalted Ruler, who said:

"We all are gathered here to pay tribute to the departed, not in a mournful way, for sweet and comforting is the thought that as we speak of them, they, too, are congregated in a celestial home and that they bend low and extend their greetings to us. It is a time when we stop all earthly pursuits, put aside all personal affairs and in spirit, truth and fraternity come with open hearts and minds to listen to a brother speak appropriate words to us."

The tendency to make a religion of a secret order, with the tendency to trust that to go from a lodge is to be after death "congregated in a celestial home," seems liable to be encouraged by such words as these. They fail to suggest that vital faith in Him who is the way, the truth and the life, is essential to life eternal. They ignore the word of the Prince of life, to whom "all authority hath been given," in which He Himself says, "No man cometh to the Father but by Me."

Thus introduced, the speaker himself also said in the course of his memorial oration:

"Let us go forth knowing that the souls of our departed brothers are safe in the keeping of the God who gave them life, and that though seasons come and seasons go, though the storms of summer and the blasts of winter sweep over our earthly sepulcher, yet we know that when the last trumpet shall sound and the dead shall rise, we will find them sitting on the right hand of God."

JURY FEARED BOMB.

In the December number we gave an account of a trial in this city of the Altman brothers for setting fire to buildings put up by non-union men, exploding bombs, and slugging. One of the witnesses was, according to his own statements, a professional "slugger." He was on a salary of $25 per week, and received $5 extra for each non-union man beaten.

The jury brought in a verdict of not guilty. But the press of the city printed the following as the reason:

"One of the jurors told me after the verdict had been returned in court," said Assistant State's Attorney Benedict J. Short, "that he was afraid to vote a verdict adverse to the defendants.

"He declared that he and other members of the jury feared that if they voted a verdict of guilty their own homes would be blown up."

Assistant State's Attorney John Northup said that in view of the evidence produced by the state he was convinced there was "something the matter" with the jury.

General U. S. Grant was right, was he not, when he wrote "All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."

There is hardly a lodge in this country that does not come under the above condemnation. Why do politicians become noted joiners? The answer is obvious.

THOMPSON NOT A WOODMAN.

J. J. Thompson, editor of the *Western Review,* is not a member of the Modern Woodmen of America. He was once a member, but failed to pay assessments when due and lapsed.—*The Modern Woodman.*

Why single out Thompson; there are others. Is this a boycott notice?

Contributions.

CONFERENCE FOR CHRISTIAN WORKERS.

At the Moody Bible Institute.

BY REV. J. H. RALSTON.

The fifth annual mid-winter session of this conference was held in Chicago Dec. 2-5, under the direction of Rev. James M. Gray, D. D., the Dean of the Institute. Scores of pastors, evangelists, missionaries, rescue workers and experts in unusual methods of Christian work came to the conference either as instructors or to receive information and inspiration to better fit them for the work yet before them. All of the meetings were held in the historic Moody church, founded by that man who is recognized by very many as the greatest religious force of the last century, except the welcome meeting in honor of the Evangelists Chapman and Alexander. The program was full and rich, the singing was inspiring, the devotional hours led by Major J. H. Cole were spiritually uplifting and the spirit of prayer sealed a blessing to every one in attendance.

Practically every department of Christian activity was covered, but evangelism, rescue work and lay preaching secured special consideration. The high water mark was reached in the welcome meeting in the First Regiment Armory to Rev. J. Wilbur Chapman and Mr. Charles M. Alexander, who were just returning from their famous tour of Australia, which was attended by some four thousand people.

A fitting opening to the conference was given on Thursday evening, when a meditation on prayer was conducted by Rev. A. C. Dixon, D. D., pastor of the Moody Church, and Dean Gray, the whole concluding with a prayer meeting of remarkable power. On Friday morning Rev. William Evans, D. D., director of Bible study in the Institute, gave a teaching on the epistle to the Ephesians. This was followed by a woman's meeting, at which Miss E. Stafford Millar, the Australian evangelist, spoke on "Women and Prayer," and Mrs. Mary Foster Bryner, of the International Sunday School Association, spoke on "The mother and the child."

WALKING BY FAITH.

One brother explaining to another the force of 2 Cor. 6:14-18, said: "That would then prohibit a Christian's belonging to any lodge or fraternity or secret society?" "Exactly."

"Well, I belong to such a fraternity, and they stood by me nobly when I was sick. I should hate to quit them." "You would quit them for God, would you not?"

"But does God require it?" "Judge for yourself. What does this say?" (2 Cor. 6:14-18).

"But I cannot see that belonging to them does me any harm." "Well, when you 'can't see,' then is the time to walk by faith. There is nothing greater than that a man should do what God says even against his preferences, and when he sees no particular use of it."

I give this little conversation, which in substance actually occurred, because it illustrates a great and essential principle. How we sometimes shrink from obeying God! How, when we are struck fairly between the eyes by a passage of Scripture, we yet try to let it glance, to find an excuse, to explain away what God has said! How all kinds of considerations rise up and mistaken notions of duty, gratitude, or love and we even persuade ourselves that in our case it would be wrong to obey God! "How weak is thine heart, seeing thou doest these things!" says Jehovah. To be sure, "we cannot see;" but we walk by faith. To be sure, there are ifs and buts in plenty, and excuses, and preachers without number who will explain the very face off any passage of Scripture that goes against our wills, and, if you are looking for such consolation, "opinions do differ." You will find them. But if you will obey God, you need not be perplexed, and you will know what God said and do it at any cost, and God will bless your faithfulness. For such things are tests, and God sets much by them.—Gospel Advocate, Nashville, Tenn.

THE PRESIDENT TO THE SUPERVISORS.

He Reiterates Former Instructions Against Politics in the Census.

Washington, D. C., Dec. 21, 1909.—President Taft's ringing address to the census supervisors from the eastern states, in conference here, was intended not only for them, but also for all the other supervisors, for the candidates for enumerators' places, the politicians and the world in general. He said:

"I am very glad to see you. You number about a third of the force upon which we have to rely to take the census. I expressed my opinion about the character of your duties when I wrote a letter to Mr. Durand. I did not write that letter just for the fun of having it published. I wrote it to be a genuine instruction to you, and I hope you will all observe it. I know if you pursue it, it will be an easy course for you. If you don't observe it, then I will observe you. I know, of course, there will be pressure.

"Many of you—most of you—have been recommended by Congressmen, and it may be that some of these Congressmen will come to you and expect, because they did recommend you, that you owe them something in the way of selecting the men as enumerators who will help them in their Congressional election. You have got to use sense and discretion. You have got to select the men that you think will do the work, and if you catch them doing political work I wish you to remove them, just as I will remove you if I catch you doing political work. It is business.

"I am not quarreling with the Congressmen. Each man is looking for all the aid he can get to get back into his place, and I am not objecting to the efforts in that direction. But you are the gentlemen that I want to make responsible, through Mr. Durand, for taking this census, and you are the gentlemen I rely upon, and if I can't rely upon you, then I am going to direct Mr. Durand to let me know about it, and I will see if I cannot help him out with somebody else.

"I take great pride in this census. I believe we can make it the best census that has been taken, if we take it as a census, and do not use it and regard it as incidental to something else.

"Now, you are not well paid. This is not a business that is going to enrich any one of you; but it is a business that is worth doing well, and I hope it will turn out so that when the census is taken we shall all have pride in the fact that we were a part in taking it, however humble.

"I am glad to meet you, gentlemen. I would be glad to say this same thing to your fellows, but having this opportunity of delivering a little lecture, I could not restrain myself from doing so. I mean every word I have said."

SECRECY THE WEAKNESS OF LABOR UNIONS.

BY REV. J. M. COLEMAN.

(Synopsis of address delivered by Rev. J. M. Coleman in Anti-Secret Convention in New York City October 26, 1909.)

In actual production labor and capital are both essential to the output, with the emphasis on the man rather than on machinery. In a contest between these two factors the advantage shifts to the other side of the scale. If machinery is idle it rusts, but it does not complain; when the laborer is idle his stomach calls for supplies or surrender. Thus in the waiting game which a strike inaugurates, the forces are not equally matched. The capitalist loses his profits, but not his credit with the grocer. He seldom runs any risk of being left on the street with his furniture because he cannot pay the rent. But with the laborers, all these possibilities become actualities, if the game lasts long, and he needs to call the public to his aid or give up the contest.

It is useless mincing the fact that at the present time the Labor Unions are enlisted for *war*. Whatever other ends they may have these are ranked first—to win more wages, or better conditions of labor. Whatever hinders the Union from being a good fighting organization stands in the way of its success. It is my belief that secrecy is a handicap

which labor is carrying in its contest with the capitalist.

Secrecy Stands in the Way of Publicity.

The element of secrecy every union man would allow and claim. He demands some oath from the members binding them to keep silent about the doings of the union. He places a sentry at the door to see that no outsider is present. In effective ways the public is excluded. Why is this done? One tells us that its purpose is to enable them to plan any measure without their opponents, the employer in particular, getting any advance information about what they intend to do. This course seems quite justifiable in war and labor disputes, but does it gain its end? The employer is just as anxious to learn the move in advance as they are to conceal it, since in that case he can forestall a strike by a lockout and avoid a boycott. I would like to ask any Union of a thousand, or a hundred members, how often they are able to keep the enemy from getting a hint of what is going to happen? How effective is this attempt at secrecy in getting the special end which it seeks? I believe that it fails here, but that it succeeds at a point where it does large damage to the laborers' interest.

Publicity Is Essential to the Success of the Union in a Contest with Organized Capital.

Every labor leader knows that coolness of counsel in the Union, and coolness of action on the street are essential to the success of a strike. Especially is this the case with workingmen, frequently of different nationalities, often ignorant and lacking in self-control. It is a great human fact that the mass of men, whether laborers or employers, can be trusted farther in the light than in the dark. The closed doors of the lodge offer to unruly elements a temptation to be disorderly. Turning on the light of publicity has steadied many a man on the right road. When the Union excludes the public it sacrifices one of the greatest aids in the training of its motley membership.

Publicity is essential to efficient control.

While the national organizations of workingmen have been able for the most part to choose wise leaders, the same cannot be said of the local unions. There the cream does not come to the top. Shut out the public and the noisiest man frequently holds the center of the stage, where he is often able to compel wiser members to keep still or follow his leadership. The tyranny within a union is often as great as that against which they complain. Violent measures which the public will not support greatly injure the cause of labor. In conservative action lies safety. There are capable leaders in nearly every union if they could be brought to the front and the restraint which open meetings would furnish would make their selection more probable.

Publicity is necessary so that public opinion may be won to the laborer's cause.

It is public opinion that rules no matter who is at Washington or in Wall street. Men disregard and evade law recklessly, but every man has a wholesome regard for an aroused public conscience. In every industrial dispute the public is an interested party as well as the umpire. When this umpire hands in a decided opinion there is no use for the condemned party to talk back. There is no appeal from the decision. If the laborers have a good case they should ask the public in, give the reporters a good seat and help them to get the facts. When the Union excludes the reporter they have cut off the wire which connects them with the party they need to reach. Frequently they are not able to state their own case clearly, while the opposition has the best talent in the country to present their side through the press. Certainly if the Union has not a good case, exclude everybody and keep the whole matter in the dark, but I am holding a brief for the laborer now and supposing that his cause is uniformly just. If he is in the right he should call every representative of the public into his meetings and make the pulpit, the platform and the press his agents in a campaign to influence public opinion.

Secrecy is a Weakness to Unions.

Since publicity is the hope of the laborer and secrecy hinders publicity, then it must follow that secrecy is a weakness to labor organizations . The recent strike at McKees Rocks was more successful than most other recent industrial battles and the men had no organizations. Five thousand men of thirteen nationalities were held together by their common interest and the public won the strike. Turn the secret lodge room into an open forum and the case of labor will get such a hearing as has so far been made impossible by the barriers which laborers have built.

MASONIC VOW BROKEN.

BY REV. B. E. BERGESEN.

"Furthermore, that I will aid and assist all worthy distressed brother Fellow Crafts, I knowing them to be such, so far as my ability will permit without material injury to myself."

"Furthermore, that I will aid and assist all worthy distressed brother Master Masons, * * * I knowing them to be such, so far as their necessities may require and my ability will permit without material injury to myself or family."

Some Masons deny that such promises as the above are made. Others admit that they are made, but claim that they are an old formula of historic value only, and are not supposed to be kept. That both statements are false is seen by the actual carrying out of such promises in the practical life of business and politics. *The Associated Press* reports that a deputy United States surveyor, Richard Parr, found that on a certain sugar scale there was a secret spring which made it possible with slight manipulation to change the weight of goods on said scale. Surveyor Parr tells us "After I came out on the dock Spitzer met me, took me by the arm and said: 'This thing must be fixed up.' There is no fixing up to be done," said Mr. Parr. "Spitzer said that *we are all Masons* and this will make trouble all around. He declared that he had fixed others the same way [as Masons] and would sooner cut his arm off than give anyone away. I told him that Masonry had nothing to do with this."

Deputy Surveyor Parr proved a good citizen and a poor Mason. Spitzer proved a good Mason and a bad citizen. Both were right, and both were wrong. Parr did right as a United States official in refusing to help the criminal. He did wrong from the standpoint of a Mason, in breaking his Masonic oath to assist a distressed brother Mason. Spitzer did wrong as a United States citizen in defrauding his country, and breaking his oath of allegiance as a citizen. He did right from the Masonic standpoint as a Mason in considering his oath to Masonry above that to his country, for Masonry demands that a man obey his Masonic obligation.

"That this surrender of free will to Masonic authority is absolute (within the scope of the landmarks of the order) and perpetual, may be inferred from an examination of the emblem, which is used to enforce this lesson of resignation."—*Morris' Masonic Dictionary,* Art. Authority.

"We may not call in question the propriety of this organization; if we would be Masons we must *yield private judgment.* 'To the law and to the testimony —if any man walk not by this rule it is because there is no light in him.' The principle of submission and obedience runs through the whole system and constitutes one of the greatest safeguards of our institution."—*A. T. C. Pierson, Grand Captain General of the Grand Encampment of the Masons of the United States.*

"Not only do we know no North, no South, no East, no West, but we know no government, save our own. To every government save that of Masonry, and to each and all alike, we are foreigners. We are a nation of men bound to each other only by Masonic ties, as citizens of the world, and that world of Masonry; brethren to each other all the world over; foreigners to all the world besides."—From 1867 *Report of Grand Lodge Missouri.*

Consider the practical and actual side of this incident. Here is a Mason asked by a brother Mason as a Mason to cover up the crime of a Mason and who further admits that he has, as a Mason,

"fixed others the same way." This fixing has been going on for many, many years in the United States custom house in New York, until this Masonic fixer ran upon Richard Parr, who, while a Mason in name, was like Judge Daniel H. Whitney of Belvidere, Ill., who was tried and condemned by the Grand Lodge of this State, while he was Worshipful Master of the Belvidere lodge, for his activity in causing the arrest of a brother Mason for the murder of Ellen Slade, a beautiful orphan girl. Dr. F. C. Jackson of Hartford, Conn., is another man who could not "be fixed." He was expelled from his Masonic lodge for testifying in court against a brother Mason who had committed arson. Need we more witnesses?

ETERNAL VIGILANCE THE PRICE OF LIBERTY.

BY REV. W. B. STODDARD.

Probably at no time have the Insurance Lodges been more daring and desperate than the present. An order having its headquarters in Springfield, Illinois, and calling itself "The Loyal Americans of the Republic," is seeking membership among those known to be opposed to lodges, and has secured support by the misrepresentation of the agent. The pastor of a German Lutheran church states that some of his members were induced to join this order by the agent's statement that it was not a secret lodge. They could get the insurance without any initiation. They need not go to any lodge room, or do anything except sign "this little slip of paper and pay the fees." The little slip of paper they were required to sign reads as follows:

Obligation of the Loyal Americans of the Republic.

"I, the undersigned applicant for membership in Assembly No. .... of the Royal Americans of the Republic, solemnly promise, upon my honor, to keep inviolate the secrets of this Assembly, and of this Order, that I will abide by and be governed by the Constitution, rules and regulations of the Loyal Americans of the Republic and by the by-laws of this Assembly; that I will submit all grievances to the tribunals of this Order for settlement; that I will not intentionally wrong a fellow citizen nor any Assembly; that I will endeavor to the best of my ability, to serve my country, my Order, and those dependent upon me. Should I be suspended or expelled from this Order, I shall ever consider this obligation sacred. All of this I most faithfully promise.

Dated at ....., State of ....., this ..... day of ....., 190...

Signed ....."

The perfidy and sin of such an obligation should appear at once to any intelligent person, and yet, strange to say, in seeking cheap insurance which was supposed to be obtained in this lodge, some were foolish enough to sign. It will be noticed that the joiner solemnly promises upon his honor to keep secrets which, if he fails to enter the lodge, are not to be known to him. His pledge to "abide by the rules and regulations" is on the same basis. The platitude about serving "my country and my order" would, of course, be calculated to give importance to the order. They are prating about serving the country, when in reality orders imposing such obligations are enemies to it. Would any who are not ignorant or foolish wish to assume such an obligation, binding themselves to they know not what?

ARE YOU SATISFIED?

BY J. M. HITCHCOCK.

This question "Are you satisfied?" is specially opportune with the beginning of the New Year. This is a season when all classes of business men are reviewing the past, taking an inventory of stocks, and closing the books for 1909, preparatory to opening a new volume for 1910.

More than forty years have passed since the organization of the NATIONAL CHRISTIAN ASSOCIATION for the purpose of intelligently antagonizing the teachings, practices and encroachments of oath bound secret organizations.

Ought Accomplishments to Have Been Greater?

May we not profitably pause for a

brief moment to consider whether all has been, and is being accomplished through this instrumentality that the fathers had hoped?

Perhaps no one doubts that good has been done by way of giving the world light upon a subject that the enemy is sworn to conceal in inpenetrable darkness, but have our efforts been rewarded as we had hoped they might be? Have we met with such a measure of success in restraining the young men of our land from insanely rushing pell mell into the lodges—have we not been disappointed that the line upon line and precept upon precept, the multiplication of truth until piled in mountain peaks, have so little effected our homes, our schools and churches? Is it not about true that despite all our vigilance, our own sons have in many instances grown up to be immolated upon the unhallowed altars of Godless lodges?

Is it not about true that despite all our labors, our lectures, our literature and prayers the past forty years, our homes have not been perfectly guarded against the rapid advance and inroads of our enemy? If it be conceded that there is even a small measure of truth in these suggestive questions, is it not proper to ask the readers of the CYNOSURE and anti-secretists everywhere, if they are quite satisfied with such conditions?

Nearly a century since Captain William Morgan was kidnaped and cruelly murdered by the Masons, and the whole nation was convulsed with horror and indignation. This event antedated the age of telegraphs and twentieth century trains, but the news was conveyed by the slow stage coach and faithful mail-pouch from ocean to ocean and from lakes to gulf. For years this tragedy furnished the chief topic of conversations and discussion with the farmer, the mechanic, the merchant, the politician, the religionist and the educator. But what a change a little time has wrought. Now the most cruel atrocities inspired by the most demoniacal hatred are of frequent occurence and the people are affected by them little more than the morning dew affects the rise and fall of Lake Michigan.

A quarter of a century ago Dr. Cronin, a practising physician of Chicago, fell into a well planned trap of the Clan-na-Gael conspirators and was foully murdered. The instigators of this dastardly crime, covered and protected by their oaths, are yet unwhipped of justice, and the event is nearly forgotten. Similar events are happening today so frequently that they leave little impression in communities where they occur and violators of law and decency baldly and insultingly ask: "What do you propose doing about it?" Are you who read these words satisfied with these conditions?

A Council of War.

There is this consolation, that the conditions would probably have been worse had we not battled against them. Should similar exigencies exist in a military campaign, I fancy a council of war would be called to devise means for further and more effective assaults. For myself I answer the question at the head of this article in the negative. *I am not satisfied,* and yet I have had to do with shaping the events of the Association. For some reason the fathers saw fit to make Chicago the headquarters of our Association, whose constitution provides for a board of eleven directors, who are to be elected annually. Those who accept this service do so without the promise of salary, emoluments or perquisites of any kind.

I have know the Association since its organization, and have been an official member for a quarter of a century and have been secretary of the Board of Directors for six or eight years. Because of my obscurity—little known outside of my own narrow lane—the object of this article will be best served if I am indulged in a few words further of self introduction. My young manhood was given to the interests of young men and women as a teacher throughout various states in our Union. Before I was 23 years old I had made the discovery that the devil's two strongest weapons for the ruin of men are the saloon and the lodge. For a little more than forty years I have lived in Chicago and all this time an official member of the

Moody church. For twenty years I was superintendent of the Moody Sunday school, the largest in the state of Illinois.

The Church's Great Opportunity.

At the last meeting of our Board of Directors the question was considered when and where to hold our next annual meeting. We were agreed that the Moody church was the best place, and I was requested to secure it if possible. Now what was I to do? Unless it is the College church at Wheaton there is probably not another church in America so well informed upon the subject of secret societies and so keenly alive to their dangers as the Moody church. Editor Phillips hopes soon to send forth a booklet of testimonies showing that every pastor from Moody, its great founder, to the present incumbents, Dr. A. C. Dixon, and E. Y. Woolley, have been intelligently, unalterably and courageously opposed to the principles of sworn secrecy. If any church could consistently refuse to open its doors to the NATIONAL CHRISTIAN ASSOCIATION it is the Moody church. Our pastors at times deal out staggering blows to this evil. Without fanaticism our young men hold intelligent views upon this subject. But while we expect ourselves to be benefiited from this convention, our sister churches need it more. It has become a little too common for anti-secret churches to refuse or show indifference to the efforts of our Association to secure their platforms on the ground that they do not require further teaching. For obvious reasons it has ever been a difficult task for the N. C. A. to secure at their meetings the attendance of those who would be most benefited, and without the cooperation of churches which are informed, almost impossible.

How Shall the Attendance Be Secured?

The world little realizes its indebtedness to Madam ————, somebody, whose recipe for cooking a rabbit was, "First catch the rabbit." Ah! that has ever been the hard rub with the NATIONAL CHRISTIAN ASSOCIATION—to find the men who will patiently read our literature and listen to our lectures.

More than any other church I have ever known, the Moody Church understands the philosophy of advertising so as to get full and often overflowing houses, but we have not always been *very* successful in securing large audiences for antisecret meetings. This is the hardest proposition we have ever been called upon to confront; "we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented," nor turned your footsteps within our doors.

There is something bewitchingly attractive in large assemblies of people. Thousands have recently clamored to get into the Gipsy Smith meetings for no nobler motive than to see the crowd. A man usually refuses to attend a meeting where he is to be gawked at by the few; he prefers going where his identity is lost in the promiscuous crowd. The usual Sunday evening audience at the Moody Church is from 1,600 to 2,000, while the attendance at our neighboring churches is from 100 to 300. Our large numbers, more than any other medium of advertising—more than our exceptionally good congregational music—even more than Dr. Dixon's masterly sermons attract the people and fill our sittings. I am amplifying this subject for the benefit of those who seem content with small audiences. The churchman or the antisecretist, *who absents himself from a meeting because he thinks he does not need it,* invites or at least licenses and encourages others to stay away.

A Special Appeal to Friends.

It is with the hope that we may attract large numbers of men indifferent to the subject of secrecy, that pastor and people open wide the doors of the Moody Church on Thursday and Friday, April 7th and 8th, and invite the people from the East, West, North and South to convene for the purpose of considering one of the greatest if not *the greatest subject* now before the people of the world. The Moody Church, the National Christian Association, and antisecret churches everywhere need the inspiration and thrill which comes from personal touch with each other. We need in each other's presence to rededicate ourselves to the work assigned us,

to receive a fresh anointing, and to be newly commissioned for our several exalted tasks.

The Moody Church sends autos, carriages and other vehicles to different parts of our city to convey the lame, halt and infirm to the sanctuary. We can scarcely send private conveyances to different states to secure the presence of our friends, but listen: We have a brass band composed of the noblest Christian young men in our city. They discourse beautiful gospel music which attracts a crowd on the street, when some two or three of the band rest their instruments and briefly preach the gospel. Let the churches everywhere send delegates to the Convention and then listen to their reports on their return. Our band will meet delegates at the depot and escort them through the city to the convention.

The reader will discover that we are importunate. We intend the people to come. As Tom Murray says, "Meet me face to face." I desire personally to introduce our antisecret friends to my pastors, Dr. A. C. Dixon and E. Y. Woolley. Dr. Dixon stands 6 feet 2½ inches in his stocking feet, is four square on the secret society question and impregnably solid on every moral issue. To shake such a man's hand, to look into his benignant face and to receive his hearty salutation of "I'm glad to see you," is worth a trip half across the continent, and Mr. Woolley is not a whit behind him. We have called the convention a couple of months earlier than usual to accommodate the greatest number of people.

We are giving this advance notice that our friends may begin to prepare. We expect friends of the cause to make great sacrifices, if necessary, in order to attend this gathering. An early assurance of your presence will be a most wholesome and needed stimulant to us who are arranging for the Convention.

The Theological and Bible Students.

Mr. Moody used to say, "There are more young men preparing for the ministry in Chicago than in any other city I ever visited." There are from twelve to fifteen hundred such students in Chicago and nearby suburbs. These are going out annually to shape the destinies of the people. For the past two years we have been giving President Finney's or President Blanchard's book on secretism to the graduating classes. But they need instruction by word of mouth, which they seldom get in their seminaries.

Uninstructed, they are sent out as lambs to the slaughter and are quickly rushed into the lodges.

In former years we have not succeeded in getting large numbers of these students to hear our lectures, but continue to angle for them; this year, with a change of bait. As nothing must be kept secret in the N. C. A., we may as well say that we now contemplate giving these students a free banquet in order to get them to hear President Blanchard, Dr. Dixon, Dr. Gray or other better men if we have them. This will be quite an innovation and our more conservative brethren may question its wisdom. The thought is not quite original with us. We have read in our antiquated volume, which we fear is being much neglected in our time, of a certain man who made a great banquet and bade many, and sent his servants at supper time to say to them that were bidden, come, for all things are now ready. And they all began to decline the invitation and giving the most frivolous excuses. This greatly displeased the landlord who called his servant and said: Make the invitation more general. Go out into the streets and alleys and bring in the poor, the maimed, the halt and the blind. And the servant reported, I have done all this and still there are vacant plates. Then the landlord said, Go out again and make a desperate effort to fill these vacant chairs. Will not someone more familiar with the original than the writer is, tell us if this is not a sufficient warrant for us to banquet these homeless students with a view of instructing them upon the subject of sworn secrecy? Just how many may accept this invitation is a matter of conjecture, nor may we know until a few days before the meeting. One man of little faith says, "If you catch a hundred on

that hook you will do well;" another's estimate is three hundred, and one man, possible over optimistic, says, "The normal condition of the average student is that of hunger; if you send out those invitations you will secure the whole bunch."

Will You Endorse It?

It is evident that all such undertakings must be in some measure experimental, but the project has the endorsement of my heart and hand. To give the banquet will cost us 50 cents a plate. The Board of Directors are the servants of a widely scattered constituency. In all these many years, though we serve without compensation, I have never heard a word of discontent, a threat of strike for increase of wages, or a reduction of hours. If our constituents believe in us, and our plans for the coming convention, let them manifest it by early reporting to Editor Phillips the number of banquet plates for which they will be responsible at 50 cents a plate. If God spares my life with reasonable health, I will try to give our friends each month other slight reminders of the convention until its superabounding success is assured.

Chicago.

LINE UPON LINE, PRECEPT ON PRECEPT.

BY PRESIDENT BLANCHARD.

Men frequently say to me: "Well, you have been working away at the lodges a long while, what have you accomplished?" This is a fair question for all to ask who are doing their fair share of work to improve the world. In some cases it is to be feared it is simply an attempt of one who shirks his share of the work to justify himself for his cowardice or indisposition to labor. Let us now suppose it to be asked by a good, hard worker who is always ready to do his share of the work and a part of the share of some one else; such a man is entitled to an aswer.

In the first place we have in God's good providence kept thousands of men and women out of the lodges. It is not easy, in fact it is impossible, to prove this statement, yet all conversant with the facts know it to be true. What we can actually show is that wherever our speakers and literature have gone young people who were favorably disposed to the secret orders and intended uniting with them have been saved from the life-long slavery of the secret empire. I have been cheered many a time by hearing persons say: "Years ago I was intending to unite with the lodge but hearing an address on the subject did not do so and am glad."

Then, too, we have been enabled by divine grace to bring out from the secret orders a vast number of persons who have been deceived into them. Here again we know more than we can prove. It is, however, well known that thousands of the members of these orders are dropping out every year. The reasons are many. Some leave because they are tired of the endless repetition of the ritual. The senseless questions which are to be gone through in treadmill fashion with the equally senseless answers are unendurable to an intelligent man. He wearies of them and at first stays away and finally drops out for non-payment of dues.

Suspended for Non-Payment of Dues.

This is another reason for the loss of a great multitude of members. Men have wives and children. They love and wish to care for them. The lodge dues and other fraternity expenses are a never ceasing draft on the home purse. The men who pay out this money are in a multitude of cases those who cannot afford to do it. Some in order to save what they have already put in keep on paying. Others hope to get something back sometime and so keep on, but large numbers of men get tired and simply quit the whole business.

Still other men even though they do not see the real anti-Christian character of the orders are disgusted by the sight of godless and profane men acting as chaplains and conducting the worship of the orders.

Even some who are not Christians have self-respect and a sense of decency which makes them unwilling to see the duties of religion put into the hands of those who have no heart in them. A

man has just left my home who said that he did not like that sort of thing though he had seen it done in orders of which he was a member.

It is no doubt true that a great number of men and women have for these and other reasons abandoned the lodges who have never heard of our work. On the other hand it is no doubt true that a host of people have left the orders because of work which we have done. "Paul may plant and Apollos water but God is the one who gives the increase." So long as the results are accomplished we will rejoice and God shall have the glory.

Lodgeism in Our Courts of Justice.

Some of our readers will remember that I spoke in a recent letter of two cases in which secret societies came into view in criminal courts. At the time I quoted from memory and did not give the exact language of the reporter. As I have re-read the reports it seems to a duty to give the very words printed in the papers that all may see just what sort of things are going on in our courts. The first extract is from a newspaper report concerning a physician who was charged with the murder of his wife. It reads as follows:

"Where did this conversation between you and Dr. Cleminson take place?" asked Assistant State's Attorney John Northup.

"In a room at the Alexian Brothers' hospital."

"What was said by you?"

"I said to Dr. Cleminson: 'Doctor, the physicians here do not seem to believe your story of the burglars and the chloroform,' and he replied, 'Well, if the burglars did not do it, then it is up to me.'"

"What else was said?"

"I asked Dr. Cleminson if he would not tell me all the facts in the case."

"What did he say?"

"He asked me if I was a Mason. I told him I was sorry, but that I was not."

"What did he say to that?"

"He replied: 'Well, if you were a Mason I might confide in you.'"

The other case mentioned occurred in a Philadelphia court and the record is as found below:

Adolph Moskovitz "threw" the Odd Fellows' sign of distress to a jury in Judge Kinsey's court this morning and went to prison in contempt of court for so doing.

Moskovitz sued his former employer, Morris Keen, to recover money deposited as security for the faithful performance of his agreement when he entered Keen's employ on April 10, 1907, as superintendent of his musical instrument business at 4250 Main street, Manayunk. Nine monts later, Moskovitz, according to Keen, was discharged for dishonesty.

It was testified that the plaintiff, Moskovitz, repeatedly failed to turn in the full amount he received for different musical instruments, and had appropriated the proceeds to his own use. He was "trapped," according to the defense, by marked money and amateur detectives, and his alleged thefts, the defense urged, amounted to more then the sum of the deposit money under his agreement. Moskovitz denied these charges.

During the course of the trial Court Officer Lyle and Attorney Arthur S. Arnold, counsel for the Keen interests, noticed Moskovitz making peculiar gestures toward the jury. They reported the incident to Judge Kinsey, who called the plaintiff to the bar and asked: "What is that button you have on your coat? What secret order does that represent?"

"The Odd Fellows," replied Moskovitz.

"What was that sign you were making?"

"The Odd Fellows'. If a man gets in trouble he can make that sign."

"That was a sign of distress and trouble that you were making to the jury—do you mean that?"

"Yes, sir."

"And you signaled this jury so that if there was one of your society members there he would help you?"

"Yes, sir."

After this startling admission Judge Kinsey ordered Moskovitz to remain in court, and when the jury returned a verdict of $475 in his favor Moskovitz was again called forward and committed to prison for contempt.

I do not care to make further comments on these two instances, but they are very significant and raise in the thoughtful mind questions like these: "How many cases have there been in the last year in which lodgemen accused of crime have found other lodgemen in whom they could confide? And how many cases have there been in which a lodgeman has given his lodge signs

in a court of justice without being called to account? And if the judge who sent this lodgeman to jail for giving his signs had belonged to the same lodge would it have been fair for him to have sent his lodge brother to jail for trying to get some other lodge brother to help him."

Another Lodge Case.

The following events are very recent, having taken place in East New York only last month. The story reads thus:

When the members of East New York Lodge, No. 852, F. and A. M., gathered in their lodge room on Pennsylvania avenue on Saturday night to greet and entertain Deputy Grand Master Desmond O. Everhard, not one of them had the remotest suspicion that the visit of the district deputy grand master was for the purpose of arresting the charter, seizing the paraphernalia and suspending the lodge pending the next communion of the Grand Lodge, when the ultimate fate of East New York Lodge will be settled.

The district deputy grand master took his place in the east on Saturday night and was received with all the honors due to his exalted station in the order. After this preliminary his announcement of the arresting of the charter and the suspension of the lodge came as a lightning bolt from a clear sky.

It was all over in a very little while, and the members departed sadly for their homes, wondering what the outcome will be.

The reason for the suspension of the lodge is shrouded in mystery. District Deputy Grand Master Everhard said this morning that he would prefer not to discuss the matter in any way.

It is strongly suspected that recent events in which Magistrate Henry J. Furlong and Rutherford W. Kathan, both members of the lodge, have loomed large, may have had something to do with the suspension. Furlong was chosen the first master of the lodge when it was formally constituted, on May 19, 1905, and on that occasion he was presented with a handsome gold-mounted gavel. It is hinted in some quarters that an attempt was made to use the Masonic order for the protection of some men who needed protection very badly indeed, and the rule of conduct for members may have been stretched to so great an extent that it came to the notice of the grand master, who ordered the district deputy grand master to perform the ceremony of suspension, which is done only for the gravest reasons.

It is probable that the fate of East New York Lodge will not be known until after the next annual communication of the Grand Lodge, which takes place on the first Tuesday in May.

A particularly aggravating fact in connection with the suspension of the lodge was that the invitations for the last meeting urged members to attend in large numbers and bring their friends.

Concerning this case I know nothing more than the newspaper clipping reveals, but there are several interesting items either included in it or suggested by it. In the first place we have here a vivid illustration of the character of lodge government. As a distinguished Freemason says, it is an absolute despotism. This lodge was in its own hall and all the expenses of its meetings it was itself defraying. The man they called their "Grand Master" was coming to see them and they were quite proud and happy. They invited friends to come in and enjoy the evening with them. All being assembled their honored guest tells them that they have no more rights as a lodge for the present and may go home. Just like a lot of school children, they obey and go. One can scarcely conceive of an American lodge acting in this slavish fashion. If it had been a company of Puritans who were in this manner to be set out of a building which they owned and operated it would not have been strange if they had thrown the Grand Master (!) out of the window. But the whole lodge system is adapted to produce slaves.

Observe again the clear intimation that the lodge had been used to protect some criminals. Of course, this is quite possible. As I have so often said, a machine is made to be used and when it is not needed for any good purpose it is likely to be used for some bad one. So far as the record goes we do not know whether the attempt to meddle with the law was successful or not. It is quite possible that the Grand Master was vexed because that lodge had refused to help him carry through some nefarious project. But, however, all that

may have been there are some Masonic hocus pocus with the law and the official without explaining the reasons for his action arrests the charter and sends the lodgemen home.

What Will the Harvest Be?

We are a nation trained to liberty. Our fathers on many a hard fought field earned the privileges of freedom. And into this land of freemen comes this secret lodge system with its foolish ceremonies and its bloody oaths to transform our children into serfs. How would our fathers have met a movement like that? They would have spewed it out of their mouths, and had it been needful, would have driven it out of the land with fire and sword. But we are a far cry from our fathers' stern and noble courage. It is an even question if we are able to preserve the free institutions which they fought for and wrung from the mailed hand of tyrants who had ruled for centuries.

But What Shall We Do?

What did ourfathers do? They first clearly perceived the issues and then by prayer and labor and battle they won the liberty they desired and deserved. Our duty is to follow in their footsteps. Consider for a moment the reading of the average American for one day. A morning paper filled with writing which has little or no permanent value. Then the sharp grind of business all through the day. Then an evening paper or two which do not differ in character from the one read in the earlier part of the day. How can such a program breed the stalwart men who are needed in an age like this? It can never be done. We are in a world of law, and effects are always the products of causes. In the evolution of democracy no principle has even been strong enough to make men die for freedom except the religious principle. Now that the idea has battled its way across the continents and around the world men who do not know whence it came or what it is but who have in them the love of liberty will at times die for it though they do not know God. In the beginning, however, it was never so, but all those who fought to a finish the battle for civil liberty were men who began by devoting themselves to Christ and His Kingdom.

The value of truth being clearly perceived and the difference between it and error, then must come to us as to our fathers the stern determination to stand for and abide by it at every cost. No man doubts the need of martyrs who has deliberately set himself against a popular iniquity. Stake and faggot are not fashionable but there are other means of persecution as merciless as they. Some one has said that: "No man is really fit to live until there is some cause for which he would be willing to die." So also Whittier said: "Nothing better can one do than early in his career unite himself to some righteous but unpopular cause." Our Lord said: "Buy the truth and sell it not." The word came through an apostle but it was our Lord's word none the less.

To those who so clearly think and highly resolve, victory is as sure as the triumph of God. There may be, there is a weary time of waiting but in the end "He that shall come, will come, and will not tarry." Even so come Lord Jesus."

Waiting for His appearing, I am,
Fraternally yours,
Charles A. Blanchard.

FROM A NEW YORK WORKER.

I do most certainly enjoy the CHRISTIAN CYNOSURE each month, and while I am reading it the prayer of my heart is that God will bless and prosper everyone engaged in this work. I feel that they are all my brothers and sisters. Yours for the blessed Master's sake.

Charles A. Lagville.

If some of our preachers had been at Jerusalem on the day of the Pentecost they no doubt would have written long articles on the great danger of fanaticism.

Put not your trust in money but your money in trust.—Oliver Wendell Holmes.

Holiness is not merely a passive quality, but an active agent.

Editorial.

ANGLING FOR SMALLER FISH.

The game law which forbids taking fish too young and small, is a wise one. Lately a new law is wisely added to protect public school children from the net of secrecy. Yet good and wise laws are broken or evaded, and it seems against the awakened spirit of protection for the young when a boy's secretary of the Y. M. C. A. wishes to entrap them into an order. Something like the same impression is given when what is expelled from the high school is welcomed into the Sunday school under the heathen title, Knights of King Arthur. Public school pupils protected by public law can, after all, be caught in the same net evasively set in a new position.

Baptism of infants began to be a lodge practice long ago, and now the feminine annex is followed by the callow juvenile addendum. For instance, not long ago a State deputy initiated fourteen young charter members of the first Juvenile Grange, in one of the oldest states of the Union. In a little hamlet buried among the Berkshire hills, just this side of the Connecticut valley, as you return from Boston toward Chicago, is this new nest of secret keepers. The mountains closing round, frown upon the nook that hides this new snare for the young.

FRANCES WILLARD OPPOSED SECRETISM.

Miss Susan F. Hinman of Oberlin, O., who is far from unknown to our readers, did a great service by means of her excellent address to the W. C. T. U., which we published in October. It is full of such matter as makes a good reference article for N. C. A. writers and lecturers to keep at hand. A quotation from Frances Willard was the more in point because the address was given to her society. Miss Hinman remarks that "Frances Willard said in 1892: 'I have always been opposed to secret societies, and never more so than to-day. My whole record is against them.'"

Recalling the tendency manifest years ago, to work through secret orders like the Good Templars and the Sons of Temperance, we may at least consider the question, though we may not be able to answer conclusively whether we are not largely indebted to Miss Willard for the check which this tendency appears to have suffered. An affirmative answer would encourage further inquiry into the effectiveness of sane opposition to the whole secrecy craze. If Miss Willard's firm rejection and open disapproval of darkness as an ostensible auxiliary of light, did avail to make other women indifferent or averse to secret temperance orders, her successful example encourages resistence to worse orders than those.

Another lesson may appear in the method by which she drew interest and allegiance into the light; she organized, an open society She did not stop with condemning darkness; she kindled a light about which temperance women could gather. The law Thou shalt not, depends for completeness on the correlative law, Thou shalt. "Thou shalt not bow down thyself to them," follows "Thou shalt love Jehovah, thy God." Educators do not stop with denouncing high school secret societies, they magnify the importance of the democratic idea of equality among pupils of public schools. Miss Young, the Chicago school superintendent, adds another aid analogous to that provided by Miss Willard's temperance society, by organizing social opportunities of an open character for high school pupils. The old time academy or boarding school used the occasional social gathering and the regular literary society meeting, even when it did not have to contend against hostile secret orders. To magnify churches, schools, and all good agencies, is to build intrenchments against the evil that is in the world.

The Chicago Eagle asks: Why should the members of a secret society have the impudence to dictate to the people of Chicago?

Had the Eagle imagined that anything would be too impudent for a secret society?

M. W. OF A. NEW RITUAL.

The organ of the Modern Woodmen of America has an editorial in its December number on "A New Ritual," which begins with: "It is a serious thing to change the ritual of a fraternal beneficiary society."

The awful seriousness of the responsibility which weighed down the committee will be appreciated when it is remembered that they went through the same great labor in the revision of their ritual in 1894. It seems that they rather enjoy the seriousness of it, for they got out a second revision in 1904, and now only five years later a third revision has been accomplished! Hardly will the seriousness of the burden of getting out this last revised ritual be rolled off before the shadow of the next approaches. No wonder the revisionists feel sad.

But there is one cheering ray. We quote from the editorial mentioned: *"The new Ritual retains much of the old work."* That relieves the strain and we can almost smile—especially when we recall that it almost required a microscope to detect the differences between the revision of 1894 and the *new* revised of 1904.

The editor goes on to tell the fraters that "Some new scenes have been introduced." That will please the brothers, we are sure. The scene in their first ritual, in which a candidate was tied to a movable frame which bore him slowly but surely to a rapidly revolving buzz-saw, must have palled upon their taste for horse-play after having seen it enacted a hundred times or more. Now it seems that the "scene" in the 1904 ritual of the "lung test" has cloyed upon the members. The lung test had a mouthpiece in which the applicant was required to blow to test the capacity of his lungs. The dial was in plain view of the person blowing into the lung tester and was supposed to register the pressure of air blown into the instrument. The candidate's blowing, however, released a spring exploding a 32-calibre blank cartridge, and at the same time opened an air passage into a tube filled with flour or soot, which the candidate's blowing drove squarely into his face, producing a horse-laugh from the lookers-on.

The new 1909 ritual will be distributed to the lodges during this month.

We have been instructed by the head clerk, Modern Woodmen of America, in a letter received some time ago as follows:

"The ritual of our society cannot be furnished to anyone except the officers of the local camps entitled to have same in their possession. There is no publishing house in the United States which publishes our ritual. It is a copyrighted publication. However, in years past our old ritual, which was not copyrighted, has been pirated by publishing concerns which make a business of 'exposing' the secret work of various societies, selling such pirated and oftentimes fake publications to those well-intentioned but woefully misguided citizens and associations that consider it to be their duty to their God and country to oppose secret organizations of every kind and character. No person can get our latest revised ritual, which is furnished only through this office, except upon an order over the seal of the camp and signed by the clerk and consul of the local camp."

Well, "So mote it be." What can't be cured must be endured.

ROMANISM AGAINST MASONRY.

The Christian Register, a Universalist organ, declares that the Roman Catholic church makes a grievous mistake when without discrimination it attacks Freemasonry the world over. *The Register* admits that on the continent of Europe Freemasons have expunged Theism from their rituals. For this reason the Freemasons of England and France are not in fellowship. This is the same as saying that what English Masons hold is Theism, not Christianity.

We are told that Roman Catholics are forbidden to join any society which imposes a vow of secrecy that interferes with the confessional, though membership in a society of which a priest is the religious director is not forbidden. All the lodges of England and America be-

ing Theistic, the *Christian Register* sees no reason why a priest might not be a member of a lodge, unless it interferes with his obligation to confess everything to his superiors in the church. Cannot the *Register* see that this is one of the very things it must do? And can it escape the notice of a priest that a vow of obedience cannot be given to a bishop and an equally absolute vow to the master of the lodge? We think that only plausible but not actual proof can be urged in support of the sentiment: "In any case, the hostility of this church creates an unnecessary antagonism because it is wholly onesided. There is nothing in Masonry which is opposed to the Roman Catholic or any other form of religion."

The Register cannot substantiate such absurd claims. Christian morals are inseparable from the Christian religion, and with these Masonic principles are so incompatible as to be in violent opposition. The third point of fellowship involves an obligation so anti-moral that a Freemason may well wish no one to think he has taken it. Some obligations of the seventh or Royal Arch degree are extremely antagonistic to Christian morals. Christian ethics positively forbid elsewhere, what is sworn to in the lodge. The lodge must then be the sworn enemy of Christian morals, and an examination of its principles in the light of common sense makes this certain. Then if the *Christian Register* sees nothing inconsistent with Roman Catholicism or any other religion in confining doctrine to English Masonic Theism, or in any suggestion of such a thing, or any approximation, it must after all be the *Register* itself that lacks discrimination and makes the grievous mistake.

Self-consciousness may be truly defined as a person's inability to get out of his own way.

Some people are like electric buttons: they'll not accomplish anything unless they are pushed.

Some people are far more alarmed about fanaticism than formality.

News of Our Work.

Rev. B. E. Bergesen has been very much disappointed as to the response for lectures the past month in Chicago and we must delay any report from him to our next number.

Rev. Francis. J. Davidson, well known as a lecturer and worker under the direction of our Board at different times in the past, hopes to make quite an extensive tour through the South this year under the auspices of our Association.

Rev. J. S. Baxter has been visiting committees and churches in Kansas and Oklahoma under the auspices of the National Christian Association during the past month. He received in contributions about one-third the cost of his railroad fare. He secured twenty-one subscribers to the CYNOSURE. We do not have the number of times he spoke on the reform.

THE CANADIAN CALL.

Mistawasis, Sask., Dec. 3, 1909.

Mr. W. I. Phillips, Chicago, Ill.:

Dear Sir: Yours of Oct. 18 came duly to hand with names and addresses of some friends of the anti-secrecy cause. Thanks. I am corresponding with these parties and advocating action. Hope that a movement will begin to "move" ere long. The Masonic anti-Christ must be crushed. Let us push the battle with all our might, assured that the Lord of hosts is with us. If you can insert anything in THE CYNOSURE that will encourage our Canadian brethren to rally round the standard, I shall be much obliged.

Yours truly,

MOSES H. CLEMENS.

SECRETARY STODDARD'S REPORT.

Spring City, Pa., Dec. 18, 1909.

Dear CYNOSURE—After my last report, I continued work in St. Louis, Mo., for a time, speaking to fair audiences in the Free Methodist church. Some became subscribers to the CYNOSURE. Going to Greenville, Ill., I found a happy Chris-

tian people letting their light shine amid great lodge darkness. Shortly after I entered the town, I was given an advertisement of a ball to be given by the Woodmen's lodge. Those who wore masks were to be admitted for 10 cents, the rest were to pay 15. A glance at the bill showed it to be a cheap and foolish as well as sinful thing. Passing the M. E. church, I observed the Masonic emblems on the cornerstone. There were many other evidences that the soul's enemy was hard at work through the lodges found here. How refreshing to find a college with about 350 students training for Christ and the church! From what I saw and heard I can congratulate the Free Methodist church in having such a fountain of light and power. Owing to local causes, the attendance was not as large as expected. My support was generous, and a cordial invitation was extended to come again for meetings that should be better advertised. Brief stops at Decatur and Bloomington, Ill., revealed new friends, and needy waiting fields for our work.

I was permitted to give thanks on the 25th with my daughter and other dear ones at Wheaton, Ill. The home scenes of these home-coming days could not exist where the lodge has invaded the home. There were no lodge oaths here to separate, but love for Christ and the right bound in mutual confidence.

My next effort was at Lafayette, Ind. Here the meetings exceeded all expectation. On Sabbath afternoon, I was privileged to speak to an audience of some four hundred in the Christian Reformed church, Domine Vander Ploeg kindly giving part of the time allotted to him for that service. The usual evening service was dispensed with that this people might attend the lecture in the German Lutheran church, of which Rev. Geo. Schumm is pastor. At the time appointed, the rain was falling fast, but the people attended in large numbers, and gave the best of attention. Collection, $16.88.

A little more time than usual has been given to the home work. Washington, as would be expected, grows in population and importance as a center of influence. The circle of those interested in N. C. A. reform is enlarged from time to time. A visit to the church of the Brethren found them progressing with a new pastor, Elder W. D. Keller, and an enlarged membership. There is promise of another hearing in our line soon.

At Alexandria, Va., I found Brother John Cavanaugh prosecuting aggressive anti-secret work as usual. A member of the Elks said his preaching was too harsh, he should preach smooth, pleasant sermons, etc., etc. Bro. C. inquired if he had ever heard a smooth sermon. Oh, yes, many, was the reply. Did they convert you? No, of course he was not converted. So it was shown that the smooth sermons had not accomplished much in his case.

Philadelphia, Pa., has been the center of my work for the week passed. A friend there would like to know about a lodge called "The Shepherds of Bethlehem." Can any CYNOSURE reader give their ritual or information regarding them? My meetings last Sabbath were in the Master Street Free Methodist and Geiger Memorial Brethren churches. On Wednesday evening, my address was to those gathered in the Bethany Mission. In connection with these meetings, I discover as usual those leaving lodges and seeking light, as well as those who will likely be prevented from uniting because of timely admonition. It is arranged for me to lecture next Monday evening to those who may gather from a union meeting of the four Missouri Lutheran Synod churches found in Philadelphia. I am now at the home of Preacher Amos Kolb of the Mennonite church near Spring City. He is assisting much in the work, and meetings are being arranged.

It was very pleasant to be associated with Pres. C. A. Blanchard during part of my stay in the "City of Brotherly Love," and to note the improved condition of his health. What a big world this is, with so many needs! How great the need of work along reform lines! Why are there not more at work? Let us all push forward in His name Whose

we are and Whom we serve. The victory is sure.

W. B. Stoddard.

P. S.—CYNOSURE readers would doubtless have been interested could they have been present yesterday during a discussion of the lodge which occurred in Bro. A. Kolb's home. The pastor of a large church in Philadelphia called, and my mission was given. It was found he was a Chapter Mason, and for more than an hour he sought to uphold that lodge in the usual lodge fashion. He knew all because on the inside, those on the outside knew nothing. The lodge was not teaching religion, it was merely social and charitable. Seven out of the nine trustees of his church were Masons and they were good men, etc., etc. When his claims were investigated he admitted the social character of some of the Philadelphia lodges was not good, and that there was little charity. He did not wish us to regard him as an ardent Mason, but he had "seen nothing wrong in the lodge" and he should remain with them until he did. His attempted defense of this self evident sinful institution was a pitiful sight. It is hard to think he was so blind he could not see, yet sad to relate, he is one among many of similar thought supposed to be preaching the gospel. W. B. S.

MRS. LIZZIE WOODS' LETTER.

Dermott, Ark., Dec. 13, 1909.

Dear CYNOSURE:

Am thinking this evening of a minister I met a few days ago who had been to see a sick man. This Masonic minister said to me: "Sister Woods, I have been to see one of our sick preachers; he and I belong to the Masonic lodge and if he did not belong to the order I don't know what he would do. The churches are not doing anything for him."

I answered, why does the church not help him? Why, said he, the church has neglected her duty and our lodges have taken it up. You preachers have left your duty, I told him. You ought to teach the people to visit the sick (Matt. 25:35-36). But instead you teach the people to go into the lodge and then swear them to take care of those that belong to the same lodge. My brother, I said, God will call you to account for your stewardship. He said, That brother is going to die and we are taking care of him, and when he dies his widow will get two hundred dollars.

The poor man has hired himself to the devil for his lifetime for only two hundred dollars and cannot get the pay himself when he dies, I said. The devil always promises a fine funeral and two hundred dollars when you die. If you would preach the Word, 2 Tim. 4:2, the people would know which God to serve, but you set up your idol god instead of the true God of heaven, and the people are destroyed for the lack of knowledge. (Hos. 4:6.)

He said, I know God will reward us for taking care of our sick members. I said, your lodge here is your reward. (Matt. 25:41). You talk, said he, against us and give out your tracts to the people to put them against the lodge, when the lodge is the only help that the sick, the orphans and the widow have to look to for help.

We were on the train, and after he went to his seat I thought to myself: How can the preachers who are wrapped up with the world, help the people to see Christ? The poor preachers are blind. The lodge god has bewitched them to believe that the Lord's hand is shortened so that it cannot save (Isa. 59:1-7).

Man has always tried to help God; even Abraham, the friend of God, tried to help Him in securing the fulfillment to Abraham of the promised seed. Abraham's wife also tried to help God secure, in her way, that promised seed, but she failed. They both failed. But we see God fulfilling His promise to Abraham and to Sarah, and if we will do as the Lord has commanded us to do, He will take care of us in sickness and in health.

We need a host of men like Brother W. B. Stoddard, a man who preaches the truth like Paul. When I read Rev. Stoddard's letters I think of Paul and of his missionary journeys. Dear

Brother Blanchard's letters also are so helpful. I pray God that his health may be better.

Brother Phillips, the lodges are getting weak; the Holy Spirit is working with the people and they are giving up their idol worship. The Spirit of God is working, yet someone must show the people where they are wrong. Those tracts you send out are an eye opener. Some of the people get angry when I give them a tract, but when he or she reads it the Holy Spirit begins His work in that heart and they finally come out of their lodges. It may be one or two years first, but they come out. I know of so many that have gotten hold of your tracts after a lecture against this great sin, who to-day are free from their captivity. There is nothing that will snap that cable tow like the Word of God, which is the sword of the spirit. (Eph. 6:17).

When men learn to trust God they will not try to change His plan and take His business into their own hands, but will let God use them as instruments to carry out His plans.

Yours in Christ,
LIZZIE WOODS.

REV. DAVIDSON'S LETTER.

Mound City, Ill., Dec. 11, 1909.

Dear CYNOSURE:

Doubtless the readers of this magazine thought I was either dead or silenced by the heavy batteries of the secret lodge and the saloon, for they are twins. Thank God I am neither dead nor silenced.

I have had a hard battle. Rev. J. B. McCrary, editor of the Gazette, a negro Baptist preacher, Mason, Eastern Star and Odd Fellow, tried in every conceivable way to unsettle me in my church work, and run me out of the State, by publishing some of the most unreasonable, untruthful and slanderous articles against me that I ever read in print. Thank God he did not accomplish his purpose as fully as he expected. He did succeed in getting a few of his lodge henchmen in line with him in Centralia, but two-thirds of the little Central church of that lodge-ridden city stood loyally and lovingly by me. That church is one of the truest, most steadfast and loyal little flocks in Illinois. God helped me to raise the gospel standard high while with them and they remained true to the standard to the end of my ministry.

I was compelled to invoke the aid of the courts of Massac county to stop the lodge preacher, J. B. McCrary, from publishing his abuse and slander. The case has been deferred to the January (1910) term. I am reliably informed that Mr. McCrary has solicited and received funds from lodge members and also from one negro church to enable him to pay counsel to fight me. I ask the prayers of the readers of the CYNOSURE. My attorney's fees will amount all told to $125.00, and it will work a great hardship upon me.

I am located here in Mound City, Ill., as pastor of the First Missionary Baptist church. This city is the seat of many secret societies. Secret lodges and saloon men combined last month and voted saloons back into the city. We now have four saloons and two dives in full blast. Already the change for the worse is glaringly manifest on all sides.

I am making some progress in my church work here and am crying out against the lodge and concubinage. Already the secret empire has become awfully restless and their poisonous influence is being gradually seen and felt.

Brother Phillips, there is nothing on earth too vile and low for the secret society and saloon element to resort to in order to cripple the influence of one who dares oppose them. A very intelligent and pious Christian lady, who has been reading the CYNOSURE the past six months, said to me recently: "Oh, Dr. Davidson, I am perfectly disgusted with secret societies, and if it was not for the persistency of my husband I would leave them. He said to me yesterday if the CYNOSURE don't stop exposing Masonry the Masons will kill its editor. He said he likes you very well, but every time he visits your church you are talking against secret societies and saloons."

I wish to God the CYNOSURE could get

into every home with its light on lodgeism. I will be glad to hear from Christian reformers at any time.

Yours for freedom,
F. JAMES DAVIDSON.

MISSOURI HEARD FROM.

Lundy, Mo., Dec. 12, 1909.

Dear CYNOSURE:

I held a meeting a short time ago and many were convinced of the sin of the lodge. One man who came to hear me, said: "You have settled it for me. I was going to join the lodge next week, but I will not now." So the Prince of Darkness saw that I was hurting the orders. They began to threaten me and to tell around that I did not know what he was talking about, but others replied, "Yes he does"; so I am getting the members out of the lodge just the same.

This is the way I do it: As Paul says in 1 Cor. 9:19-23, so I try to become all things to all men that by all means I may save some. When I go into a place to hold meetings the first thing I generally learn is that the order men are saying, "Well, Brother Davis is a big Mason," or "a good Odd Fellow." Before very long they find that I am an odd fellow indeed. That is, I don't preach to suit them.

Once I was holding a meeting when a big Odd Fellow of the town took a liking to me and went around with me. One day as we were going along a brother Odd Fellow threw a sign at us. I said, "That man is an Odd Fellow." My friend said, "Yes." From that remark he inferred that I was an Odd Fellow, so nothing would do but that I must go home with him that night. After we got to his house he said, "Brother Davis, aren't you an Odd Fellow?" I replied, "Try me and see." So he said to his wife, "Turn your face and I will see." He put something over his face so she couldn't see him, then he reached out his hand. I took hold of his thumb. He said, "That is all right." Then I took hold of his three front fingers. He said, "No, this is it"; so he took hold of two fingers. Then he said, "I will see if you can answer a few signs and if you do I then will know you are an Odd Fellow." He then rushed across the floor and dropped down on his knees and with his right hand made a bow across his forehead. I answered that. Then he put three fingers across his mouth. Then two over his eyes. Then one over his ear. I answered those. He said I knew you were an Odd Fellow. Then he was as well pleased with *me* as with my preaching. The next morning he said, "Now, Brother Davis, I am going to make you stay here at my house and want you to make it your home."

After he had gone I said to his wife, "Get your Bible and I will show you some verses which I wish you to read to your husband to-night when he comes home." So she read to him Prov. 6:12-17, Rev. 13:11-18, and 14:9-11. Also 2nd Cor. 6:14-18. These verses seem to have stirred him up, so that nothing would do but I must go home with him that night, as he said he had some Scripture for me to explain to him.

Of course, I went and he brought the Book and began to read the six things which the Lord hates: A naughty person who winketh with his eyes, who speaketh with his feet, who teacheth with his fingers, etc. He asked me what these verses meant. I said, "Brother, how did I convince you that I was an Odd Fellow the other night?" He saw at once the inconsistency of a Christian being an Odd Fellow. Then he asked me about the meaning of the verses in Revelation about the marks in the hand and in the forehead. Hs asked what those meant. I answered, "You remember I brought my right hand across my forehead." Then he said, "That is enough; I am done with the lodge.' He said, "They have a Bible in the lodge hall, but they have never read that to me."

I was holding a meeting in Flat River, Mo., last March, and its secret orders got stirred up in good shape. They threatened my life and came to my meetings and ordered me to leave town, but they would give me till the next day to get out. I didn't go, but stayed and exhorted and reproved and God gave us victory. Many quit their secret societies and joined the church. One of them, a

merchant, seceded from three lodges. I enclose a letter which I received from him recently which you may publish in connection with this letter of mine, only I prefer you not to give his name.

I hope to do more for the church and all that I can in the way of testifying against the lodges during the coming year of 1910. This is the prayer of your humble servant.

J. L. DAVIS,
Evangelist.

Mr. J. L. Davis:

Dear Sir and Brother: I have often wondered how you are making it since you left here. I have joined the church since you were here, as has also Brother Edward.

I never intend to enter another secret lodge. I never intend to belong to anything hereafter except the Church of Christ. I think my wife and Edward's wife will join the church soon. Your preaching was the cause of my conversion. I had been praying for light and I got it when you came. You did not hesitate to tell the truth and the whole truth, and nothing but the truth, as laid down by Christ and the apostles.

There have been several members added to the church since you were here and I think there will be a great many more during the next year. Your sermons on secret societies were telling and you started a ball rolling that will roll on and on, until the secret order members will no more be found among the membership of churches.

With best wishes I will now close.

A COLORADO LETTER.

For years I had known there was such a publication as the CYNOSURE, but had always supposed it was published by some sore-heads who had seceded from their lodges and wanted to make themselves conspicuous by writing some truth mixed with more that was not truth.

I believe your magazine and tracts do much good in giving the light that is needed. When I was a member of the lodge I had a Christian brother turn loose on me and tell me, "he was surprised that a man who professed to be a Christian should join himself to the devil." I left him at once and said, "My lodge would not be as unkind as that." Soon after a minister came to me in the spirit of the Master and said, "My brother, I never had any experience such as you have with lodges, but the gospel of Jesus Christ is worthy of all your efforts."

I believe you are doing a good work and it will be the means of opening the eyes of many to the evils of the whole lodge system.

Yours for truth,
Geo. O. States.

FROM A NEW JERSEY PASTOR.

I received a copy of the CHRISTIAN CYNOSURE the other day and thank you very much for it.

Forty years ago when I began my ministry very few ministers, at least of the Presbyterian or Dutch Reformed churches, belonged to secret societies. Now many of the young men are hardly out of the seminary before they join the Masons and a host of those a little older are in the lodge. One wonders what will come of it. For that, all the lodges tend to blight the spirituality of those Christians who join them, I have abundantly observed. It is farewell to the prayer meeting when the lodge is entered; that is true of the majority. Then, some of the titles are wicked—are sacraligious. What right has any man to be called "the Grand High Priest?" That name belongs only to Jesus Christ.

The battle is coming on. It will be the struggle for a living church versus one that is despite its proud pretensions, dead. I am happy to say that I am yet in the work, and have been 32 years in the same field."

Uncontrolled anger is a form of insanity.

To be amiable is better than to be beautiful.

The lowest seat in heaven is far better than the highest seat on earth.

The Power of the Secret Empire

By Miss E. E. Flagg

My Grandfather's Advice.

I had just attained my majority. If this sounds like an abrupt as well as egotistical way of beginning a story, to people who do not care to waste their time reading long parables, it will at least have the merit of simplicity and directness, while as respects the second charge the very fact just stated is sufficient answer. I *was* egotistical. I thought a great deal more of myself than the world did, or was ever likely to.

But, as I said, I had just attained my majority. My grandfather, seated tranquilly in his favorite corner, felt it incumbent on him to give me some advice. It was very good and excellent advice, of the same general sort that is always given to young people, and I need not repeat it here, except to say that counsel very like it may be found in certain old-fashioned moral essays called the Proverbs of King Solomon.

"Now, Leander," said my grandfather, laying down his pipe for a final and solemn winding up, "you will be a useful and honored man if you strictly obey these rules. It is like the law of gravity, or any other great principle in nature. You cannot disregard them without suffering the consequences and making your friends suffer with you. But I am going to speak of something else. You are the right age now to become a Freemason, and I am of opinion that it would be an excellent thing. No one can be a good Mason without a belief in God * and the Bible, ** and strict attendance to his moral duties, so that it develops and trains a sense of moral obligation in its members from the outset. Then there are, of course, other advantages, *** though I don't want you to get the habit of always looking at the worldly side of everything. We are immortal souls and should remember that this is not our final abiding place. Still, it is proper to use all right means for advancement in life, and becoming a Mason will be a great help to you, Leander, now that you are just about to start in business for yourself. All the members of the fraternity will be bound to consider your success as their own, and should you ever travel, or be taken sick away from friends, you have only to give the necessary sign and any true Mason will minister to your wants like a brother. **** Now I have a story to tell at this point that happened—let us see—over twenty years ago, and I don't know but as much as twenty-five. I guess it was, for you wasn't born then, Leander. Well, well, 'Life's an empty show,' as the hymnbook says."

My grandfather sighed and took a pinch of snuff.

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*"The truth is, that Masonry is undoubtedly a religious institution—its religion being of that universal kind in which all men agree, and which, handed down through a long succession of ages from that ancient priesthood who first taught it, embraces the great tenets of the existence of God and the immortality of the soul; tenets which by its peculiar symbolic language, it has preserved from its foundation. and still continues in the same beautiful way to teach. Beyond this for its religious faith, we must not and cannot go."—Mackey's Masonic Jurisprudence, page 95.

**"Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else."—Chase's Digest of Masonic Law, page 207.

***"The allurements to unite with the Masonic fraternity partake of the nature of personal advantages. It were folly to deny that while the applicant is willing to impart good to his fellows, he expects equally to receive good." * * * "The prime advantages derived from a connection with Blue Lodge Masonry may be summed up under three heads, viz.: relief in distress. counsel in difficulty, protection in danger."—Morris' Dictionary; Art., Advantages.

****"Masonry unites men of every country, sect and opinion."—Morris' Dictionary; Art., Brotherly Love.

I had heard the story before, but was not averse to hearing it again. I am afraid the idea of any moral or religious benefit to be gained by taking the step he so strongly advised did not impress me very deeply. But, on the other hand, the idea of joining a fraternity, all the members of which would be bound to help me on in life, I *did* find especially agreeable, for reasons that need not now be stated.

"At the close of the last century," began my grandfather, "French cruisers, as you know, were greatly troubling our commerce. I was captain of the 'Martha Ann,' and the deck of a stauncher, trimmer vessel I never trod. I shipped with a good crew, tried and able seamen; so, getting all things together, I was calculating by the help of Providence to have a pretty prosperous voyage. The idea of being captured hardly entered my head till we *were* captured, ship, cargo, crew and all by a French frigate that swooped down on the 'Martha Ann' like a hawk on a chicken. We were carried to the nearest French seaport and thrown into prison, a vile, close hole where we nearly smothered. The place must have been some old fortress, I think, for there were slits in the wall like port holes, only so high from the ground that we had to make a ladder of each other's shoulders when we wanted to look out. We could catch a glimpse of the water and the ships, and though the sight used to make us so homesick that half of us cried like babies, we all wanted to take one turn in looking. I tell you, Leander, I felt a thousand times worse for my poor men that I ever did for myself."

I did not doubt this statement in the least. My dear grandfather had the kindest heart that ever beat in mortal bosom. His very silver snuff box reflected the benevolence of his face like a radiator.

"One day," he continued, "a military officer visited the prison. I believe he was some sort of general inspector or something of the sort, and it flashed through my mind that very possibly he was a Mason. Without stopping to think I gave the sign of distress, to which he promptly responded. And now do you wonder that I rate highly the advantages of joining such an institution—a universal brotherhood as wide as the world? For remember, he was as ignorant of English as I was of French. Only his vow * as a Mason could have led him to take the smallest interest in my fate. Yet from that hour my condition was entirely changed. New and roomy quarters were given me, a new suit of clothes, good food and considerable freedom—everything in short but the privilege of writing home to my family and friends. But the condition of my poor men weighed on my heart. I tried hard and used every means in my power to exert my influence as a Mason in their behalf, but it was of no use. They had to remain six months in that wretched prison, destitute of every comfort, till finally the difficulties were settled between our government and the French, when we were all set free."

"But I can't see why this officer, whoever he was, was not bound by his Masonic oath to heed your appeal in behalf of the poor sailors," I said, rather inconsequently, as my grandfather proceeded to show.

"*They* were not Masons. We must draw a dividing line somewhere. Because a general rule sometimes bears very hard on a particular case it doesn't

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*"Secrecy has a mystic, binding, almost supernatural force, and unites men more closely together than all other means combined. Suppose two men, strangers, traveling in a distant country, should by some accident be brought together for a few brief moments, during which they happen to be the involuntary witnesses of some terrible deed, a deed which circumstances demand shall remain a secret between them forever. In all the wide world only these two men, and they strangers to each other, know the secret. They separate; continents and oceans and many eventful years divide them; but they cannot forget each other, nor the dread mystery which binds them together as with an iron chain. Neither time nor distance can weaken that mighty bond. In that they are forever one. It is not, then, for any vain or frivolous purpose that Masonry appeals to the principle of secrecy."—Sickel's Ahiman Rezon, p. 63.

follow that the rule is not good. To allow outsiders to share its benefits would only end in the destruction of the order. Nothing could be plainer. But then, Leander, if you don't care to join just yet I won't urge it. There's plenty of time."

My grandfather evidently thought he had said enough, but his sudden lapse into a tone and manner, seemingly half indifferent, by some curious law of contraries produced more effect on me than his former earnest strain.

"I don't want to put off doing anything that would really be an advantage to me," I said.

My grandfather looked gratified.

"I'm glad to hear you say so, Leander. Procrastination is a bad thing. It has ruined the prospects of many a young man before now. If a thing is right and proper to do, nothing is gained, but sometimes a good deal is lost by delay."

My grandfather shook the ashes from his pipe and said no more, while I suddenly remembering some neglected farm duties, to which the moral reflections he had just uttered were certainly very *apropos,* took my hat from its peg and hurried out.

It was in the spring of 1825. It was also the spring time of the Nineteenth century, ushered in for the Old World in fierce storm and conflict, for us of the New in comparative peace and quiet, though the year 1812 had left scars on our prosperity not wholly effaced, while there was even then in the atmosphere of the times, at least for those who had ears to hear, "a sound as of a going in the tops of the mulberry trees"—a stir of contending moral forces, of great questions to be answered, and great issues to be met—*how* answered and how met, ye brave souls who have stood so nobly for God, and right, even in the very darkest hour of wrong's seeming triumph, tell us!

In our small wilderness community, with few books and fewer newspapers, we knew little and cared less for the differing issues of the day, but there are always some souls who seem to be electrically responsive to the times they are born into, and such a one was my second cousin and nearest neighbor, Mark Stedman. To a slightly built frame was coupled one of those ardent, longing, religious souls that are ever striving after unattained—the world says unattainable—ideals.

He had taught our district school two winters, but in the summer he worked on his father's farm. Astronomy and theology were his favorite studies. They fed his love of the sublime and the mysterious, while they ministered to the deepest cravings of a nature at once reverent and speculative; ready to follow truth to the world's ends, but afflicted with a certain moral nearsightedness that made him just as ready to follow Error when she aped Truth, though in never so clumsy a fashion.

It was, as I have said, a period of suppressed stir and ferment in the intellectual and religious life of the country—a breaking away from the old forms of thought, a cutting loose from the anchor of the old creeds, and the subtle influence of the times could not fail to reach a soul so sympathetic and intense as Mark Stedman's, though with an effect a good deal like new wine in old bottles.

How we ever became close friends may puzzle the reader. I can give no better explanation than the facts previously stated, that we were cousins and near neighbors, with this important addition, I was affianced to his sister Rachel.

Of course the sagacious reader will at once perceive why my grandfather's advice was so peculiarly palatable. It was my ambition—a very pardonable one certainly—to give Rachel a comfortable home at the outset, and almost any stepping stone to success I felt warranted in mounting, unless it involved doing what was really mean or dishonorable. And *that,* one thought of Rachel, and the noble scorn that would flash from her black eyes if she knew it, had the power to stop me from on the instant.

This being the case, I was blessed with something like a double conscience. Her approval or disapproval, like a final verdict from the Supreme Bench, carried

with it no possible chance of appeal. Yet with all her stern sense of right she was a most gentle creature, pitiful to a worm, careful of everybody's feelings, and ready to show kindness to the most degraded human being.

I had no thought of entering the lodge without first talking over the subject with her. I felt that her practical good sense would be quick to see the advantage of such a step, and being by this time fully persuaded that it was entirely and solely for her sake that I contemplated taking it, I was naturally not unwilling that she should be cognizant of this fact.

But on paying my customary visit at the Stedman's I found only Mark at home, seated on the back stoop with a book and a piece of paper before him on which he was drawing some complicated diagram by the failing sunset light. Rachel was spending the afternoon with a neighbor and had not yet returned.

It was so warm and pleasant I declined his invitation to go in, but took a seat beside him on the stoop, and after a little preliminary talk, rather absently sustained by Mark, whose soul was in his beloved calculations, I began upon the subject just now uppermost in my thoughts.

"Mark, I'm thinking of joining the Freemasons. My grandfather strongly advises it, and when all is considered I am not sure but it would really be as he says, the very best thing I could do."

Mark chewed a spear of grass in silence. But his abstracted manner was entirely gone, and I could see that my communication had for some reason roused an unusual degree of interest, though he waited full three minutes before replying.

II

The "Common and Profane" Discussing Freemasonry.

"Well, Leander," he said at last, "what is your principal reason for wishing to join the Masons, anyway?"

"Tne idea of some practical benefit to me, of course. Their influence will help me on in my business, and be a great advantage now that I am just starting in life."

"I beg your pardon; but such a reason seems to me very low and unworthy. Motives of mere selfish interest ought not to be the chief ones to sway men of principle and conscience when making any important decision; especially when it regards joining an institution whose character and antiquity ranks it only next to the church itself. Even you, Leander, would shrink aghast from the thought of joining the church for any such reason as mere worldly benefit."

I listened in some amaze, for Mark in his earnestness was twirling and twisting the piece of paper on which he had drawn his half-finished diagram, into a shapeless quid between his thumb and finger—a forgetfulness which evinced as nothing else could have done, that our subject of talk was, for the moment at least, of supreme and absorbing interest.

"I know Masonry claims to be very old and to teach morality and religion and all that sort of thing," I said at length. "But the fact is, you and I belong to two different sets of beings. I am of the earth, earthy. I'll frankly own up to it. And you are—well, somewhere between heaven and earth most of the time, and I guess a little nearest heaven of the two. After all, I don't understand this fuss about motives. If two roads lead to the same place, what great difference does it make which one I take? Though I don't join with an especial eye to these moral and religious considerations that you seem to think so much of, I suppose I shall get the benefit of them just as much as those who do."

"I am not so sure of that, Leander. Do gold and jewels lie on the surface of the ground for men to pick up at their will? And is truth, which is more valuable than topaz or ruby, to be gained at less cost? Doesn't it make all the difference in the world whether a man sets out to search for gold, or hunt for blackberries? If you join the lodge for mere worldly advancement you will probably get what you seek, but its higher and

grander benefits, as they formed no part of your motive in entering, will not in all likelihood ever be yours."

"For pity's sake, Mark, why don't *you* join?" I asked, banteringly. "Does the Papal doctrine of supererogatory merit prevail in the lodge? I hope so. I am sure it would be very convenient for me and other poor sinners, for a few members like you scattered here and there would cover up all our shortcomings."

"Leander, don't make a joke of serious things. I can't bear to have you. The fact is I have been thinking over the matter for a long time—ever since I had a talk with our minister, Elder Cushing. You know I never could see my way clear to join the church. I hope I am a Christian, but I never had the assurance. I am sorry for my sins, but I was never visited with those deep convictions that others feel. And while these evidences are lacking I simply don't *dare* approach the Lord's table for fear I may eat and drink unworthily, and so bring down on my head the guilt of unpardonable sin. I told him just how I felt, and he said that perhaps, on the whole, it would be better to wait till my evidences grew clearer. And then he began to talk about Masonry, how it was the oldest and most venerable of institutions, sanctioned by the good and great of every age. Religion's strongest ally, teaching the most sublime principles of virtue, so that it was really like a kind of vestibule leading into the church itself. He strongly recommended me to join it as a kind of preparatory step. I have put it off for a good while, but I don't mean to any longer. Now you know my reasons, Leander, for becoming a Mason."

It is said by Christ that "the children of this world are in their generation wiser than the children of light." Even in this case I was a good deal wiser than Mark Stedman. But I made no audible comment except a low whistle under my breath which would bear any interpretation he chose to put upon it.

"Have you told Rachel?" I finally asked.

"No, but I have been meaning to; I hardly know why I haven't."

The fact was I enjoyed more of Mark's confidence than his sister did. His poetical, mystical nature was apt to shrink from the touchstone of her clear common sense. The very closeness of their near relationship, allowing as it did no vantage ground of distance from which to view each other, was in their case what it very often is—a bar to mutual understanding.

At that moment Rachel's light step parted the orchard grass. The gold and crimson had faded from the sky and in its place was the more heavenly glory of the eventide. There was the pale sickle of a young moon overhead and a few stars had begun to tremble faintly out of the blue. She came forward with her bonnet untied and falling backward, and her brown cheek glowing with youth and health. Ruth might have looked thus hastening from the harvest fields of Bethlehem.

"I thought I heard my name spoken," she said, as she came up. "What is the confab about, pray?"

"We were talking about joining the Masons. What do you think about it, Rachel?"

Rachel took her bonnet entirely off and twirled it by the string a moment before she replied.

"I don't think anything about it. Why should I? In the first place I know nothing about it, and am never likely to. That is reason enough for keeping my opinions to myself. But I don't mind telling both of you that there are things about Masonry which I neither like nor understand. What is the need of secrecy, for instance? I should not have to ask that question about a band of thieves, or even a handful of patriots who had met to plot the overthrow of some tyrant such as we read of in history. But in a time of peace and a land of freedom what is the use, as I say, of secrecy?"

"I suppose good can work in secret as well as evil," said Mark. "Indeed, I asked Elder Cushing this very question, and he reasoned something like this: that the mysteries of Masonry, like the mys-

teries of religion, were too sacred to be openly exposed to the gaze of the common and profane, who would not be benefited thereby, and for whom such things would only make sport. Even the white stone and the new name were secret symbols used in heaven."

"Well," said Rachel, turning upon him rather sharply, "as nature made me a woman I suppose I am one of the common and profane in the eye of Masonry and Elder Cushing. How could he draw any such parallel? Religion opens the door freely to male and female, rich and poor, bond and free. I never did get any good out of our elder's sermons and I am afraid I shall get less now. But that brings me round to the next point. Isn't it rather hard that women are excluded? Don't we need its moral and religious teachings as much as men do? Are we never placed in circumstances of trial or danger when the succor and help that you say every Mason is bound to give his distressed brothers would be very grateful?"

"But, Rachel," I said, "men vote and make the laws. Women are excluded from our legislative halls, but you don't complain of that. If our laws are made by only one sex they are framed in the interest of both, one as much as the other. And so, though women cannot be Masons, they get all the real benefits of the institution when their husbands and brothers join."

My experience had not then shown me their falseness. I was telling Rachel only what I actually believed.

She was silent a moment and then with a little laugh in which amusement seemed to blend with a suppressed doubtfulness, she turned to go into the house, only saying as she did so:

"I won't presume to dictate in a thing I know nothing about. I dare say it is all right. It must be if such a good man as your grandfather thinks it is. He is a better man than Elder Cushing—a great deal."

Rachel did not open her lips again on the subject and steadily evaded all efforts on my part to resume it.

III

A Mysterious Book—Chambers of Imagery.

It was accordingly arranged that Mark Stedman and I should present ourselves as candidates for admission into the lodge, which was at that time one of the most flourishing institutions of our little village. Not only did the minister belong to it, but the senior deacon and many church members, to say nothing of others, who, though of that carnal world which, according to St. John, "lieth in wickedness," were yet pew owners, and in their way pillars of respectability and influence.

The preaching of Elder Cushing was on this wise. He often gave us excellent moral homilies and sometimes equally excellent resumes of Israelitish history, in which he lashed severely the sins of the chosen people and their countless backslidings into idolatry, from Aaron's golden calf down to the sun worshipers seen by Ezekiel in the temple. The young people meanwhile, seated in the galleries, laughed and whispered, and wrote notes to each other, while their elders slept comfortably in the pews below. But into his sermons, Christ Jesus, the Hope of all nations, the Sin Bearer for a ruined world, if He entered at all, came only "as a wayfaring man who turneth aside for a night."

Under a preaching that had so little to say about the great Head, it must be owned that the church in Brownsville needed considerable propping up, and might well be congratulated that so efficient an "ally" stood at her elbow; for the meeting house and the lodge, as if to symbolize their friendly relations were only separated by the main street of the village, and stood not a stone's throw apart.

Perhaps the meekest sheep would have its thoughts if the shepherd persisted in feeding it on thistle; and I cannot blame Rachel if in her young uncharitableness, craving for spiritual food that should satisfy a hungered soul, hardly knowing herself what she wanted, only knowing

that she never got it, she often said sharp things of Elder Cushing.

My initiation into the lodge preceded Mark's by his own desire. As for me, I was quite willing to take the entering step first and alone, and was only amused at Mark's request. "Of course so many good men would never join it if it wasn't all it claims to be," he said, apologetically, making use of that time-honored argument, which I believe has, at one period or another, buttressed up every evil thing under the sun. "But the thought troubled me of assuming solemn obligations whose nature I can know nothing about beforehand. It really makes me tremble. Supposing I couldn't conscientiously take them?"

"Don't distress yourself, old fellow," I returned carelessly. "Your conscience is just like a new shoe—always pinching. When I've crossed the Rubicon you'll pluck up some courage, I hope."

And poor Mark, meeting with no sympathetic understanding of his peculiar difficulties, either from Rachel or me—for she would not be drawn into another discussion of the subject by the most artfully framed attempt to throw her off her guard—betook himself to the barn, where a dozen gentle-eyed moolies, his special pride and care, stood ready for milking. Not a creature on the farm but would come at Mark's call. And in their dumb trust and confidence I have no doubt he found some comfort, if nothing else. They, at least, never misunderstood him.

I must state here that my younger brother, Joe, had been improving his leisure time for several days in poring over an old book which he generally contrived to shuffle out of sight when anybody approached. I thought it beneath my dignity to be unduly curious in Joe's affairs, but one night—the important one of my initiation into the lodge—seeing him occupied in his usual manner, I inquired, as I consulted the glass and ran my fingers through my hair several times to be sure I was all right, what book he had there.

"Maybe I'll lend it to you when I'm done with it," was Joe's evasive answer.

When I turned around Joe was innocently paring an apple, but the book was gone; a faculty of suddenly and completely disappearing, as if the earth had opened and swallowed it up seeming to be one of the most remarkable properties of the volume.

"I dare say it is some foolish dream book. If it is, Joe, you'd better throw it into the fire and not be spending precious time in this way."

"It ain't a dream book," said the indignant Joe, in response to this brotherly counsel. "It's a Bible story, now; ain't it, Sam?"

The person appealed to nodded his head and blinked one eye alternately at Joe and me like a quizzical owl, but made no other reply.

Sam, by the way, was a kind of village "ne'er do weel," who only worked when he felt like it; and as his feelings in this respect were about as little to be depended on as the weather, his services were not in much demand among the farmers round, except at particular seasons of the year when help was scarce. But my grandfather, in the kindness of his heart, often hired Sam Toller when nobody else would; and thus Joe, who rather took to the shiftless, kindly fellow, had as much of his society as he liked.

"Going now, Leander?" asked Joe, as my hand was on the latch.

"Yes; it's about time. Why?"

"Oh, nothing. Only take care you don't get too much light. 'Taint healthy. It blinds folks sometimes."

As this enigmatical advice was only a specimen of many mysterious hints dropped by Joe, I paid no attention to it, though after closing the door I was very certain I heard a smothered guffaw from Sam.

My first view of the lodge room was not calculated to impress me with any undue sense of solemnity. Our meeting house, bare, homely, barnlike structure though it was, I never entered without feeling in some dim way that there was a wide difference between it and all secular places. Here tobacco juice defiled the floor, while the atmosphere was un-

mistakably pervaded with a strong smell of Old Bourbon. But as this was before the era of the temperance reform, when even ministers drank their daily glass (or more) as a matter of course, it is to be hoped the reader will conceive no unreasonable prejudice.

Except as regarded the obligation to secrecy, which I naturally thought must imply a secret of some importance to keep—else why the obligation?—and the equally natural idea that the ceremonies of initiation into an order coeval with the building of Solomon's temple must be conducted with at least some degree of corresponding dignity, I had not the dimmest guess of what was to follow.

To the question whether "unbiased by friends, uninfluenced by worldly motives, I freely and voluntarily offered myself a candidate for the mysteries of Masonry," I gave, though rather falteringly, the expected affirmative. Had I not been strongly "biased" by my grandfather's wishes? and had not Mark Stedman told me that my motives in entering were altogether unworthy? Though I had none of Mark's religiousness, I had been brought up in good old Puritan fashion, and a double falsehood right on the very threshold of my Masonic career did not look to me like a promising beginning.

I am an old man now, but I blush today at the thought of a half-nude, blindfolded figure,* with a rope around his neck waiting for the lodge door to be opened to "a poor blind candidate"**—poor and blind enough, Heaven knows! "who had long been desirous of receiving and having a part of the rights and benefits of this worshipful lodge, dedicated to God, and held forth to the holy order of St. John, as all true fellows and brothers have done who have gone this way before him."

Of course the Masonic reader is privileged to skip these details. They are only intended for the "common and profane" outsider—to borrow Elder Cushing's phrase, so highly resented by Rachel; and as they are not pleasant to me in the restrospect, I may be excused for wanting to abridge them as far as consistent with a graphic account.

Suffice it to say, that after answering in an equally foolish manner a variety of foolish questions—or rather having them answered for me, I was made to kneel in front of the altar with my left hand under the open Bible, and my right on the square and compass, there to take the oath, with the customary assurance that it "would not affect my religion or my politics."

Up to this time I had been simply dazed and confounded. The wide difference between my imaginings and the reality had almost roused in me the indignant suspicion that instead of being regularly initiated I was being made the victim of a practical joke. *Now* the real thing was to come; and comforted by thinking that the Ultima Thule for which I had embarked on the unknown sea of Masonry was at last in plain sight, I went through the first part calmly and steadily.

"I, Leander Severns, of my own free will and accord, in presence of Almighty God and this Worshipful Lodge of Free and Accepted Masons, dedicated to God, and held forth to the holy order of St. John, do hereby and hereon most sincerely promise and swear that I will always hail, ever conceal and never reveal any part or parts, art or arts, point or

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*"There he stands without our portals. on the threshold of this new Masonic life. in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors seeking the new birth and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight. * * * There is to be not simply a change for the future but also an extinction of the past, for initiation is as it were a death to the world and a resurrection to a new life."—Mackey's Ritualist, pages 22-23.

**"Preparation. There is much analogy between the preparation of the candidate in Masonry and the preparation for entering the Temple as practiced among the ancient Israelites. The Talmudical treatise entitled 'Beracoth' prescribes the regulations in these words: 'No man shall enter into the Lord's house with his staff (an offensive weapon) nor with his outer garment, nor with his shoes on his feet, nor with money in his purse."—Mackey's Ritualist, page 42, Art., Preparation.

points of the secret art and mysteries of Ancient Freemasonry which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be to a true and lawful brother Mason, or within the body of a just and lawfully constituted lodge of such; and not unto him or unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be after strict trial and due examination or lawful information.

"Furthermore, I promise and swear that I will not write, print, stamp, stain, hew, cut, carve, indent, paint or engrave it on anything movable or immovable, under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow or resemblance of the same may become legible or intelligible to myself or any other person in the known world, whereby the secrets * of Masonry may be unlawfully obtained through my unworthiness."

But when I came to the closing part: "To all of which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever, *binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same,*" I stopped short in horror and dismay.

Bind myself under penalties so horrible? Never. Not for the secret of the philosopher's stone.

Shocked and horrified I was going to refuse decidedly to go on, when a thought of my absurd condition, kneeling there blindfolded, haltered with only a shirt and a pair of drawers, the former with the front folded back, one leg and one arm bare, one shoe off and one shoe on, to vary slightly the classic rhyme of "my son John," rushed upon me with a horrible sense of the ludicrous. And after that one moment's hesitation, I swallowed my scruples and took—God forgive me—the Entered Apprentice oath.

Then came, in Masonic phrase, the "Shock of Enlightenment," * by which I was curiously reminded, as I had been several times before, in the course of the ceremonies, of Joe's mysterious hints. I heard the Worshipful Master repeat that passage which stands on the threshold of Holy Writ, alone in its majesty, like a sublime archangel, set to guard the portals of eternal truth, *"And God said, Let there be light, and there was light."* I heard a confused uproar all around me like Pandemonium let loose. The bandage fell from my eyes, and giddy and faint I staggered to my feet to listen to a short and semi-moral, semi-religious, semi-mystical address from the Worshipful Master, receive my lambskin apron, and be presented with the three Masonic jewels, "a listening ear, a silent tongue and a faithful heart," which though not used in exactly the manner intended, I have had considerable occasion for since, as subsequent chapters will show.

It was all over. I was a regular Entered Apprentice in a lodge of Free and Accepted Masons.

I went home "clothed," but not in my "right mind." My senses were in a whirl and my head ached terribly, which was no matter for special wonder considering the fact that in our lodge, as in

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*"The importance of Secret-keeping is made the ground-work of all Masonic degrees."—Morris' Dictionary, Art., Secret-Breaking.

*"In Masonry by the Shock of Enlightenment we seek humbly, indeed, and at an inconceivable distance, to preserve the recollection and to embody the idea of the birth of material light by the representation of the circumstances that accompanied it, and their reference to the birth of intellectual or Masonic light. The one is the type of the other, and hence the illumination of the candidate is attended with a ceremony that may be supposed to imitate the primal illumination of the universe."—Mackey's Ritualist, page 34.

most others at that time, "refreshment" * had followed very close on "labor," and contrary to my usual habit I had taken more than was good for me.

As I felt in no mood to encounter the rasp of Joe's tongue, I was much relieved to find him in bed and asleep. But his evident inkling into lodge room matters was a puzzle. With the resolve that on the morrow I would get Joe's secret out of him if bribes or threats could do it, I crept silently into bed, not desiring to waken Joe if I could help it, and went to sleep like "one of the wicked," without saying my prayers.

*"By the term 'refreshment' is symbolically implied the social hour at high xii.. when the members of the lodge are placed under charge of the Junior Warden. who is strictly enjoined to see that they do not convert the purposes of refreshment into intemperance and excess."—Morris' Dictionary. Art.. Refreshment.

(To be continued.)

From Our Exchanges.

ODD FELLOWS MAIM CANDIDATE.

Brazil, Ind., Nov. 26.—James Eckard, of Staunton, filed a suit in the circuit court today against Staunton Lodge No. 415, I. O. O. F., for $5,000 damages. He alleges in his complaint that in December, 1907, while being initiated in the second degree, he was thrown to the floor and all the members of the lodge sprang on him like football players, breaking three of his ribs and injuring him so seriously that he was unable to leave his bed for two months.

A bill asking that a receiver be appointed for the Polish Roman Catholic Union of America, a fraternity insurance lodge, was filed in the Superior Court today by W. Zwierzynski, secretary of the organization. The petitioner sets forth that the lodge is insolvent and has ceased doing business. The bill also charges that the lodge is in debt and has not sufficient money to pay outstanding death claims.—Chicago Evening Post, Nov. 26, 1909.

FRATERNITY DRINKING.

Drives Many College Men to Ruin.

"In the famous bread lines in New York, one in three is a college graduate, six per cent. of the prisoners in the Tombs are college graduates."

"Drink—the first social glass in a college fraternity is usually the beginning of this downfall."

Edward C. Mercer, New York, one of the international secretaries of the Y. M. C. A., a graduate of the University of Virginia, great-grandson of Gen. Hugh Mercer, while touring the United States to preach "anti-booze" to college fraternity men and athletes, said to a great audience of college boys in Denver:

"I stole my wife's engagement ring and soaked it that I might have money with which to buy whisky."

Ed Mercer's story is a remarkable one. He was born of a prominent Georgia family, graduated from the University of Virginia in 1893, and two years later was sent by his cousin, Thomas Savage Clay, to the McAuley Water Street Mission, N. Y., a confirmed drunkard.

"I took my first social glass in a fraternity at my university," he said. Since his reclamation Mercer has been working in missions, until this year when by an urgent call from college men at Yale, Princeton, University of Pennsylvania and other institutions Mercer has given up his whole time to colleges.—*Rural Weekly,* St. Paul, Minnesota.

GOSPEL TEXT CALENDAR.

This calendar is well known to almost all our readers, but if you have not seen a copy you should have one. The calendar contains an appropriate Bible text for each day in the year, printed on an open Bible design. The front page is printed in three colors, and the other pages are each printed in three colors.

At the lower end of each inside page is printed a calendar for the month in large figures and beautiful colors. Each inside page contains two Bible pictures besides the texts for each day. It is tinned at the top and suspended from a silk cord. Agents make big money selling them. We want an agent in every city and town in the United States and in Canada. Price of calendar, 25 cents each: sample copy to agents, 15 cents.

Send for a sample copy and for our prices to agents at once, and go to work. Address H. S. HALLMAN, 23 Queen Street North, Berlin, Ontario.

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HANDBOOK OF FREEMASONRY.

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CHAPTER DEGREES.

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850 W. Madison Street, CHICAGO, ILL.

Christian Cynosure.

CHICAGO, FEBRUARY, 1910.

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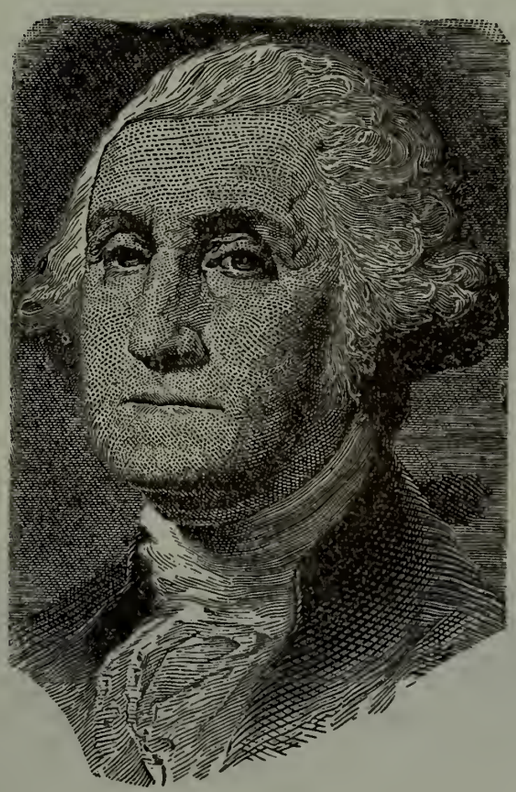
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.



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"He never in any way, during his whole life, showed himself a loyal member of that organization.

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WILLIAM IRVING PHILLIPS
Managing Editor

850 West Madison Street, Chicago.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII. CHICAGO, FEBRUARY 1910. NUMBER 10

We suggest that our April convention be mentioned at every family altar and in every prayer circle which believes in the efficicacy of prayer.

The pastors of anti-secret churches everywhere are requested to give an address on secret societies Sunday morning, March 6th, and to appoint delegates to the Chicago Convention.

We desire our friends from afar to attend the spring convention; we are specially anxious to know that friends from neighboring states, as Michigan, Wisconsin and Iowa are to be with us. Who will be the first to inform us that he hopes to attend?

"God's willingness to open the windows of heaven and bless His people has not yet been put to an extreme test."

EAGLES INITIATION INJURY.

Butler, Pa., Dec. 7.—Thomas Lewis, a foreman at the plant of the Standard Steel Car Company, alleging that he sustained a broken leg and other injuries while being initiated into Butler Aerie, Fraternal Order of Eagles, has brought suit to recover $5,000 damages.

The Grand Aerie of the Order and the officers of the Grand and local organizations are named as defendants.

In his statement he says he was admitted to the hall of the Order on the night of January 14, 1908, and that "then and there," by the concerted action, consent and acquiescence of the members and officials, as individuals and as an organized body, he was forced into a catapult seat and hoisted into the air in it, and with a swinging movement forward, the plaintiff was thrown upward and forward on the floor of said hall and from which fall, in a sightless and helpless condition, he sustained bodily pain and a broken leg."

Lewis says he was incapacitated for work for three months, and is still lame. —Philadelphia Record.

ANOTHER KIND OF SUNDAY.

The attempt to utilize the churches and to make ministers the servants of secret cabals appears to have taken form in a recent vote of the Federal Council of the Churches of Christ in America, "that the Sunday before Labor Day in September be officially designated as 'Labor Sunday,' and that the churches of America be requested to devote some part of the day to a presentation of the labor question; and that the various central and local labor bodies be requested to co-operate in every legitimate way with the ministers who thus observe Labor Sunday, seeking with them to secure as large an audience of working men and others as possible."

This is one way to try to compel ministers to become advocates of whatever theory of political economy happens for the time being to be in vogue among labor unions. It arranges for a ribbon, badge or banner display in church one Sunday in the year, and forces the churches to make the houses of worship serve bulletin-board purposes. Even if forcing the subject of political economy into a kind of Rubric be not undue secularization, it does at least compel recognition of what sometimes appears to come close to organized conspiracy.

If a minister must needs conform to this custom, how would it do to preach from this text: Matt. 6:5, "And when ye pray, ye shall not be as the hypocrites:

for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men"?

THE QUESTION BOX.

1. "Ought not the pastor to give his time and strength to preaching the Gospel, rather than attacking minor evils?"

Ans. We will venture the opinion that the pastor who asks this question has not carefully investigated the secret orders, or he would not call them "minor evils." Christ commanded ministers to: "preach the Gospel; teach them to *observe all things* whatsoever I have commanded." The faithful pastor may not omit either of these duties.

Among the things "commanded," which are therefore to be "taught," is to "abstain from every form of evil!" (I. Thes. 2:22 A. R.)

Mr. Moody, speaking of this very subject of secretism and the membership of professing Christians in secret orders, declared: "I do not know but it would be a good thing to stop preaching the Gospel and to preach separation." Prof. G. L. Robinson, commenting on the Sabbath-school lesson for December 12, 1909, remarked "The preacher's chief business is to *uncover sin* and point to Christ."

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2. "Will not a pastor arouse enmity if he testifies against this institution of secretism, which is so popular among professing Christians?"

Ans. "The imperial word of the pulpit is 'Fidelity!'" Tact and wisdom are always desirable; courtesy and charity are imperative, but *silence* in presence of danger is treason to the souls he is appointed to serve.

---

3. "How can an institution be evil, which includes among its members so many good men?"

Ans. Many good men join the orders thoughtlessly, and when once initiated continue faithful to them, preferring to smother unfavorable impressions, rather than break with associates.

Others, much dissatisfied (to use no stronger term), and unwilling to continue active, content themselves with merely neglecting their societies, perhaps dreading the reproach which would follow them in case they openly condemn their organizations; perhaps simply being reluctant to reflect upon others who remain active in the orders.

Many members are chiefly interested in the incidental features of their organization, such as sociability, insurance, etc., and *never make a study* of the religious and other false principles for which their orders stand. Of this fact the writer has striking proof.

Good men are all the time coming out of the lodges. Of these some simply declare: "My conscience would not let me remain a member;" others give us more or less complete information as to the inside facts, declaring that they consider it their duty to their fellow men to expose these evils, feeling assured that fundamental obligations to God and man have greater binding force than foolish and irreverent pledges or oaths hastily and unadvisedly taken.

---

4. "Is the time ripe for aggressive action against secret orders?"

Ans. As never before, since intense activity is prevalent among the lodges for securing additional members. Whole communities seem lodge-crazy. Even those churches which testify in their standards against this evil will have hard work to restrain their members, especially the young men, if ringing utterances and resolute action are not forthcoming. Satan is doing his worst.

---

5. "Have any considerable number of denominations declared against secretism?"

Ans. More than a score of Christian denominations have legislated either against secret orders in general or against Freemasonry (the parent of the other orders) in particular. Joseph Cook years ago proclaimed, "Secret oaths are forbidden to church members by some Christian denominations and *ought to be by all.*"

---

6. "Pending possible future action by one's own denomination, what may a

faithful pastor do in his own congregation?"

Ans. This is a difficult and delicate problem. We would answer—Whatever the Holy Spirit tells you. I believe He will show you something, for His own work here is to honor Christ. We would suggest: Constant personal work; the use of the literature of the National Christian Association; occasional preaching, if not dogmatic, at least suggestive, calculated to stimulate investigation and prayerful reflection; conference with other pastors in the community and joint welcome, if deemed wise, to an official representative of this reform.

Contributions.

PHENOMENAL STRIDE UPWARD.

[Rev. Francis J. Davidson has begun a campaign in the South under the auspices of the National Christian Association. We may expect interesting reports of his experiences and some effective work done in a very needy field. Before leaving his home, Mound City, Ill., he gave an address on the progress which his race has made since emancipation. An extract from it undoubtedly will interest our readers.—Editor.]

"It is a great pleasure for me to greet so many upon this occasion. Forty-seven years ago the immortal and ever blessed Abraham Lincoln signed the Emancipation Proclamation at Washington. By this executive act 3,500,000 of our race were made free, after an involuntary servitude for 244 years.

"This day should, and ought to be appropriately celebrated and the name of Abraham Lincoln honored by the negro race all over this country. Just think of it, only forty-seven years ago 3,500,000 negroes were set free and left right in the same section of country among the same old masters, without a dollar, without a foot of land, without any knowledge of the great responsibilities resting upon the head of a family, without education, with very little moral or religious training, with no knowledge of government, with no knowledge of the use or the right of franchise, with no knowledge of the administration of the affairs of state, with little or no business conception whatever, and yet in forty-seven years the upward rise to a higher civilization has been phenomenal and unprecedented in history by any race of people.

"You have increased in numbers and that without the benefit of additions from immigration. Illiteracy has been reduced 55 per cent. There are 300 colleges, universities, academies, high schools and seminaries owned and operated by negroes. Forty-eight banks, all solvent, are owned, controlled and operated by negroes, with an aggregate capital of $2,500,000. The negro controls to-day 700,000, and owns outright 230,000 farms. The race pays taxes on more than $975,000,000 of real and personal property. There are more than 236,000 teachers and professors in public schols and other educational institutions. There are 800,000 children of our race in the public schools. The negro has built 25,000 churches, ranging in value from $500 up to $125,000. We have 30,000 ordained ministers and bishops; 2,000 practicing physicians; 3,000 lawyers; 80,000 skilled workmen and mechanics.

"This is a phenomenal stride upward, and it should inspire every negro to reach higher ground, and should encourage our friends and benefactors that their prayers and means have not been spent in vain.

* * * * * *

"I admonish the race to be courageous, to do right, to draw nigh to God and to continue to look upward.

* * * * * *

"The growing tendency of our people toward the worship and laudation of oathbound secret societies is greatly decreasing their love for and interest in the Christian church. Thousands of young men are joining secret societies and are worshiping at their altars, who are also expecting to be shielded and protected under their oaths. These seldom, if ever, enter a church, except when a lodge member dies, or on the occasion of an annual lodge sermon.

"No people can have the divine favor continued, who worship the secret lodge Baal rather than God."

A PASTOR'S EXPERIENCE.

BY B. E. BERGESEN.

I am not trespassing on the privacy of the congregational meeting by telling these things. You have no personal knowledge of the time or persons. We, of course, have the privacy of the congregational meeting, which, however, is quite different from the secrecy of the lodge meeting.

Privacy and Secretism.

I know there are many people who are at sea about the difference; I know that there are many people who say, "how can you oppose secret societies, you have the secrecy of the congregational meeting, and every business firm also has its secrecy." Their trouble is because they do not distinguish between secrecy and privacy. There are two kinds of secrecy. There is quite a difference between the family and business privacies, and men coming together and swearing to keep secrets inviolate even from one's wife, though he promise unbelievers to keep the secrets with them.

Our Synod is opposed to secret societies, and it was a question in the first place involving the sending of a delegate to our Synodical meeting. It was proposed to elect a man, whom I knew to be a lodge man. He had joined the lodge after coming into the congregation. He is a pretty good worker, he is not a very spiritual man. Some wanted to send him to the Synod, and I was glad when another man was proposed, so that I would not have to appear against the lodge member.

I did not believe that that was the way to reach the heart of this man and convince him. I knew there should be opposition to him, because our Synod don't accept any man as a delegate who is a member of a lodge, even though congregations, under certain conditions accept such into membership. Our Synod would not accept them as representatives even though they did go to the meeting with power from the congregation. To be denied the right to vote, would be a disagreeable position for a man to be in.

Another question came up at the same time. This same man proposed a lodge man for membership in the church. One of our old deacons, one of the most spiritual men in the church, arose and said: "I understand that this man is a lodge man." Others present then said that they knew he was. A couple of the men in the congregation did not like to have this question brought up and so one of the men said he didn't believe we ought to take that up here in the meeting. "We might speak about it privately, but it ought really to be left to the Board of Deacons," etc. I said, "I do not think so; I believe if there is any question that we should be enlightened upon and talk over it is a question like this one;" so I brought the person in and spoke to him a little about Masonry, and also spoke to him about the master's degree, where the religion of Masonry is made prominent. I think I talked about half an hour on this question.

The treasurer of my congregation, a furniture manufacturer in this city, arose and said, "I had thought of joining Masonry, but after what I have heard from the pastor to-night, I have decided not to do it." I had no idea that he had thought of such a step. He is comparatively a new man in the church and has not heard much of our position on the lodge. But he said that he thought the pastor ought not to mention it in his sermons, because it would drive men away. I said, "I don't believe in continually hammering on one thing in the church and making that seem the all important thing, but I do believe that where the text and the thoughts of the sermon calls for it, that the lodge should be hit just as well as any other sin in the world; and that it was a sin, as well as dangerous for a pastor to take into consideration whether people are won or driven away by the *truth!* The pastor should speak on any subject as long as he knows there are things about it upon which the people need enlightening from the Word of God."

The Forester.

After I spoke about this for a little while, the man I spoke about first, said that he was a member of the Foresters, and said he, "Lots of things the pastor has said about the lodge is not true." I replied: "I have not spoken about your

lodge, but about Masonry; at the same time I would like to know what lodge you belong to." He said, "I am a Forester," and he went on to speak about its cheap insurance. I told him in the first place this kind of insurance is one of the poorest in the United States; it has had several failures, and it is a great question whether you finally lose or win. It is not cheap, either, when you take into consideration the expenses for festivities; that, however, is less important, but I would like to ask you a few questions: "Can you join your order without confessing your faith in a Supreme Being?" He said, "Certainly not." I said, "Do you have a minister there?" He said, "No, a chaplain." I said, "That is the same thing; it is only another word." "And you have devotion and Bible reading?" "Yes," he admitted that. I said, "Where you confess a faith in a Supreme Being, and where you have a chaplain and have devotions, you have a religion." He admitted that. "And," I said, "in this religion that you take part in as Foresters—what part does Christ take in that religion?" He studied for awhile, at a loss for an answer, and I said to him again: "Does Christ play any part at all in that religion? Is He the foundation of that religion?" And he said, "No. It is just a question of believing in God." I said to him, "You as a Lutheran admit and confess that there is no salvation except in the blood of Christ; you confess as a Lutheran that you do not believe any prayer will be heard, which is not in the name of Christ; you confess as a Lutheran that there is no corner stone but Christ." Yes, he confessed all that. "But," I said, "you also take part in another religion, where you do not have Christ, and where you do have Unitarians, Theosophists, Christian Scientists, etc., and you worship with them in the Forester lodge." He said, "I can confess Christ just the same." I said, "You cannot." "Whosoever confesseth Me before men, him will I confess before my Father which is in heaven, but whosoever denieth Me before men, him will I deny before My Father which is in heaven." And in that way he had to come out before the congregation and confess that he is a Forester and a partner in a religion, where Jesus Christ was carefully and studiously left out of the confession.

The Oddfellow.

I knew that the man who was proposed for membership was an Odd Fellow, hence I also touched upon Odd Fellowship.

Some fifteen years ago I sometimes got confused on the use of Christ's name in prayer, because sometimes in a lodge a person could mention the name of Christ without being interfered with; but I have learned why, since then, so I told him about the man naming the name of Christ in a lodge of Odd Fellows when a Jew said: "No Christ here," and it was ruled that Christianity is a sectarian religion, standing in the same relationship to Odd Fellowship as any other religion, and hence it was unlawful to mention the name of Christ in the lodge.

Then I told him of the Sovereign Grand Lodge at the session of 1888 having had the following question submitted to it for its decision: "Is it lawful for a chaplain to commence and finish his prayer in the name of Christ?" In giving his decision, the Grand Sire, after defining the word sect, used these words: "In this sense Christianity is a sect, hence it is inexpedient, unwise and, I think, unlawful to make prominent mention of it (the name of Christ) in lodge work." (See official report, No. 58, page 11,105.)

A Christian could pray in the name of Christ, of course, if no one protested, but just notice that expression, *if no one protests!* I should think that that would be more than enough for a Christian, but that is the only condition under which the name of Christ can be mentioned in an Odd Fellows' lodge.

I was very glad that this lodge man himself had brought this up, and that I had an opportunity to bring this before my congregation.

I have thought that in dealing with lodge members we should use a great deal more kindness of expression than we sometimes do. I have heard the lodge

question presented in such an unloving, unkind way, that there was given the impression of fighting, instead of helping them, and giving the lodge members the feeling that you are trying to fight them instead of saving their souls, and in showing what you know about their lodge you should be very careful, because it irritates them, and not irritate them any more than is necessary to make them feel you know what you are talking about, but just try to win them as Christians to see the sin of belonging to an order where Christ is not confessed, but denied.

"COME, LET US REASON TOGETHER," Isa. 1:18.

BY J. M. HITCHCOCK.

No other scripture may be found showing such infinite condescension for the purpose of securing a reasoning conference. Think of it! An infinite, all wise, holy and just God pleading through the prophet for a council with finite, sinful men. Were men ever before or since so highly honored as to be invited to counsel with the Great I Am? Whatever other lessons this scripture conveys, it certainly teaches God's estimate of the value of reason, when in search of truth.

In selecting this text I have taken the liberty to remove it from its setting, that I may preach from it a practical persuasive sermon that shall induce the readers to COME *to the National Christian Association Convention to be held in the Moody Church,* Chicago, on Thursday and Friday, April 7th and 8th, for the sole purpose of "reasoning together" upon the subject of Secret Societies, and if they are found worthy, to give them our hearty support, but if found unscriptural and unpatriotic, blasphemous and sinful to pronounce against them.

The first requisite in a preacher is honesty and sincerity, so I shall do well to confess that I have never preached a sermon in my life. The second qualification of the preacher is an intense earnestness; and I confess to a passionate desire for the people from afar as well as near to "Come" to this convention.

For what should the people come? The text answers the question briefly: to reason. But, says one, I can do my reasoning at home, in my own church, before my own flock in my own private closet. Beg pardon, brother, but this does not quite fulfill the conditions of the text, which demands a "coming together" for reasoning rather than in an isolated manner.

Now this brief homely introduction brings us face to face with the very nerve center of this entire question: Just how many different secret organizations infest our land, I am not informed, but suffice it to say, they have become so numerous that for the want of a more appropriate name, years ago a company of *black* women in Texas was obliged to charter their society as the *"White Lilies."* Statistics have been recently sent me showing that there are not less than nine millions of men in these societies. This may or may not be wide of the truth, but they are all thoroughly organized and act in unison for the purpose of carrying their points. In this respect we have much to learn from our enemies.

Secret societies are the common foe of our homes, our schools and our churches. In our efforts to resist their encroachments, instead of uniting our forces and bombarding their citadel of strength, we too frequently choose to make our warfare through the most fragmentary efforts. We paralyze our strength through division rather than unification and right direction of our own powers. A united enemy must be met and routed by united attack.

We have too often in the past chosen to make our warfare against secrecy—if at all—in the name of our own particular church, our denomination, our sect or our school instead of uniting for a time all forces for a common purpose. Such folly is like an effort to demolish an impregnable fort by the feeble strokes of a tack hammer. We do not reason so unwisely upon any other subject. When our city is threatened with scourge which is our common enemy, we none of us hesitate to unite in the support of any sanitary measures calculated to stay the ravages of a deadly epidemic. The block in which I have lived for nearly forty

years is about equally divided in its inhabitants between Jews and Gentiles. The Jews are a quiet, peaceable people and we find them excellent neighbors. But as of old "The Jews have little dealings with the Samaritans" except when our interests become one and inseparable. Let some morning a red placard be displayed upon our street indicating scarlet fever within or perchance it be a yellow card giving notice that that most loathsome and dreaded disease smallpox is in our neighborhood and the fictitious partitions which separate us vanish as snow in August and Jew and Gentile unite in an effort to see that wholesome quarantine laws are enforced and that the sanitary rules prescribed by our Board of Health are strictly obeyed. When the street has resumed its normal physical condition the Jew goes to his synagogue and the Gentile to his church as before and neither has compromised his religious conviction through a united warfare against a common foe.

Strange that we allow infinitesimal doctrinal differences, or perchance hairline differences of social etiquette to bar us from a union of effort for our mutual welfare. The churches upon the Pacific slope and their sister churches upon the Atlantic seaboard have a community of interests and there is need for them to "reason together" for their protection.

The fraternities and societies, plague spots in the schools of Michigan, are playing the same havoc in the schools of Florida, and educators from these extremes should reason together that they may know how to circumvent this mischief.

The dominating influence of secret orders in the conduct of municipal, state and national politics is everywhere manifested and we need to reason together upon this matter. One entire session should be devoted to the careful consideration of labor unions and their methods. Some prominent representative of labor and another equally prominent to speak for capital are in contemplation. The conduct of funerals is another matter which demands "reasoning together." Friends of deceased members of lodges often desire the ritualistic service of the lodge to be used in connection with a Christian service in our churches. We hope to be able to give the program in full in the March number of the CYNOSURE. We are already assured of some of the ablest speakers in the country.

The Executive Board recommend that all anti-secret churches everywhere set apart the first Sabbath in March for the consideration of oath bound secrecy, and publications in sympathy with this movement are requested to call the attention of local pastors to the matter and to see that delegates are appointed to the Chicago Convention.

The matter of a free banquet to the theological students, to which reference was made in the January CYNOSURE, is still being held in abeyance, but I think it will be done. Contributions to cover the expense of the meeting are solicited and may be sent to Editor Phillips, 850 West Madison street, Chicago. The Moody Church is surrounded by a forest of restaurants at reasonable prices, besides the Moody Bible Institute is within easy rifle shot of the church and here are served excellent meals at from 25 to 35 cents. In the last issue I promised to call the attention of the public again to this convention and I have now redeemed that pledge. As I review the manuscript before me, I become painfully conscious of the inadequacy of this appeal to meet so great an emergency. Seldom has there been such a need for a convention of calm, wise and considerate Christian men. Will they "COME?" I am proud to be able, in the name of my two pastors, eight elders, eighteen deacons, three trustees and other officials to invite all classes of men and women to make use of the Moody Church on April 7th and 8th for a free interchange of thought upon the subject of sworn secrecy. While it must be understood that the teachings of the Moody Church, as well as that of the Institute, are against the principles of oathbound secret orders, yet all are invited and all will be equally welcome. Come for a calm, dispassionate, prayerful reasoning together.

Chicago.

ONE YEAR'S LODGE EXPERIENCE, AND WHY I LEFT THE LODGE.

BY GEORGE O. STATES.

The more prayerfully and earnestly I studied my Bible, the more I became convinced that my Bible did not uphold the lodge. I knew that in forming an alliance with the lodge I had backslidden from God.

I desired to leave the lodge and yet there was a fascination which seemed to hold me. As I think over the struggle I passed through, I can but think if some earnest Christian had understood my need of help and had prayed with me, and had placed in my hands some copies of the CHRISTIAN CYNOSURE and some Christian Worker's Tracts, what a help it would have been.

And yet I believe the Lord knew the best way to bring me to Him, for had something radical against the lodge been handed me, it might have prejudiced me against the efforts of earnest Christians in giving light to those in darkness.

I attended a series of meetings where the Holy Spirit was manifest. Finally when the pastor invited anyone who wished to enter the service of God, or to renew their covenant, to come forward, I was impressed that that was the time for me to be a free man in Christ. I felt the need of help. After the meeting I went to an old pilgrim and told him of my struggle. This brother at once began to upbraid me for joining myself to the devil, saying he could not understand how I could have done such a thing, knowing it was contrary to the belief of the church. I ceased to look to him for Christian sympathy and passed through a hard struggle that night. The next morning I called on a God-fearing minister and told him my struggles. As we were walking along he drew me close to him and said, "My brother, I never passed through the experience you have, but one thing I do know, the work of God is worthy of all your efforts." I there took a decided stand to drop the lodge once and for all and have never been inside a lodge-room since as a member.

At once I resigned my office and wrote the lodge my reasons for withdrawing. I soon began preaching the gospel of freedom in the Lord Jesus.

I left the lodge because I could not live out my convictions of Bible truth and remain with them.

Some reasons why every Christian should leave every lodge are:

The lodge is unscriptural. Every Christian acknowledges Christ to be his example. John 18:20 says, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." Whatever Christ did then was open and before the eyes of all. He visited places of resort openly.

It would be difficult to imagine our pattern half naked and blindfolded running with all his might and being punched with spears and swords at every step, and struck with leather scourges and having a crowd of men yelling like a pack of Indians, and all just for the fun derived from it by the lookers on. I think every spiritual Christian who would prayerfully read Matt. 26:36 and to the close of that chapter would lose all desire to participate in lodge initiation.

The Bible represents the Christian as "the light of the world." We are told, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is the duty of every Christian to walk in the light as it proceeds from the throne of God. By not heeding the counsel given us in God's Word we place ourselves under these influences which will deceive, if possible, the very elect. Our only safety is in following the living Word.

We may look over the list of lodge members and find there many ministers and church members; but we must remember the Bible teaches that in the great conflict between good and evil, this world will be divided into two great classes; one class will follow the written Word, and the other class will be swayed by evil influences.

It seems that we have reached a time when nearly all the ministers are afraid to preach the plain Word. "Wherefore come out from among them, and be ye

separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters saith the Lord Almighty."

I am glad to know that the CYNOSURE and anti-secrecy tracts are being scattered, giving light on this question to many who are now in darkness.

Paonia, Colo.

Editorial.

Just as we go to press, as if he were not satisfied with his appeal already made, Director Hitchcock says: "Tell the readers they may as well determine at once to attend the April meeting, for I have two cartridges left—one for the March CYNOSURE and a parting shot in April."

The plan of Mr. Hitchcock, outlined in the January CYNOSURE, is meeting with favorable responses. Promises to pay for a certain number of plates at the banquet to the theological students are coming in and we are encouraged to hope for many more this month.

The forthcoming booklet of Testimonies by the pastors of the Moody Church is a strong refutation against the argument that you cannot declare the truth along these lines and prosper.

We have had a narrow escape from great loss by fire. The N. C. A. building suffered only about one thousand dollars damage, but that the whole property was not destroyed is remarkable. An insurance man said that it was one of the finest examples of fire fighting that he had seen. At about 3 o'clock in the morning the basement, crowded with goods, was a fiery furnace. The fire department responded promptly and practically confined the conflagration to that part of the building. The loss was fully covered by insurance.

A man may bear a world's contempt when he has that within which says he is worthy. When he contemns himself, there burns the hell.—*Alexander Smith.*

FIRST OF ALL.

One cause of disaster in government and distress among the people has been personal and selfish principle in administration. Despotic government subordinates the welfare of all to the interest, cravings, or ambitions of one. An olligarchy has much the same character and effect. Even republics suffer from a similar tendency, when strong leaders or powerful combinations selfishly disregard the rights and interests of the public.

Here lies the peril of a republic. Centralization of power acting through selfish isolation of interest, classification with segregation and clannish conflict of political action, crying back to feudalism and despotism, tend to make the twentieth century duplicate the tenth. In modern times, however, there is apt to be an effort to disguise or disclaim mediaevalism in the conduct of public affairs. An exception to this appears to have been furnished by the newly-elected mayor of San Francisco, if he has been correctly reported, in an address at the Building Trades Temple. As reported, he seemed to lay down a principle of his administration by saying:

"To be sure, I am the mayor elect; but first of all I am president of the building trades council, and as I have stated frequently, whenever it becomes a question between public office and the labor movement, whether as mayor, governor, or United States senator, they must go down before the interests of labor."

Unless, indeed, he means he would resign or decline public office, is there any financial trust which would ask a public official to make a pledge exceeding this? Could any loyalty to moneyed interests be more disloyal to government? Suppose the mayor of some other city to address in the same way, not a labor movement but an employers' movement, or instead of a building trades council a Master Builders' Association; with what riotous eloquence would labor leaders denounce the subservient minion of capital.

But the same principle is warranted

forthwith when it dons the trappings of a secret labor lodge.

CHILLING POLAR CONTROVERSY.

Reference to the polar controversy could be more out of place than in a magazine that borrows its name from the pole-star, while its task and method are essentially controversial. The main object of any controversy being to secure conviction and the agreement of minds, every dispute implies two opinions, while its settlement implies one, harmony in speech becoming attuned to harmonious conviction. For attaining this end two methods are used, separately or in wise combination, and either may in different cases be the more available. One forces conviction by means of evidence that is irresistible. Tony Weller valued this quality in an alibi, but when the alibi type of proof is wanting a case need not yet be given up for lost.

The other method is often more complete in final effect, for not all the aims of a controversialist can be secured by such means as force a jury to acquit or to convict. A jury is twelve men peculiarly situated for a limited time; the public, free from restriction, indulges its preferences all the time. Hence it is better to win preference than to compel silence, for preference results in allegiance and co-operation. Sometimes preferred opinion is even more firmly rooted than that which is reluctant, yet compelled, since "a man convinced against his will, is of the same opinion still."

Such reflections are suggested by the polar controversy. Though partisans of Cook have been forced to make submission, and the Peary group has triumphed, yet if either man desired to enjoy the esteem and warm regard of the world the force of evidence has been strangely deflected in the result. If we rightly judge the feeling of people in general, they are disappointed in Cook's defeat and feel no enthusiasm for Peary.

This is a striking phenomenon worth accounting for. Here is a study in psychology, combined wtih a lesson in the art of conducting controversy. We see that somehow, and in some degree independently of any final conclusion as to which was right and which was wrong, Cook won the people while Peary repelled them. An important part of the explanation is formulated for us by the *Boston Transcript,* which seems sadly to allow that we must agree that "Doctor Cook is a gentleman and a liar, and Peary is neither."

Such an ending of controversy is incomplete, and though it serves science better than it could government or religion, even so it lacks value.

Is it not amazing that the world is so indifferent to the man who, alone among earth's millions, has heroically struggled through a score of arduous years to attain a goal that never since the world was formed had been seen by any other man? He is the sole historic character at this apex of scientific and romantic achievement, yet popular acclaim is silent; human heart-strings, slackened, respond with no thrill.

For this incompleteness of result, not lack of original achievement, but lack of subsequent wisdom is to blame. Peary discovered the pole, but the public discovered the discoverer, and turned away. Cook won them for a time, Peary never.

It may not be enough to allege that characteristics of Peary already less widely known, now became conspicuous in full view of the world. The way he at first pounced upon Cook, the way the discussion seems to have been conducted after him by his journalistic and scientific following, need not be ignored. There is reason to think that, after a little, Peary himself was kept in leash by a master hand, yet to the public his partisans may have seemed still to environ Cook like a circle of Esquimaux curs released from Peary's sledges. Instead of waiting with suitable dignity for Cook to fail through the weakness of his proofs, or through evidence of one sort or another sure to come if Peary "had Cook nailed," he or his partisans conducted an unrelenting siege, which an able editor judged and pronounced "venomous and vindictive."

If now we ourselves are engaged in what from the nature of the case seems to involve or at least invite controversy, is it not wise to pause and reflect on the possible or actual effect of our own meth-

ods when we observe elsewhere this impressive combination of success and failure? If Cynosure means "pole-star," it must mean light to guide and to draw. A comet or a lightning flash might compel unenlightened men to hide their eyes, but a polar star does nothing if it does not win their gaze and therefore guide their way. No more than Peary do we fail to give proof; at least we point to evidence adequate to confirm our claim. Yet false claimants win adherents; men naturally allied with us are silent and error refuses to yield to truth. Though both publicly and privately we warn and teach, men are still drawn into its alluring snare.

Does this indicate that too much reliance has been placed upon sharp statement and severe arraignment? Have we or some of our allies been so free to couple information with fierce accusation as to defeat ourselves?

A communication in our last number illustrates that method as used privately; it is possible that anti-Masonic literature would add a few. The January correspondent says: "When I was a member of the lodge I had a Christian brother turn loose on me and tell me he was 'surprised that a man who professed to be a Christian should join himself to the devil.' I left him at once and said, 'My lodge would not be as unkind as that.' Soon after, a minister came to me in the spirit of the Master and said, 'My brother, I never had any experience such as you have with lodges, but the gospel of Jesus Christ is worthy of all your efforts.'" The first speaker may have been better satisfied with his own attempt than the other, but it was after the second method was used that our correspondent wrote his letter. The vital thing is not supposed smartness in utterance, but effectiveness of hearing. The test lies in what is done. Why did not Peary tell his truth with dignity and then if he must speak of another man's story keep similar dignity and quietness, assured that soon untruth would find its end? Cook followed that method, and though on the losing side gained a popular following and congratulatory assent to his statement. Peary at length got reluctant and grudging assent and no popular following. For what he got he was quite as much indebted to Cook's failure, that he could have silently waited for, as to anything he said against him. After all, what did he say that he could not have said with courtesy and dignity befitting such an event? We, at least, have passed the stage of exploration and definition, save as we instruct novices and silence objectors; we seek for truth and virtue a cordial following, and from the story of these two explorers and their partisans some wise lessons could probably be learned.

WELLESLEY SORORITIES.

Last month we published that "The Agora, one of the leading societies of Wellesley, has voted to disband as soon as four other societies of the college agree to do likewise. The reason for this radical move by the leading student organization, which numbers hundreds of distinguished graduates among its membership, is a conviction that secret societies, however laudable their aim, tend to prevent the attainment of the highest grade of scholarship."

January 12th, two graduates, one of whom was formerly president of the Student Government Association, the other being a niece of the president of the college, proposed a plan to settle the trouble, which for two months is said to have involved bitter criticism while during this period every other college question has been overshadowed by the single one concerning the future of the secret societies. The faculty gave out a statement that the question would be left entirely to the undergraduates, but these arbiters were divided in opinion as to whether the societies should be permitted to exist longer. Both society and non-affiliated students were interested in the plan suggested by these two graduates of the class of 1908. It proposes that:

"Society membership shall consist only of those seniors who have reached diploma grade. They shall be chosen at the end of their Junior year.

"Each society shall consist of about one-sixth of the senior class, or of a certain fixed proportion of the class. Each

member of the class will thus have some society open to her.

"Each society shall keep its house, officers and organization, such as they now exist.

"The continuation of society house as such, and the custom of wearing society pins, would insure to every society alumna, and to every girl who graduates in the future, a personal welcome on her return to the college.

"The present social opportunities given by the societies to the college, such as open houses, informal meetings and parties, shall be continued. They should be even increased by the extension of these hospitalities to members of all classes."

Formal functions are only one outdoor and one indoor affair, that out of doors taking place at Commencement, according to the advice of these graduates. They say for themselves:

"In suggesting this plan we are not merely seeking some use for the society houses. That in itself is not the question now. We are trying to find some way, that will be democratic and beneficial to the college, by which the good work of the societies may be continued.

"While we heartily agree with criticism of the societies as they are now—that they are arbitrarily exclusive, snobbish, and useless—we believe that under other conditions they will be excellent possibilities.

"If they could be organized on an absolutely democratic basis—that is, every one who wanted to could belong to them—and if they did not demand for their 'work,' as they do now, energies which ought to be devoted to other things, they might, as places of unpremeditated amusement, serve a real purpose."

Of course, the six fraternity houses on the campus are a substantial factor in the problem that has crowded itself upon the attention of the undergraduates of Wellesley. Costing from $3,500 to $4,500 each they aggregate more than $20,000. Why would not healthful and open literary and social societies be the natural, simple and practical solution of a problem bred in secrecy where, it seems reasonable to fear, will still remain some chance for needless irritation?

RIDICULOUSLY DOMINATED.

Six pages of the December *Review of Reviews* are given to a thoughtful and searching article by Albert Shaw, on "College Reform—and Football." Early in the article the author says: "It is plain that there is much that has gone wrong in our schools and colleges." Speaking of earlier conditions, he asserts that "In those days the people who sent their sons to college had no misgivings. They believed that to breathe the college atmosphere meant intellectual stimulus, high ideals, and the almost certain triumph in personal life of the moral and spiritual over the material and commercial." * * * "There has been an astonishing change in this feeling." * * * * "Wherever intelligent and thoughtful parents are gathered together one hears such questions, as first, "Are you going to send your boy to college?" and second, "Would you *dare* to send him to such or such a famous institution?"

In this broad and able treatment of the subject the editor includes much that our readers will do well to see as it is found in the *Review;* the quality of the whole may be inferred from a brief section which we give here, not as a mere specimen, but because it is of value to our own work. Its special sub-heading is "The tendency toward luxurious living," and under this the writer proceeds to say that "At this very time, when the drift of American life toward luxury is harmful—and when the college is precisely the one typical institution that should insist upon bringing high-minded boys together upon common grounds of wholesome simplicity and democratic brotherhood—the colleges are allowing themselves to be invaded by aggregations of social clubs and luxurious cliques which make the youth of twenty an experienced club man, accustomed to touch the bell for the lackey, who brushes his coat or brings him his cocktail. All academic leaders who are not hopelessly blinded, understand how life in a series of fraternity houses or social clubs fringing a college

campus may militate against the best purposes for which American boys are supposed to be sent to college.

"And these college leaders would be glad if reform could be made. But they lack the power to face and destroy these abuses that to so great an extent are harming college life. It is ridiculous that a great university should be dominated not by its authoritative officers and those who make its scholarly and intellectual fame, but by undergraduate sentiment in harmful and even vicious phases.

"The abuses of fraternity and society systems at some institutions are so glaring that they are evident to all observers. The exclusive groups, while sometimes harmful to their own members, are often cruel in the pain they inflict upon those who feel themselves shut out. In some of our colleges so keen is the feeling in undergraduate circles that to be left out of certain privileged organizations is to have the whole college period poisoned in its memories."

It is noticeable that this great editor sees in the college fraternity one or two of the evils constantly urged by other editors and by educators against the high school fraternity, which apes it in form, and according to this representation follows it in effect.

There can be no doubt of the usefulness of well organized and attractively managed literary clubs in academies and colleges; demonstration seems to have carried this beyond question, but demonstration seems likewise to have put beyond reach of doubt the worse than uselessness of high school secret societies, and to a sad extent that of their collegiate models.

A man, so to speak, who is not able to bow to his own conscience every morning is hardly in a condition to respectfully salute the world at any other time of day.—*Douglas Jerrold.*

A man who sells his conscience for his interest, will sell it for his pleasure. A man who will betray his conscience will betray his friend.—*Miss Edgeworth.*

News of Our Work.

THE PENNSYLVANIA CONVENTION.

Pittsburg, Pa., Jan. 19, 1910.

DEAR CYNOSURE:

A cordial invitation from the trustees of the First Covenanter church, Beaver Falls, Pa., is at hand. This is sent through their pastor, Rev. J. O. Thompson, and was evidently delayed in the mail, as it is dated January 17th, 1910. They place the disposal of their church in our hands for the time of the Anti-secrecy Convention. I mail the Call for this meeting, praying that God may greatly bless this, our annual gathering, to the good of many.

As it will be noted by my letter in this issue of the CYNOSURE, we are to discuss live, new phases of the lodge question, as well as urge truths for which the N. C. A. has always stood. Friends who can reach this meeting should not miss it. A strong program will, D. V., be arranged and sent to those asking. God's blessing will be upon this meeting and His children should be there so far as they can. Let us hear from you, friends. The enemy has "come in like a flood." Will you be one to help withstand him, or give up and die like a coward?

Yours in the conflict,

W. B. STODDARD.

CALL FOR THE PENNSYLVANIA CONVENTION.

To the Friends of the Anti-secrecy Cause in Pennsylvania, Greeting—

You are invited to meet in the First Covenanter church, Beaver Falls, Pa., February 21, 22, 1910, to engage in discussions pertaining to the lodge matter and transact such business as may come before you. Opening session of convention Monday, at 2 o'clock p. m.

If you expect to attend write, that arrangements may be made for your entertainment. If you cannot attend, write that those who do may know of your interest. Contributions in support of the work are solicited.

Address either Rev. H. H. George, president, or Rev. W. B. Stoddard, east-

ern secretary. Send convention letters to Beaver Falls, Pa.

Friends in eastern Ohio are invited to join in this gathering.

MRS. LIZZIE WOODS' LETTER.

Dermott, Ark., Jan. 18, 1910.

DEAR CYNOSURE:

I am still fighting the old lodge serpent. He has the people charmed. Everywhere that the sons of God meet together—Satan is there also (Job 1:6). We see in this verse that Satan was in the Divine presence earnestly laboring after man's destruction, and he is doing the same in this, our day. When Jesus says fast, the devil says feast. He has all his people in the lodges dancing and feasting.

I met two brothers of the church a few days ago, who came here to enter their children in school. We began talking about the church and lodge, when they said that truly God was not pleased with the lodges, and yet "we have to join some other organization than the church so that we can have some one to look after us when sick."

Yes, I answered, you are like the men after the flood who tried to build a way to heaven of their own. (Gen. 11:1-8.) But the God of heaven confounded their language and stopped them, so it is with the men of to-day. Brothers, God has come down to inspect your work, just as He did in the ancient days. (Gen. 11:5-7.) Your work will not stand the test. God's Word condemns your denial of His faithfulness to care for you, if you seek first His kingdom, and the Holy Spirit is looking down and condemning you for looking to a secret lodge when sick.

These men were Masons, and both said: "God's Word is true. You are right sister. Who made you so wise in these matters? You know all of our secret work." I then told them all about the N. C. A., and they were surprised to know that anyone could live and tell the secrets of Masonry.

They said we are wrong, but the preachers led us into Masonry and now they will have to lead us out, or we will all be lost, because we do have to help men out of all kinds of devilment.

The Knights of Pythias installed a young man here not long ago and they used him so that he was sick from it. He looked as if he had been sick for a month.

It is such a pity to see how the lodges are ruining our young men. This young man was a nice young man. The rough crowd of saloon frequenters and bad men of the town laughed and talked about him the next day on the street of Dermott, saying: "We believe that that boy was perfectly virtuous. We don't believe that he knew anything about the women." I don't know just what they did to him, but they made him sick.

God hasten the day when more preachers will rise up and condemn this great sin that is destroying our young people.

Yours for Christ,

LIZZIE WOODS.

FROM AUSTRALIA.

Dear Brother Phillips:

Although my time is almost always taken up with other matters, I like to make a special effort to keep in touch with the work against the lodge octopus.

As I read the letters which appear from time to time from the old warriors, such as E. Ronayne, etc., the feeling comes over me: Ah! are there any young ones, who will take their place in the battle against the church's greatest foe? I say the greatest—yes, greatest by far, for the church has no other enemy which is able with such subtlety to fling its poisonous darts undetected at the very heart of the church.

It gives me great joy to know that there are those who are fighting against this evil, and may the Lord raise up mighty men, who will do valiantly in the cause. Personally, I am by no means proud of what I have done or am doing in the work. The small body with which I affiliate have no sympathy at all with secretism and would not tolerate any influence from that source. I have lent a lot of literature to them, and to personal friends. It has opened their eyes. A Mason, I am sure, would feel very

uncomfortable amongst us. From what I gather from the CYNOSURE as to the extent and influence of secret societies in America and from what I see around me of this country I should say that we are only about twenty-five per cent, as bad, which of course makes it all the harder to make people see the evil of the system. But still it is here, and when I read of prominent men in Melbourne affiliating with Masons in their ceremonies, my blood boils.

In regard to the $50.00 promised, I am sorry that as yet I have not been able to send it, but I have not forgotten it, and will send it as soon as I possibly can.

Wishing you every success and praying God's blessings upon your uphill work,

I remain, yours in the Christ,

Arthur W. Day.

Elsewhere may be found Director Hitchcock's second impassioned appeal for our coming National Convention. We commend a careful perusal of this article. If our spring gathering is not a record breaker for its numbers and interest we shall be surprised. Let the people who cannot themselves attend urge and assist others to attend.

SOME CONTRADICTIONS.

Not very long ago a lodge man belonging to seven different ones told me "Not to believe it," that the lodges had dances. He further stated that a man must believe the Bible in order to be admitted into the lodge.

If his statements are true, how are we to account for the fact that advertisements of balls are not infrequently seen in connection with lodges? Then as to the necessity of believing in the Bible: One lodge man admitted to me that some of the biggest infidels and liars that he had ever known belonged to the lodge. Another lodge man told me that he himself believed neither in the Bible nor in a hereafter, nor in heaven or hell.

A very prominent lodge man shot one of his brothers in cold blood not far from here. The one shot escaped with a long sickness and the loss of one eye. Yet even lodge members declared that it was the Masonic lodge which saved the would-be murderer from his just punishment. Much more might be added, but let this suffice to prove to us that the claims of lodge people for their secret society and its faith in the Bible are fictitious and false. S. E. ROTH.

Woodburn, Ore.

FROM SECRETARY STODDARD.

Pittsburg, Pa., Jan. 18, 1910.

DEAR CYNOSURE:

The desperate folly of some lodges is much in evidence in this part of the country. A woman died whose husband belonged to the Knights of Pythias. She was opposed to the lodge and belonged to a church opposing the lodge. Professedly out of sympathy for the husband the lodge members marched together at the funeral and crossed their poles for people to walk under as they entered the church yard. Their regalia was not permitted in the church. The pastor gave instructions that the poles and trappings should be kept outside.

A man died who was an old soldier, a reader of the CYNOSURE. He had refused to unite with the G. A. R. When in his casket, a neighbor pinned a G. A. R. badge on his coat, stating that he had been elected an honorary member of the order. The children removed the badge, but not wishing to offend an old neighbor, allowed it to remain in the room.

At a conference of ministers which I recently attended, a pastor stated his trial and asked advice. Members of lodges had been voted into his church over his protest. A meeting of the congregation had been called to decide whether members of secret societies were to be allowed to attend funerals in the church, dressed in their regalia. As a Christian minister, he was opposed to the whole lodge business and his brethren expressed sympathy, and gave advice.

If the lodges would only behave and attend to their swearing and dancing it would not be so trying, but they are continually trying to make Christian people countenance their folly as if proper and right.

In our Pennsylvania convention at

hand, I should be glad to have two questions regarding these funerals considered: 1. Should lodge funerals be recognized as proper? 2. Under what conditions, if any, may a minister or other Christian engage in a service at such funeral?

CYNOSURE readers would be united in the belief that no Christian should participate with a lodge, but there are those who believe one may conduct a Christian service before handing over the body for the lodge service. What is best, all things considered, is a question that perplexes many a Christian.

Another live matter which we hope to discuss is the labor strikes and their results. Rev. William Bryenton of New Castle, Pa., hopes to lead us in the consideration of this great question. Are the laboring men benefited by the strikes as generally conducted? The tin mills in New Castle and South Sharon, Pa., have declared for the open shops. Their reasons for this, together with the general conduct both of employer and employe will, we trust, be brought out in the discussion.

Coming Convention.

That I may assist in preparation for the big meeting, it is purposed to hold in Chicago later, it seems wise to call the Pennsylvania State Convention sooner than for years passed. In seeking the most desirable location for this gathering I have not been waited on by a big committee urging that it come to their town, as the paper tells us is the case with "Billy Sunday," but I have received word from the trustees of the First Covenanter church of Beaver Falls, which leaves nothing to be desired. The call for the convention appears in this issue of the CYNOSURE.

Report of Meetings.

My meetings during the past month have been at Spring City, Philadelphia, Scottdale, Pittsburg, Wilkinsburg, Allegheny, Hickory and Butler—all in Pennsylvania. I have spoken in Mennonite, Free Methodist and United Presbyterian churches, and in four missions.

I have taken over eighty subscriptions to the CYNOSURE. Received four collections and contributions, which will appear in my monthly report to the N. C. A. I must not here record details as there are matters of greater importance.

I wish to mention my pleasure at watching the developments of the Mennonite publishing house at Scottdale, Pa. Since the inception of the *Gospel Herald,* I have known this place and people. The *Herald,* with the varied departments of this large, growing publishing house, is worthy the interests here represented. They give no uncertain sound regarding the lodge evil.

I find the Great Reaper has been active. One year ago when called by dispatch to the death-bed of my dear father, I canceled an appointment to preach in Butler in the church where a young brother minister by the name of Grace was pastor. I learn his call to the better life came soon after. Dear Brother R. H. Bentley always made us welcome. He was a faithful minister in the Free Methodist church for many years. I never shall forget the glow of his countenance as it told of the inner life. He went to the eternal home after a brief illness.

Major A. P. Birchfield, a merchant prince of this city, is one greatly missed because of his kindly gifts. Having a large fortune it was his delight to contribute in support of causes he deemed worthy. I can well believe the statement made at his funeral that his benefactions increased as did his means.

Rev. Doctor W. J. Sproul, for years the beloved pastor of a Covenanter church in Allegheny, Pa., has completed a long life of usefulness. These and others friendly to us have finished their work here and entered into the eternal reward.

The "Men's movement," as it is called, is making considerable stir here now. A banquet, followed by a three days' convention, is likely to be largely attended. All recognize there is a deplorable lack of interest in church matters. This effort it is hoped will enthuse and suggest ways and means to secure what is needed. So far as I have heard, no one purposes to show how the lodges are catching the

men and taking from them that which is required for their salvation. Let us hope some one will.

Yours in the work,
W. B. SRODDARD.

From Our Exchanges.

IN MR. GOMPER'S BEHALF.

It is said that when Mr. Gompers received the telegram which notified him that he must appear shortly in Washington to answer for the charge of contempt of court twice affirmed against him in the Buck Stove and Range case, he exhibited "marked emotion." The Toronto convention of the American Federation of Labor, over which he was then wielding a dogmatic gavel, was likewise moved.

"We'll go with you in a special train," shouted Mr. Nockels of this city in a burst of feeling. "The seceders will go, too," declared the representatives of the disgruntled Electrical Workers. Yea; the whole convention will "march on" to Washington in a special train of Pullman cars.

It was, we doubt not, an affecting scene. In that thirst for martyrdom which is beginning to characterize even the Gompers wing of the labor movement, strong men were prepared, with gritted teeth, to ride in velvet from Toronto to Washington, D. C. Shall Gompers, Mitchell and Morrison be allowed to go to their trial alone or in the cold society of Alton B. Parker? Never, while the treasury holds a cent.

Once in Washington, the adjourned convention of the Federation of Labor would resume. Where Gompers was wont to sit an empty chair would stand draped in appropriate colors. The convention would then "whereas" and "resolve" till the echoes ring. It is the dress rehearsal of the American proletarian drama, staged not with the stark simplicity of the continental style, like the battles of the weavers of Ghent, but in the flamboyant American fashion. Even in adversity the A. F. of L. bears the marks of prosperity.—*Editorial in the Chicago Post.*

FEUD AMONG HIGHBINDERS.

The terrible war that has been waged by the On Yick Tong against the Yee family in San Francisco, Oakland and Sacramento, Cal., during the last month, in which numerous members of the Yee family have been murdered by the On Yick Highbinders, may break out at any moment in Salt Lake City, according to Yee Luke, a well educated English-speaking leader of the Yee family, living at 12 Plum alley, in this city, and highly connected with the big Ock Kee Company store, who has appealed to Chief of Police Barlow for protection for the fifty members of the Yee family in the local Chinatown.

Yee Luke said that he had received a copy of a mimeograph letter which had been sent out by the Yee family in San Francisco to members of the Yee family scattered all over the United States. This letter in substance warns the Yee family men that the On Yick Tong Highbinders are on the warpath, and gives a short history of the cause of the recent trouble.

What Letter Contains.

A broad translation of the letter given Chief of Police Barlow, is as follows: "This letter is sent out to all of our sisters and brothers in the United States, to let you know of the trouble we are having in San Francisco. The On Yick Tong is making war on the Yee family. The late trouble was started by Yee Tong, a Yee family man, who is a bad man. He persuaded Bo Kim, a slave girl in possession of an On Yick man, to leave her master and flee with him to Santa Barbara. The On Yick Tong threatened the prominent men of the Yee family and tried to blackmail us into paying money, but this we refused to do. The On Yick Tong men said that if we didn't pay a large sum of money to settle the theft of Bo Kim by Yee Tong, they would kill every Yee man in the United States. The influential leaders of the Yee family in California held a big meeting in San Francisco, and the wise men advised us to settle the matter by paying the money. We asked for time to make the collections among our peo-

ple, and promised to get the girl back from Santa Barbara as soon as possible. Bo Kim in the meantime had been placed in a Christian missionary home by Yee Tong, and the American women would not let her go. The girl herself, encouraged by the Americans, refused to return to her master. This made matters worse, and we begged the On Yick Tong leaders for time, but they refused to wait. We asked for four days' grace, and this offer was spurned. Then we asked for only four hours in which to collect the money. The On Yick Tong refused this offer, too. We then saw that they did not care for the money at all, but were so enraged because Bo Kim had been stolen away from them that they had resolved to exterminate us.

Murders Begin.

True to their awful threats, the On Yick hatchetmen murdered Yee Fuh Wah, a Yee family man, on the street in San Francisco, at 6:20 o'clock, immediately following our last conference. A half hour later they killed Yee Kee, another Yee family man, in Oakland. A few days later, Yee Hing Toy, a prominent man, was murdered in a most horrible manner at Mountain View, Cal.

May Strike Salt Lake.

"Since then the war has gone on, and the On Yick Highbinders are being sent out in large gangs to cities all over the United States. We warn you to be on your guard. Be very careful because the On Yick hatchetmen work quietly and in the dark. We have learned positively that the On Yick Highbinders have been sent to Denver, Colo., already, and we fear that they may strike Salt Lake City at any moment."

Not only have mimeograph letters like the above been sent out, but the Chinese newspapers are also carrying printed warnings from the Yee family men in San Francisco.

Yee Family Terrorized.

The members of the Yee family, including more than half a hundred souls in the local Chinese colony, are terrified by these threats and are organizing for defense. The Yee family has appealed to the union leaders in all of the cities of the United States where there is a Chinatown of any importance, and money is being advanced in enormous amounts. According to advices received to-day by Yee Luke, a prominent Yee family man, at 12 Plum alley, from San Francisco, no cessation of hostilities is anticipated until the Chinese new year period, which is nearly two months away. It is estimated that the members of the Yee family are paying for armed guards alone something like $500 per day. In addition to this is the heavy expense for the army of imported gun fighters, which has gone to San Francisco from all parts of the country in hope of earning some of the big blood money offered for dead On Yick Tong men. The Yee family men are losing heavily because all of their business houses are closed up and the doors barred, and this will mean a loss of more than $150,000 if the war endures until the Chinese new year season.

Expect More Killing.

Since the murder of Yee Yup by Ge Gong, in front of the Six Companies headquarters, in San Francisco, last Sunday afternoon, no more killings have been reported either on the coast or at interior points. However, the police of Salt Lake City and Denver are expecting hourly to hear of more bloodshed.—*Deseret News,* Nov. 25, 1909.

TONG LEADER ARRESTED.

San Francisco, Cal., Dec. 20.—Tong King Chong, editor and publisher of the Chinese Free Press, secretary of the Chinese Society of Free Masons, the most powerful organization of Chinese in this country, and right hand man of Dr. Sun Yat, a revolutionist, for whose capture the Pekin government is said to have a standing offer of $50,000, was arrested today on an indictment charging murder in connection with the feud between the Yee family and On Yick tongs.

Business in the Chinese quarters has suffered greatly since the first of November because of the reign of terror brought on by the warring factions.

The Six Companies and commercial organizations of the quarters have repeatedly summoned the leaders of the

two parties into council in an effort to bring about a truce, but neither side would yield. The merchants finally appealed to the Chinese Minister. It is thought the Chinese government will will take a hand in suppressing the feud. —The Chicago Inter Ocean, Dec. 21., 1909.

THE PROGENITOR OF MASONS.

An Indiana boy was asked to write an essay on Masonry, and here is what he wrote:

"King Solomon was a man who lived so many years in the country that he was the whole push. He was an awfully wise man, and one day two women came to him each holding to the leg of a baby, and nearly pulling it in two, and each claiming it. And King Solomon wasn't feeling right good and he said: 'Why couldn't that brat have been twins and stop this bother?'

"And then he called for his machete and was going to Weylerize the poor innocent little baby, and give each woman a piece, when the real mother of the baby said: 'Stop Solomon, stay thy hand. Let the old hag have it. If I can't have a whole baby, I won't have any.'

"Then Solomon told her to take the baby and go home and wash its face, for he knew it was hers. He told the other woman to go chase herself. King Solomon built Solomon's temple and was the father of Masons. He had seven hundred wives and three hundred lady friends, and that's why there are so many Masons in the world.—Selected.

LODGE ENTERTAINMENT.

Pittsburg, Pa., Nov. 22.—Rear Admiral Winfield Scott Schley and United States Senator George T. Oliver were the victims of practical jokers Saturday night on the stage of the Gaiety theater.

The Admiral was the guest of Syria Temple of the Mystic Shrine. A loving cup made of armor plate was presented to him, Senator Oliver officiating. Then there rushed from the wings a half dozen chorus girls in short skirts. Two of them had open bottles of champagne, which they emptied into the loving cup in the hands of the Admiral. They stood on either side of the embarrassed sailor and made signs for him to drink. Admiral Schley finally raised the cup to his lips, while the spectators broke into "How Dry I Am."

Admiral Schley passed the cup to Senator Oliver, who had seemed paralyzed since the chorus girls descended on them. He took his sip, then gallantly passed the cup to the chorus girls, who in turn passed it to the score of spectators who had come on the stage to assist in the embarrassment of the Admiral and Senator.

There is much discussion over the affair today, and many husbands are trying to explain that the girls really had a lot of clothes on.—St. Louis Dispatch.

NO UNION PROTEST.

David A. Ellis, chairman of the school board, has issued a statement to check the rumor that the course in printing and bookbinding in the East Boston high school, and industrial courses in other schools also, were established in spite of protests made by labor unions. From this statement we quote a few words:

"So far as the labor unions being opposed to the establishment of the various industrial courses, the exact contrary is true.

"When the plan was outlined the school board talked over the subject with prominent labor union leaders. Such men as Mr. McPhail, of the Typographical union, and Mr. McDonald, of the Bookbinders, were consulted, for instance, with regard to the new course in printing and bookbinding in the East Boston school, and the result was highly satisfactory.

"It must be understood that these courses do not pretend to take the place of the ordinary apprenticeship. All craft work requires the work of both head and hand. We cannot hope to teach in the schools dexterity of the hand, but we believe that we can assist the scholar with correlative study and work, so that when he finally does take up his trade he will advance rapidly and be able to fill the highest position in that trade."

The Power of the Secret Empire

By Miss E. E. Flagg

A Talk with Grandfather.

IV.

A calm review of the whole subject next morning only confirmed me in my wondering bewilderment. If *this* was Freemasonry, great indeed were its mysteries; and feeling that my unassisted faculties were quite powerless to comprehend them, I concluded to have a talk with my grandfather, as being the only person near me eligible to such communications. For even now I began to feel the galling bond[11] of lodge slavery. I could not tell my perplexities to Mark Stedman, my bosom friend from boyhood, and though in his case the embargo on our free speech was likely soon to be removed, between Rachel and me how was it? How must it be in the years to come, when we should sit by our own hearthstone? Freedom to talk on every other subject, but as regarded this, a black, bottomless gulf of silence, which one of us *could* not cross, and the other *dared* not.

I did not want to start the conversation, and fidgeted about some time, hoping my grandfather would begin. I must stop to state that, owing to his age and infirmities he had not for some years attended any meetings of the lodge.

"Well, Leander," he said at last, pushing his spectacles back over his forehead, "when are you intending to take the other degrees?"

"I don't believe I shall ever take them at all."

My grandfather pushed his spectacles farther back and looked at me with mild surprise.

"That won't do, Leander. To get the full benefits of joining the order you ought certainly to become a Master Mason. That's far enough; as far as I ever went myself. I don't think much of these higher degrees they are perpetually tacking on now-a-days. They are what Papist ceremonies are to religion; innovations that can only work mischief. These new-fangled upstart degrees are invented to tickle shallow minds. They are like mitres, and red hats, and triple crowns, just made to puff up human vanity, nothing else under the sun. Masonry, pure and simple, is a divine[12] institution, and doesn't need any of this artificial bolstering up."

"To tell the truth, grandfather," said I, waiving a branch of the subject in which I did not feel interested, "I am disappointed in the whole thing. It isn't what I thought it was. I don't understand it."

"Of course you don't," answered my grandfather, placidly. "It isn't intended to be understood at first. Knowledge must come by degrees. I never met with a man yet who understood the first chapter of Genesis."

"But," I said, making a desperate rush to the real point, "I don't like the way in which the oath is put, and don't quite like the idea of taking an oath at all; but if I could take it as in a court of justice, erect, with my eyes open like a man, and none of those horrible penalties at the end, I should make no objections to it."

"You feel something as I did, Leander," was my grandfather's unexpected reply. "There are things in Masonry that I never could understand even to this day, that I never could bring my-

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Note 11.—"That this surrender of free-will to Masonic authority is absolute, (within the scope of the landmarks of the order) and perpetual, may be inferred from an examination of the emblem (the shoe or sandal) which is used to enforce this lesson of resignation."—Morris's Dictionary, Art. Authority.

Note 12.—"All ceremonies of our order are prefaced and terminated with prayer because Masonry is a religious institution and because we thereby show our dependence on, and our faith and trust in, God."—Mackey's Lexicon, Art. Prayer.

self to quite like. But we must remember that it is a very ancient[13] institution, founded in very different times from these, so naturally there would be things about it that don't accord with our ideas now. Why, I find it just so with the Bible, Leander. There are things in the Old Testament that I never could quite reconcile in my own mind with the New: the wars of the Jews, for example, and David's praying for vengeance on his enemies. But then I don't give up my Bible. I know it is all right, and that is enough for me. And just so with Masonry; I take what I do understand, and let the rest go."

Oh, my dear grandfather! was there ever a simpler, truer soul than thine caught in the coils of "the handmaid?"

I felt my objections unconsciously melting before such simplicity, such kindness and candor, as snow melts under a spring sun. After all, could there be inherent evil in Masonry when such a man as he, upright, benevolent, doing his duty to God and his neighbor, so far as he knew it, saw none? If the reader is tempted to ask the same question, let me in return put to him another: In the days when human slavery lay like a pall over our land, were there no apologists for the terrible system, as kind, as candid, as Christian as was my grandfather?

Joe, contrary to my expectations, had not tried to annoy me with any of his mysterious innuendoes; and, acting on the wise old adage, to let "sleeping dogs alone," I concluded that it would be best on the whole to let him enjoy his secret unmolested. That he had overhead the talk of some careless Masons who had neglected to "tyle" their doors properly against "cowans and eavesdroppers" seemed the most probable way of explaining it; and, truth to tell, I shrank from a contest with Joe in which I was very likely to come off second best.

I was much more troubled to think what I should say to Mark, especially as I saw him just then crossing the fields, and knew that though he had come ostensibly on some errand of the farm, his real object was to have a talk with me. And so it proved.

"Mother wants to know if Uncle Severns has got a setting hen he'd like to part with. One that she put some eggs under the other day is flighty, and keeps leaving her nest."

We went out to the barn together and a hen of the desired proclivities being duly selected, Mark, holding his captive fast, turned to me with an expectant—"Well?"

Preparation for a Journey—"Passed and Raised."

V.

"What do you want me to tell you?" I asked.

"None of the secrets, of course; but I thought you might give me some general idea of the nature of the obligations without disclosing anything."

"That's exactly what I can't do," I answered, promptly. "The obligations[14] themselves are a part of the secret."

Mark's countenance fell perceptibly. He stood still for a moment, softly stroking the brown feathers of the hen, which gently pecked at his hand and gave sundry low, pleased cackles in response to his rather abstracted caresses. Then with a sudden brightening of his face he looked up and said:

"Anyhow, you can tell me one thing. Are you glad or sorry you have joined the lodge?"

He had put the test question. I might have shirked it by some cowardly evasion, but I thank God—him alone, for it was no courage of mine—that I never thought of doing so.

Note 13.—"From the commencement of the world we may trace the foundation of Masonry. Ever since symmetry began and harmony displayed her charms our order has had a being." Webb's Monitor, page 1; Sickels's Ahimin Rezon, page 14; Sickels's Masonic Monitor, page 9. "A belief in the Antiquity of Masonry is the first requisite of a good teacher. Upon this all the legends of the order are based. The dignity of the institution depends mainly upon its age, and to disguise its gray hairs is to expose it to a contemptuous comparison with every society of modern date."—Note by Robert Morris, page 1, Webb's Monitor.

Note 14.—"It is the obligation which makes the Mason."—Morris' Dictionary, Art. Obligation.

"Mark," I answered, "when a thing is done and there is no going back, regrets are not of much use. But I want to tell you now that Masonry is not in the least what I thought it was, and when you come to find out what it really is you will be more disappointed than I am, because you expected more. And this is about all I am able to tell you."

"But then," said Mark, after an instant's thought, "you must remember that you have only taken the first degree; perhaps that is the reason it disappoints you. If we judged everything by its beginning our judgment would be very partial and biased, and lead us to utterly wrong conclusions in the majority of cases."

Though the more I thought about it the more repugnant grew the idea of letting Mark, with his nervous system as finely toned and delicate as a woman's, enter the lodge without any notion of the ordeal he must pass through. How could I utter a syllable to warn him, with the iron grip of that terrible vow binding me to perpetual silence? And what added to my perplexity, I did not feel prepared, since that talk with my grandfather, to call the system evil, and entirely evil. I had only taken the first degree, as Mark said, and it was not impossible that by going farther and deeper into it I might find my previous impressions entirely altered; for I felt much as Rachel did, that my grandfather, though an untaught layman who had followed the seas most of his life, in his simple-hearted goodness actually stood on a far higher level of Christian attainment than our formal and perfunctory Elder.

Let the reader bear in mind that at this period Masonry was a power that, according to one of its own orators, "stood behind the sacred desk, sat in the chair of justice, and exercised its controlling influence in executive halls," a factor of unknown quantities that entered more or less into every problem of the day, social or political, and he will understand one reason why it was so seldom denounced as a moral evil. True, some exceptionally bold spirit here and there had the courage to protest, but his witness generally fell powerless between the horns of two opposing dilemmas; for either he was or was not a member of the lodge, obliged in the one case to withhold his real reasons for denouncing it, because those reasons were themselves a very important part of the secrets his oath required him to keep; or, on the other hand, forced to base his opinions of the system almost wholly on the little he could see of its outside workings.

While I was thinking what to say to Mark, Joe's inseparable companion, Sport, a brown and white puppy of no species in particular, ran in and began to smell frantically about the floor, then giving one joyous yelp and bark dashed into a corner behind me, and tearing away the hay, disclosed Joe himself in his retreat, which, to do him justice, he had chosen for purposes of privacy rather than eavesdropping. For among other inconvenient traits incident to his age and disposition, he had a habit of shirking any irksome or unsavory task about the farm by absenting himself in the manner above described. And thus he had overheard all our conversation.

I regret to say that I immediately collared Joe with the intent to give him a shaking, but as Mark, who had much the same liking for him that he might have felt for a mischievous monkey, good-naturedly interposed in his behalf, I finally released the young gentleman, after darkly promising that "he would catch it another time."

Mark went off with his hen under his arm, perplexed, curious and dissatisfied. I must confess that it was a relief to me to have our conversation broken off. At the same time it was plainly evident that I could not guard my Masonic jewels any too carefully from the unscrupulous Joe.

At that moment Sam Toller, pitchfork in hand, looked in at the barn door.

"Yer gran'ther wants ye, Leander, right off."

"Do you know what for, Sam?" I asked, rather surprised at this sudden summons.

"Wall, I couldn't say for sartin. May be he's got some news to tell you. He kinder looked as though he had. And,

come to think on't, I saw the postman leave suthin' about an hour ago."

Sam's Yankee faculty for guessing, and generally guessing right, whether it concerned the weather, or the crops, or human doings in general, was seldom at fault. It was not in the present instance.

My grandfather held a certain land claim in western Pennsylvania, and the important news was this: There was now an opportunity for selling the land at a great advance on the original price, so great indeed as almost to make our fortune, as fortunes went in those primitive times. Furthermore, as doing business by correspondence was slow, troublesome and unsafe, our present perfect mail system being then in embryo, and as there were also sharpers in the land in those days, human nature being much the same in 1825 that it is in 1882, it seemed highly necessary that some member of the family should go in person to negotiate the sale.

My grandfather adjusted his spectacles at exactly the right angle, and gave the letter one more careful and deliberate reading. Then he folded it up and turned to me.

"*You* must be the one to attend to this business, Leander; I see no other way. I've always calculated on giving you and Rachel something to start with when you are married, instead of leaving it all to you in my will, and this'll come very handy now. It's something of a responsibility, I know, to put on young shoulders, and if you were like Mark Stedman, with your mind in the clouds half the time, I shouldn't feel easy to trust you. Not but what Mark is as good a fellow as ever breathed, and knows enough to be a minister, only when it comes to doing business it needs a level head."

My grandfather's decision was ratified in a solemn family council held at dinner, when the subject was discussed in all its phases and bearings, the only opposing voice being my gentle widowed mother's, who saw only danger and death for me in the enterprise.

"O, I can't let Leander go!" she cried. "He will certainly be killed by the Indians."

"Poh!" said my grandfather. "What are you thinking of, Belinda? There are no Indians about there now. He will be in a sight more danger from painters and rattlesnakes. Not that *I* ever saw rattlesnakes anywhere else as thick as I've seen 'em right here in this very township. Why, I remember when we first came here a party of us went out and killed twenty in one afternoon."

Whereupon Sam Toller—for in true democratic fashion master and servant eat at one table—proceeded to match this story with another which I will not mar by trying to repeat. Sam was renowned far and near for his snake stories. While nobody could relate tougher ones, he had the true artist instinct, and knew just how to mingle fact and fiction so nicely that it was impossible to tell where the one began and the other left off. Even my grandfather listened with indulgent interest, but my mother gave rather absent attention, and as soon as Sam finished started a fresh cause for alarm.

"There are worse things than painters or rattlesnakes. What if he should be robbed and murdered coming home?"

"Belinda," and my grandfather spoke gravely and solemnly, "this business has got to be attended to. I hate to have Leander go, but there seems to be no other way to do. He is the staff of my old age, but there is One in whose keeping I can safely trust him."

And Miss Nabby Loker, my mother's prime minister in all domestic affairs, and despotic, as prime ministers are apt to be, put in her word of consolation.

"After all, Mrs. Severns, I wouldn't worry. If anybody is foreordained to be killed, staying at home won't help it any, and if they are foreordained to die a natural death, why, it'll be so even if they go to the world's ends. There's a sight o' comfort now in that doctrine. I wonder folks don't see it more. It makes you feel so easy like to know that everything is all decreed beforehand."

As my grandfather leaned towards Methodism, his ideas of free grace and Miss Loker's rigid Calvinistic interpreta-

tion of the Divine decres often came in conflict; but now he offered no word, either of contradiction or comment, but sat with his gray head bowed in silent reverie; possibly prayer. It may have occurred to him that even so stern and forbidding a doctrine might be a refuge to the troubled soul in hours like this. There are times when it is good to feel that underneath God's love and tenderness is an infinite knowledge, embracing all our future life, our down-sittings and up-risings from the cradle to the grave, and even beyond into that dim eternity which bounds all mortal vision.

Rachel took the news very quietly. Like all self-contained natures her feelings showed very little on the surface.

"It is your duty to go, Leander, and that settles it. I am sorry your poor mother feels so worried. She exaggerates the dangers. I have no doubt you will come home all safe and quite a hero."

"And then?"—

I looked up at Rachel questioningly. She understood me, for a little wave of color rushed over cheek and brow. But there was not a shade of coquetry about Rachel. In her sweet, pure nature there was no room for such a thing.

"As soon as you get home, Leander;" she quietly answered.

And so our wedding day was fixed. It was to be the sixteenth of September —Rachel's birthday.

Sam Toller duly spread abroad the tidings of my projected journey, in which the whole village took a decided interest not at all strange under the circumstances.

As my grandfather was liked by every man, woman and child—and I might safely add the very dogs in Brownsville —everybody was full of good wishes and kindly advisings, given in the hearty, neighborly fashion of rural communities, where the weal and woe of the individual is considered part and parcel of the whole.

Among others who came in to talk over the important matters was Deacon Brown, a man of much influence, both in the church and out of it. Not only was our village named for him, and its every post of trust and honor filled by him at various times, but he had been twice elected to the State Legislature.

Being an enthusiastic Mason himself, when the talk turned, as it naturally did, on the length and possible perils of the journey, he at once adverted to my having lately joined the fraternity as a particularly good thing at this juncture.

"Only he ought to take the two upper degrees before he starts; decidedly, he ought to."

"You are quite right, Deacon," answered my grandfather: "I have told him myself that to get the full benefits of belonging to the order he must go as high as the Master Mason's[15] degree. *You* must urge it on him. The words of a man like you, now, might have a good deal of influence with him."

The Deacon was used to such gentle, unconscious flattery from his townsmen and turned to me with a fatherly smile.

"You must listen to your grandfather, Leander. You are not at liberty to neglect such an important duty; such a shield against all manner of unknown perils. You owe something to your friends if you don't to yourself. Why, nobody knows or ever can know how many lives Masonry has saved," he added, waxing enthusiastic over his pet institution. "I've heard of even pirates and highway robbers that respected the Masonic sign and, when it was given, treated those they had been laying out to rob and murder like brothers. But I don't mean," explained the worthy Deacon with a sudden remembrance of the possible interpretation which un-Masonic ears might put upon this statement, "that a lodge would ever take in such characters, knowingly. Even the church cannot always keep out unworthy members, so I have no doubt some have joined the Masons who became robbers and pirates afterwards, and yet had enough of conscience left not to dare violate their oath."

Note 15.—"Entered Apprentices are possessed of very few rights, * * * are not permitted to speak or vote or hold any office; secrecy and obedience are the only obligations imposed upon them."—Mackey's Jurisprudence, p. 159.

Remembering the awful nature of that oath, as it had been imposed on me, I found no difficulty in believing that it might have acted as a restraint on Captain Kidd himself, had that worthy ever joined the fraternity, of which I was doubtful.

As the highest Masonic authority gravely holds out, among the various inducements of the order, its power "to introduce you to the fellowship of pirates, corsairs and other marauders," let not the innocent-minded reader conceive any ill opinion of Deacon Brown for doing the same thing; nor think it strange that, urged by him and entreated by my grandfather, who was not quite willing to leave his favorite grandson to the shield of Omnipotence alone, I consented to take the upper degrees and was "duly passed and raised" to the Sublime Degree of a Master Mason, with all the privileges appertaining thereunto—among them that of consorting on brotherly terms with "the pirates and corsairs" aforesaid.

An Evening with Rachel.

VI.

I was going to take the journey on horseback; and Major, a fine, fleet, spirited animal raised on the farm, was the one selected by my grandfather as best fitted in qualities of speed and endurance to bear me successfully on the expedition.

They all gathered round to say "Good-bye," and see me off—the dear home faces transfigured with the love and tenderness of parting. Even Joe, though he had so often been an aggravating thorn in the side of his more sedate elder brother, now looked almost manly in his new gravity and soberness. So much so that I bent down and whispered to him, as he stood giving Major a farewell pat:

"Dear Joe, I hope I shall come back all safe, but if I don't—if anything happens to me—take good care of our mother and grandfather. Don't let them want for anything, but be their prop and stay instead of me."

"Oh, Leander, don't talk in that way!" sobbed Joe, who was as warm-hearted as he was provoking. "I want to tell you now before you go off, I'm real sorry for all the mean, aggravating tricks I've played off on you, and I want you to forgive me."

Forgive Joe! Yes, until seventy times seven! Nor was it any check on the freeness and fullness of my forgiveness that I knew very well Joe's repentance would last as long as my absence by the calendar, and not a day longer.

I had bid good-bye to Rachel the night before. What we said I will not write here, for I am afraid the reader will not be interested in our lover's plannings for the future, or all the little things as important to us as the bits of straw to nest-building birds, which, with provident New England forecast, Rachel was already beginning to gather together in reference to our future home, and now showed me with a pretty pride in her own economy and thrift. There was an old arm chair that she had stuffed and covered with her own fingers, till it was the perfection of coziness and comfort; a stand bought at a bargain, which would be just right to hold the family Bible; and such stores of linen table cloths and towels of her own weaving, wonderful to behold in their exquisite fineness and whiteness.

Yes, Rachel and I loved each other with that pure, honest love, which I am afraid is not as common now as it ought to be, but which, whenever I see it, makes me feel as if a flower from Eden had suddenly blossomed in my path. Yet Eden had its serpent.

There was one subject avoided by both of us with a kind of instinct. I had advanced to the third degree in Masonry only to find my first experience repeated; to be disappointed and astonished at the infinitessimal smallness of the secrets revealed, and bewildered with the general mixture of solemnity and puerility which characterized the ceremonies. But I had come to the conclusion that so long as I was fairly in, with no prospect of getting out, I would make the best of it by reaping all the advantages I possibly could from my connection with the order. My self-satisfaction, however, was much disturbed by Rachel's negative disapproval, which I felt, like

a kind of Mordecai in the gates, that would neither bow down nor do homage.

"You must see, Rachel," I said, with the hope of getting her to say something favorable, "that my joining the Masons is a very good thing now. I may be placed in circumstances where I shall need assistance that no mere stranger, uninfluenced by any such tie, would be likely to render."

Rachel took a moment to consider, and then, instead of giving me any direct answer, turned around with the rather startling inquiry:

"Do you suppose the Good Samaritan was a Freemason?"

"What an idea, Rachel!"

"I don't see anything so very strange about it. Didn't Elder Cushing tell us when Uncle Jerry died, and had that great Masonic funeral, that Masonry was many hundred years older than the time of Christ? Didn't he tell us that John the Baptist and ever so many others, way back to Hiram and Solomon, were Masons? So the Good Samaritan might easily have been one, only I am certain he wasn't."

"Why not?" I inquired, curious to see by what style of reasoning she would prove her point.

"Just because our Savior holds him up as an example of the purest benevolence for all mankind to imitate, which he certainly never would have done had there been any tie between the Samaritan and that poor wounded Jew, other than just their common humanity; for then it would not have been benevolence, but a mere sense of honor or duty, or some such thing, quite different from charity. Don't you see?"

I did see, and for the first time felt a little vexed at Rachel's clearsightedness. I had been rather fascinated, to tell the truth, with the brotherly love, so strongly inculcated among lodge duties—the only thing about Masonry, by the way, which had as yet very much commended itself to either my conscience or common sense.

"It seems to me, Rachel, you are straying wide of the subject," I said, impatiently. "Why do you evade a plain question? I only asked if you did not think it a good thing under the present circumstances."

"Oh, I dare say," answered Rachel, indifferently, as if she did not care to discuss the subject. And then she went and stood at the window a moment, silently gazing out at the starlit sky.

A vein of mingled poetry and humor, bubbling up in all manner of unexpected ways and places, gave to Rachel's character a sort of piquant charm. I think now she resembled as much as anything a New England huckleberry pasture, rich with every kind of wild, sweet, homely growth—hardhack and sweet fern and blackberry vines full of sharp briars, all tangled in together.

"Now, Leander," she said, suddenly pointing up to the sky, "I am going to give you something to remember me by. I shall choose a star and call it mine, and whenever you see it shine out you must think, 'That's Rachel's star.' But which shall it be?" And she stood in a pretty, reflective attitude, with upraised eyes, scanning the airy vault. Then she clapped her hands gleefully.

"There, I have it!" she exclaimed. "Don't you remember when we were children, coming home from school hot and thirsty, we used to think the water at the Widow Slocum's was better than anywhere else, for no earthly reason than because she always gave it to us in a new tin dipper, so bright we could see our faces in it? Thinking of that has put it into my head what I will choose—the constellation of the Dipper. It has such a housewifely, practical sound, too; just the thing."

And Rachel laughed her sweet, low musical laugh, in which, as I had now forgotten my momentary vexation with her, I could not help joining. But she suddenly sobered, and turned away from the window with eyes suspiciously bright in the star gleam.

"Sometimes I have thought it wrong for me to pray," she said, "because I am not a Christian; but I *shall* pray—that God will guard you from every danger, and I think He will hear me, though I am not a 'believer,' as they call it. But oh, I wish I was! I think I might be one if I had somebody to tell me how. I

tried to talk with Elder Cushing once, but what he said to me might as well have been so much Hebrew. It was all about 'saving faith,' 'sanctification' and 'assurance,' and such things that I could not understand in the least, or see how I could ever make them have any practical connection with my homely, actual, every-day life. I suppose these things are really necessary before one can be a Christian, but they seem to me as far off and as hard to reach as the very stars shining up there. Of course, it is not really so, or else nobody could be a Christian. I suppose the fault is all in me—that I might have them if I would. But it seems to me that I *am* willing, and all I want is to find somebody that knows how to begin low down, and teach me as they teach the primer to little children."

While nothing in my own heart answered to Rachel's longings, I was touched by the pathos in her cry, and felt something like indignation at Elder Cushing's utter inability to help her. For what right had a man to stand where he did and yet have no word of heavenly counsel that a simple, honest soul like Rachel's could appropriate to her spiritual needs? When she asked for bread—when, in the humility of her soul-hunger, she would have been glad of the very crumbs of Gospel truth—why did he give her a stone?

It is but fair to say that Elder Cushing had no direct intention of thus mocking her needs; no thought of bringing down on himself the old prophet's terrible denunciation, "Woe to the idle shepherd that leaveth the flock." But did he never sorrow in secret over his fruitless, barren ministry? Was he satisfied that while the lodge grew and prospered the church received next to none into its fold? Did no thought cross his mind that, professed minister of Jesus Christ though he was, he served at a strange altar—that he even took of its unhallowed fires, and in the very temple of Jehovah offered profane incense in praise of another God?

I dare not say.

Long years ago Elder Cushing went where mortal judgment has neither right nor the power to follow him; but let the "foolish shepherds" of a later day heed these words of warning from another plain old prophet:

Thus saith the Lord God, Behold I am against the shepherds, and I will require my flock at their hands.

A Certain Man Went Down from Jericho.

VII.

The parting fairly over, my spirits went up like the barometer before a clearing nor'west wind. The going forth like the hero in a fairy tale to seek my fortune had a pleasurable excitement that buoyed me up through the first part of the expedition, and made me insensible to most of the discomforts and fatigues which a journey of any length in those days almost necessarily involved.

But I had never any difficulty in obtaining a night's shelter even when tavern accommodations failed me, as they often did in that new, sparsely settled country; for among the rough but kindly farmers, hospitality was the rule and its opposite the exception. Thus the first part of my journey was utterly devoid of those situations in which the Masonic rites and privileges with which I had been lately invested are peculiarly valuable; and a certain pride and self-respect, the result of my New England birth and breeding, kept me from claiming them when there was no urgent call for so doing.

Near the Ohio boundary I stopped at a cabin situated in the middle of a small clearing, but with no sign of any other human habitation near, to inquire my way, of which I felt doubtful. Dogs, little and big, rushed out as I rode up, barking defiance in various keys, from the shrill yelp of the smaller curs to the deeper and more threatening bass of their leaders; but an old man sitting on a log outside, smoking his pipe, came forward and hospitably dispersed the dogs with an oath here and a kick there—all but one, who seemed to be a privileged character, a cross between the bull and mastiff breed, and as surly as the captain of a regiment of Bashi-bazouks.

The whole place was repulsive—its owner no less so. Rum-soaked, tobacco-soaked, he was the very picture of a

hoary-headed old sinner; I could not bear to look at him.

"Fine beast, that o' yours," he said, admiringly, eyeing my horse, "but looks kinder jaded. Been far to-day?"

"Quite a piece," I said, feeling disposed to be laconic. "Can you tell me if I am on the right road to Lundy's Settlement?"

"Lundy's Settlement? Ye ain't reckonin' to git thar to-night?"

I answered in the affirmative, feeling that I should infinitely prefer spending the night out of doors with Major tethered to a tree than accept his hospitality, which, however, he did not seem to offer.

"I say, Matt," he called out, stepping back and speaking to some one within the cabin. "Here's a man wants to go to Lundy's Settlement. You kin tell him about it I reckon." And in answer to this appear "Matt" came out; but as our conversation was mingled on his part with profane expletives, many and various, I shall not record it here, only to say that it was extremely unsatisfactory, for while possessing entire knowledge of the whole local geography of that region, he ingeniously evaded giving me any direct information regarding the points on which I most desired to be enlightened. He was a younger man than the other—young enough to be his son, and of equally sinister expression. Indeed the relationship between them was apparent at a glance.

"He kin git thar to-night, dad," said the worthy, finally, and tipping a sly wink in the old man's direction as he spoke. "There's a way through the woods, only its kinder lonesome. Git out thar, *you!*"

This side remark, I must explain, was not addressed to me, nor to the paternal relative, but to the canine Bashi-bazouk, who was smelling viciously about Major's BONES. By putting a few more questions I found that the "way through the woods" was a bridle path that would lead me out near the river, on the other side of which the settlement lay, and decided to take it without more ado.

"Just follow the road you come on, straight along, till you come to a blazed tree—its a big butternut. Turn in thar and keep along till you come to the river," was the gist of the directions given me as I rode away, which being so plain and simple seemed hardly to admit of mistake, especially as I found without any difficulty the "blazed" tree which was to be my guide to Lundy's Settlement.

Innocent readers of more civilized regions and times may need to be informed that the number of "blazes" on a tree—that is, where the bark is chipped off—also their peculiar position on the trunk, whether horizontal or perpendicular, formed a system of directions for the use of the traveler as important for him to understand as the language on the regular signboards in more civilized parts.

For a while I trotted on in goodspirits. But the woods grew denser, the shadows longer, and I halted and looked about me with a feeling of disheartening doubt. Could I have possibly mistaken the way?

I was about to move on when the woods to one side of me crackled sharply. Several masked men sprang out, and before I could turn for defence or parley I received a violent blow on the head that knocked me senseless from the saddle.

* * * *

When I awoke to consciousness the stars were shining. At first I did not try to move but lay in a kind of stupor, feeling curiously indifferent to all that had happened. But as my senses slowly returned the whole terror of the situation rushed upon me like a great wave. The robbers had not only taken my faithful horse and my trusty pistol, but had also taken every cent of money I had about me.

I tried to sit up but fell wearily back with a groan of pain, wondering if there was anything left for me to do but lay there, desolate and forsaken, in those wild, unknown woods till death found me. But suddenly my heart leaped with a new sense of hope. As I gazed blankly upward I could see shining down upon me, still and clear, the constellation of the Dipper—Rachel's chosen sign. O Rachel, bright, merry, housewifely Rach-

el! What was she doing now? Working some pretty knicknack for the happy home that perhaps would never be ours? drawing the needle in and out with bright visions of the future? "O Rachel, Rachel," I moaned; and then, echoing in my heart like an angel's voice, I hear again her tearful words said on the eve of our parting: "I shall pray that God will guard you from every danger, and I think he will hear me."

I felt strangely comforted! The awful terror passed from me, and in its stead came a restful, soothed feeling almost like a child on its mother's breast. And the hours of the night wore on, and still I lay there watched over by Rachel's starry sign that paled as the dawn approached like a beautiful hope lost in its own fulfillment.

The east grew pearly gray, then flushed to roseate. All about me was the stir of awakening life. I roused myself to one more effort, and found I could walk, though with great pain and difficulty, for among my other injuries I had suffered a dislocation of the ankle bone, which was the result of falling from my horse when the sudden attack of the ruffians felled me to the ground.

As I limped groaningly along, being obliged to sit down and rest at such frequent intervals that I made small progress, the welcome sound of a distant gallop struck my ear. It was coming nearer, and I shouted, "Helloo!" with all the strength of voice I could muster.

"Helloo!" was answered back, and in an instant the horseman had flung himself off and was listening to my tale in much wonder and indignation. He wore the common, rough, backwoodsman's dress, and his black hair and beard seemed totally unacquainted with razors or barber's shears; but he had very pleasant features, lit up by an expression of unconscious, almost childlike goodness, that I secretly felt to be rare, and was attracted to accordingly.

"Confound the mean, horse-stealing rascals," he burst out at last. "I ain't swearing, stranger, though my woman would say I was. It must have been Dick Stover's where you stopped. I always suspected him and his sons of being in with that gang, but never could get the proof. They directed you right the opposite way from the settlement, and then gave information whereabouts to lay in wait for you as you rode along. I now see it all as plain as a church steeple."

I may as well stop to explain that I had suffered at the hands of a noted gang of horse-thieves, the impunity with which they committed their outrages being chiefly due to the fact that they had secret accomplices scattered here and there through the settlements.

"If the folks in these parts don't get stirred up a trifle now, my name ain't Benjamin Hagan," continued that modern representative of the Good Samaritan. "But let me help you mount my beast, and we'll get home as quick as we can. You look as though you wanted a little fixing."

Grave as was the situation, it occurred to me with some sense of amusement that I was pretty thoroughly "fixed" already, being now in circumstances of sufficient distress to give me an undoubted claim on the charity of any Masonic brother, for it may not be known to the general reader that the style of dress, or rather undress, imposed on every lodge candidate and duly described in a prior chapter, is really an object lesson, the lodge being much given to this peculiar method of instruction; and the reasons therefore, Masonically considered, are as follows: "That, being an object of distress at the time, it was to remind the candidate if he ever saw a brother in like situation to contribute liberally to his relief."

Mr. Hagan's connection with the fraternity I felt to be a rather doubtful point, but I remembered that among the other bits of disinterested advice given me before leaving home, I was told that it was always best to determine, by putting a direct question at the outset, whether or no the person on whose charity I might happen to be thrown was a Mason. And this question I accordingly put. But instead of answering me at once, Mr. Hagan stared with something between a frown and a smile, and then put the return interrogatory:

"Be you one?"

"Yes," I answered, rather faintly.

"Then, stranger, I will give you some advice. Don't go to maddening me with any of your grips and signs, for I tell you beforehand, I ain't responsive."

And having delivered himself, Mr. Hagan's face resumed its usual serenity of expression, as he helped me to mount, and then led the horse by the bridle for about half a mile, till he reached a neat, substantially built log cabin, the front almost covered with flowering vines, where "his woman," a gentle, dove-like being, who used the Quaker thee and thou, stood ready, as soon as the case was explained to her, to lavish upon me every motherly care.

And sorely, indeed, I needed it. Fever set in, the result of my wounds, and for several days ran high.

Mrs. Hagan's Opinion of Elder Cushing.

VIII.

"I am glad thee is feeling better, friend Leander. Will thee try some squirrel soup? It will be nice and nourishing for thee."

This remark was addressed to me by Mrs. Hagan, one day after I had made considerable progress on the road to convalescence. Dressed in the regulation gray of her sect, with a snowy handkerchief pinned across her bosom, and on her head the daintiest Quaker cap, which could not quite confine the bright hair that waved and rippled over her forehead with most un-Quaker like freedom, my hostess was a charming woman, as fitted to adorn a palace, had Providence seen fit to place her in one, as her own log cabin home.

During my sickness I learned considerable about my host and his wife. They were both communicative in the easy, simple-hearted fashion which naturally begets confidence in return. Already I had told them all about Rachel, and my engagement to her, to the great delight of the worthy couple, the history of whose own courtship and marriage I will now proceed to relate.

Mr. Hagan was born in Virginia, and on the death of his father came into possession of considerable property, of which a number of negro slaves formed the most valuable part. On a visit into the bordering State of Pennsylvania, he fell deeply in love with a fair young Quakeress, who, though her family were decidedly against her marrying outside the pale of Friends, seemed disposed to smile upon his suit. But on one point she stood firm. Educated to believe that human slavery was a horrible system, replete with wrong, and the grossest injustice, she utterly refused to countenance it so far as to marry a slaveholder. And as 14 years of service were as nothing to Jacob for the love he bore to Rachel, so the value of his human chattels were to honest Ben Hagan as the small dust of the balance compared to the priceless jewel of such a woman's affection. Like the merchantman in the parable he sold all he had and bought it.

As was natural with a man of his intense convictions it was but a step from ceasing to be a slaveholder to becoming an ardent Abolitionist, and Mr. Hagan, by his fierce denunciations of the system, soon made himself so unpopular with his neighbors that he was finally glad, for more pressing reasons than poverty—for after freeing his slaves there was not much left of the father's patrimony—to leave Virginia and buy a tract of land in one of the wildest portions of western Pennsylvania. But the woman who had urged him to this step for conscience' sake was not the one to shrink back from any personal sacrifice it might involve. Cheerfully she accepted all the hardships and privations of that rough border life, while her Quaker thrift and management told in the long run. Children were born to them, and a fair degree of comfort and prosperity now bless their simple, God-fearing lives.

Mr. Hagan had been for a number of years an itinerant Methodist preacher, whose services at camp meetings were in great demand, as before his stentorian voice and fervid eloquence his simple, excitable hearers bent like a field of corn before the reaper's scythe; and his gentle Quaker consort supplemented his labors most efficiently, for their seemingly opposite faiths, producing no discord in their lives, caused no separation in their work. Her "inner light," and his "witness of the Spirit;" her Quaker simplicity of speech and his Methodist fer-

vor, blended together in delightful harmony like the different parts in a psalm tune; though the unregenerate man within him would sometimes crop out in a mild expletive—for which she always reproved him with a gentle, "I am surprised at thee, Benjamin."

As I was sipping the squirrel soup, delicious in its rich flavor and exact seasoning, Mrs. Hagan took out her knitting and began to engage me in a talk about Rachel, which brought out among other things the story of her spiritual difficulties to which she listened with silent though intent interest.

Has thee no minister in thy midst?" she finally asked.

"O yes; Elder Cushing. He is considered a good preacher, I believe; but Rachel doesn't like him very well, and he never seemed to help her any."

"Hath he helped others?"

I thought a moment and then was obliged to answer, bluntly but frankly, "I never heard of his converting anybody."

"Then am I to understand that thee never has any revivals in thy midst, no seasons of refreshing from the Lord?" gravely pursued my interlocutor.

"A few join sometimes—by letter from other churches mostly. Now and then somebody makes a profession, but that's rather an uncommon thing."

Mrs. Hagan's needles clicked very fast for a moment, and I began to hope she had asked me all the questions she was going to—at least on this particular subject; for not having thought much about it before I did not feel qualified to give her strictly accurate information.

Finally she dropped her knitting and turning round to me inquired—

"Is thy minister a good man?"

"Nay, friend Leander," she added, seeing that I was really too much astonished to make an immediate reply, "thee need not look so surprised at my question, for if thee will turn to the Bible thee will learn how the priests under the ancient covenant sometimes wrought evil in the sight of the Lord. There must always be offences, but woe unto the man by whom the offence cometh; and a double woe if he be set for a watchman of Zion. But I desire to think no evil of thine Elder. It may be in the people. What more can thee tell me about him?"

"He is thought a good deal of by other ministers, and some of his sermons have been printed; mostly Masonic addresses, delivered at funerals and other special occasions. He stands very high in the order, and has taken fifteen or more degrees. I really don't know as I can think of much of anything else to tell you about him," I added, apologetically, for I could hardly suppose she would be satisfied with such a brief and bare description of Elder Cushing's ministerial character and qualifications.

But she answered quietly, "Thee has no need to say more, for thee hath said quite enough to show me why he has no help for thy friend. 'Can the blind lead the blind?' He hath need to be taught himself, and how should he teach another?—taught the same lesson that my husband learned five years ago this very night, when the Spirit of the Lord came upon him mightily, and so convinced him of sin in the matter of being a Mason and joining their false worship, that he came out from among them forever, and bore testimony to their evil works."

She spoke with slow, solemn, almost rhythmic cadence, as she generally did when under the influence of strong feeling. And much as I wondered at her words, I wondered more at the speaker—this fair, spiritual woman with her strange dual life; one part all earthly and practical, filled with the rough, homely duties of a borderer's wife, while the other took such hold on the divine and the heavenly that she seemed almost like one who moved and had her being among the eternal realities of the unseen world.

During my illness she had often beguiled me of weariness and pain, by relating to me some of her "experiences," which, as I think of them now in the light of a maturer understanding, appear to have been the result of a mighty faith acting unconsciously on one of those rare natures in which the practical common sense of the worker goes hand in hand with the poetic mysticism of the idealist and dreamer.

Once when lost in the woods she had prayed for guidance and seemed to hear angel voices directing her steps. At another time when her husband was prostrated by a slow wasting sickness in which neither medicine nor doctors proved of any avail, after a season of prayer by his bedside she had seen in a vision an elderly man of grave appearance, who bidding her to "be of good cheer," put into her hand a certain root with directions how to make a medicine from it for her sick husband; which directions she at once on awakening from her trance proceeded to follow with such good results that he soon began to recover.

Of course nothing could be easier than for the skeptically inclined to demonstrate to a nicety that Mrs. Hagan was altogether mistaken and deceived; that the angel voices were mere figments of a bewildered fancy, and her knowledge of the root which proved so efficacious a remedy, instead of being supernaturally imparted by a divine messenger, had dropped in her childhood from the lips of some old Quaker nurse, but being too young at the time to give it any heed, it had lain dormant and forgotten until memory, wrought upon by a sudden crisis, had delivered up the secret in this visionary guise. But, after granting the truth of any theory like the above, there remained the same difficulty that thoughtful minds experience after hearing the Bible miracles explained away on the most approved materialistic basis; for her whole life and character, sublimated as they were by a habit of most frequent and exalted intercourse with the Eternal, presented in itself a phenomenon more wonderful than any of her dreams and visions.

"My husband desires to have a talk with thee on this subject before thee leaves us," she said, rising to take away the empty bowl. "I fear thee will never see thy horse again, but thee must not feel uneasy about pursuing thy journey. Means will be found for so doing when thou hast gained sufficient strength. The robbers have been pursued, thee knows, but without success. It was hoped the capture of Dick Stover and his sons would break up the work of the gang in these parts, but they received warning in time to flee the settlement. But there is Benjamin, now."

And she hurried off to greet her husband, and attend to certain housewifely duties incident on his homecoming.

(To be continued.)

The good or evil we confer on others very often, I believe, recoils on ourselves; for as men of a benign desposition enjoy their own acts of benevolence equally with those to whom they are done, so there are scarce any natures so entirely diabolical as to be capable of doing injuries without paying themselves some pangs for the ruin which they bring on their fellow creatures.—*Fielding.*

Jesus came to give us an example. If He had stopped at that we would not be any better off, and could not be held responsible. But He went farther and through His death empowered us to follow this example and thus made us responsible and left us without excuse.

Remorse of conscience is like an old wound; a man is in no condition to fight under such circumstances. The pain abates his vigor and takes up too much of his attention.—*Jeremy Collier.*

David could not honor back-slidden Saul in the days of his persecution, but recognized him as "God's anointed." If you cannot honor the man, honor the office God has given him.

A man who does not know how to learn from his mistakes turns the best schoolmaster out of his life.—*Henry Ward Beecher.*

"Self-love is an excellent critic, but only of others, not of one's self."

We are rewarded for our good works not our good wishes.

Prayer is a wish turned God-ward.—*Phillips Brooks.*

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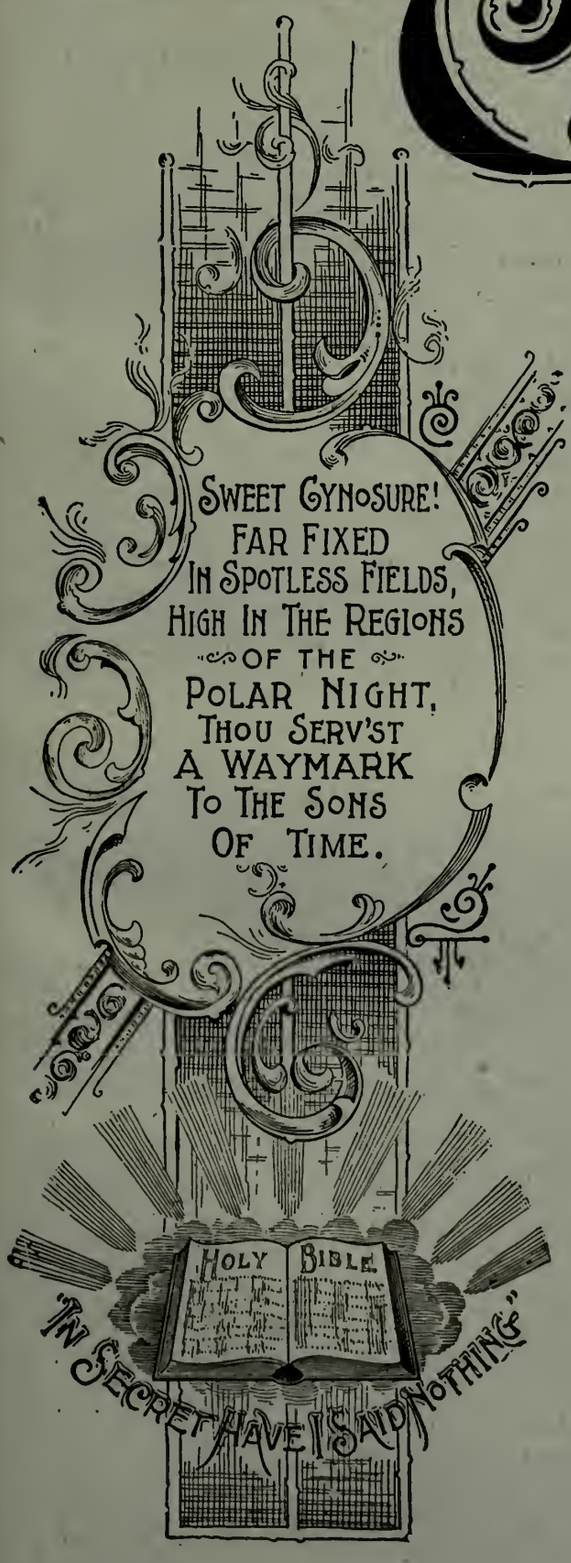
Christian Cynosure.

CHICAGO, MARCH, 1910.



Bon Voyage

Storm-tossed, but not storm-bound,
We ride the lines of foam;
The gales that heave the rushing waves
Sink not our boats in hidden graves,
But drive us nearer home.

Storm-torn, but not storm-wrecked,
Our prows point havenward;
The ocean's wrath gives speed to reach
The quiet of that welcome beach
"Forever with the Lord."

So all winds blow you fair,
All tempests bear you on,
Foul currents have but forward sweep,
Wild waves waft homeward o'er the deep,
Till storm, till night, be gone.

SCOTT, N. Y.

John Franklin Browne.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII. | CHICAGO, MARCH 1910. | NUMBER 11

In preparing the matter for the April CYNOSURE the editor will be greatly stimulated by the assurance that many are turning their thoughts and footsteps to our National gathering.

Dr. James M. Gray, dean of the Moody Bible Institute; President H. H. George, of Beaver Falls, Pa.; Bishop Dallman, of Milwaukee; Dr. John Earle, of Chicago, are among those towers of strength that are to be with us in convention.

The States that have already held their annual anti-secret conventions should be represented in the convention at Chicago and give their reports for the benefit of those States that are yet to hold their conventions.

It is no secret that President Blanchard's physical condition is precarious. A National anti-secret convention without the inspiration of his presence and his voice would seem strange. We can only hope that he may be able to fill his accustomed place and to this end let all our friends devoutly pray.

BEFORE OHIO LEGISLATURE.

Seventy-eighth General Assembly, Regular Session. 1910. H. B. No. 67, introduced by Mr. Elson.

A Bill

To provide for the punishment of persons, co-partnerships or corporations for the unauthorized using, uttering, publishing, selling or offering for sale or having in their possession the unwritten or secret work of any secret society or order.

Be It Enacted by the General Assembly of the State of Ohio:

Section 1. Any person, co-partnership or corporation who shall utter, print, publish, use, sell or offer for sale, or who shall in any way aid or abet in composing, writing, printing, exhibiting or using any publicition, writing, abbreviation, cipher, letters, memorandum or other device, purporting to be the unwritten or secret work or any part thereof, or any purported expose of the secret or unwritten work or have same in his or their possession, of the Grand Army of the Republic, Free and Accepted Masons, Independent Order of Odd Fellows, Knights of Pythias, Improved Order of Red Men, Knights of the Golden Eagle, Royal Arcanum, Knights of the Maccabees, Modern Woodmen of America, National Union, American Insurance Union, Labor Unions and all auxiliaries thereto, and any and all other known organized secret societies or orders, in this State, unless such person, co-partnership or corporation was duly authorized and empowered to do the same under and by the laws, rules and regulations of such secret society or order, shall be guilty of a misdemeanor, and upon conviction thereof, shall be fined not less than $50 or more than $200, or imprisonment for a term not to exceed six months, or both, at the discretion of the court.

A CREATED CRIME.

Pleading the cause of Ligarius before Cæsar, Cicero opened the defense by thus stating the case: "A new accusation *(crimen)*, O, Caius Cæsar, has been brought to thee and one hitherto unheard of—that Quintus Ligarius has been in Africa!" Presently it may be possible to bring to an Ohio court the novel accusation that an American citizen has owned a book.

Comment Upon Ohio House Bill Number Sixty-seven.

Such a law as has now been propounded in the legislature of Ohio the Congress of the United States could not con-

sider, since the Constitution forbids the Federal Legislature to make any law "abridging the freedom of speech or of the press." The Constitution further provides that "The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States"; and moreover declares that "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." This would appear to exclude from the possible range of State legislation anything explicitly canceling the announced freedom of the press. The constitution likewise decrees that "The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures shall not be violated."

A law forbidden by the Constitution is not a law. Chief Justice Shaw of Massachusetts went so far as to declare that a law which is not just is no law. Yet any judicially approved law can make any disapproved act a crime. This is because "Crime is strictly a violation of law, human or divine, but in present usage the term is commonly applied to actions contrary to the laws of the State." "Crime is often used for a flagrant violation of right, but in the technical sense denotes specific violation of human law." Crime "is any act done in violation of those duties which an individual owes to the community, and for a breach of which the law has provided that the offender shall make satisfaction to the public. The ascertainment of these duties, which society imposes upon its members for the general welfare, is derived, either from the common concurrence of the moral sentiments of any community, or from the enactment of specific laws defining and enforcing particular obligations. Offenses against the one variety of duties are said to be *mala in se* (wrongful in themselves), while those against the other are designated *mala prohibita* (wrongful because prohibited by statute)."

Since the word crime means only violation of law, a crime is not necessarily a vice or a sin. Whatever breaks a law of God is both crime and sin; some violations of moral law are both crime and vice; but any violation of any human law is crime. Hence it is possible to create a new crime by novel and exceptional legislation. A tyrannical government can make statutory crimes out of innocent or even praiseworthy acts. Now and then a good law may operate badly in a single, exceptional case, as happened not long ago when a woman was imprisoned for attacking a man to prevent his doing violence to her daughter. Though technically she committed a crime, morally she did an imperative duty.

It is possible that the State of Ohio could enact and execute a law against wearing straw hats; in such a case the trade would be liable to protest. Probably the courts would kill such a law in restraint of trade. Will the courts sustain a law in restraint of trade in books and periodicals?

The Ohio bill goes beyond affecting what is denounced as an extensive and profitable business that secret orders do not like; it imposes a fine of from $25 to $100 on a man who has a copy of a book. The bare ownership is a crime.

Obviously, such a bill is an anachronism, belonging to the fifteenth century instead of the twentieth. We freely concede this feature of autiquity to the Masonic institution, which thus apes the Jesuit.

Can Such a Law Stand?

Such attempted legislation gives special point to the question of the limitations of law making. We are led to ask such questions as these: "Can laws violate even the spirit of the United States Constitution and yet stand in court? How far can local law go in the direction of invading private premises, and penalizing private ownership? Is there no balance of interests that courts are accustomed to regard? Has business no claim? Has the public no right to investigate aggressive interests, wearing the guise of conspiracy and reputed among those who know to be injurious to public and private welfare? Is using means to know one's closely adjacent and effective surroundings a crime in itself that ought to be subjected to penalty? Is freedom of the press an interest to be lightly disregarded? Is it a matter of graver public concern that the infamies of Masonry should be in a measure hidden, than that

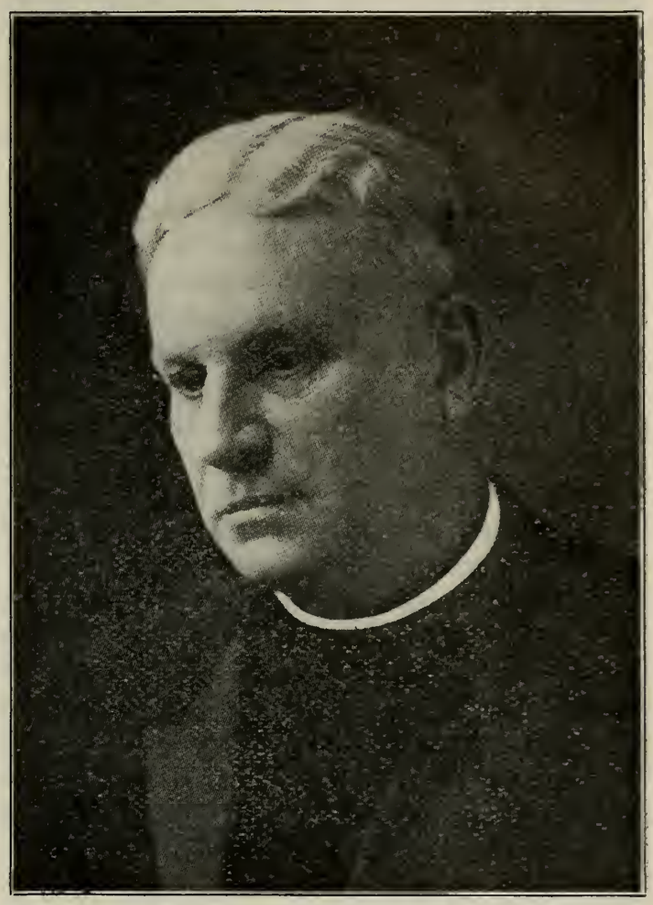
the liberties of all the people, including that very clan, should be preserved?

Or, passing by such questions as would be asked by the ordinary citizen, what, after all, are the recognized legal and political limits of possible legislation? What recognition of the letter and spirit of federal law is customary in the practice of State legislatures and courts? How far could Ohio go in denying her citizens home rights and property rights enjoyed under legal protection throughout the country at large? How far can she proceed in press censorship, in suppressing an established publishing business, in breaking a mercantile enterprise? To what length can she carry forbidding her citizens the right to know what agencies are operating in public affairs? Its advocate says: *"I understand that my bill is going to pass without debate. There are enough secret society men in the House and Senate to do this."* How, then, about men outside the House and Senate, and outside the societies, who sent representatives for other service than to violate the spirit, if not the exact terms also, of the Constitution? Are they to be both throttled and threatened with fines if they try to understand why? Have they nothing to say and nothing to study, while lodges thus handle public affairs? Will the legislature add its endorsement to Mr. Elson's of correctness of exposures?"

The advocate of the bill renders incidental aid, not only to these Ohio citizens, but also to anti-secret forces, by his endorsement of rituals as correct. This is worth preserving as a means of refuting any false or ill-informed claim that there are real secrets, unrevealed and to the world unknown. If he were one of us we would not ask him to say more plainly that the exposures are true, for he voluntarily declares that:

It can no longer be kept secret that the secret work of the Masons, Odd Fellows and Pythians has been published and sold broadcast in the Ohio valley. Books containing every detail have been selling at a dollar each.

Testimonies of seceders printed in this magazine do not more fully show the reliability of publications which the lodges wish suppressed.



REV. SAMUEL H. SWARTZ.

PRESIDENT SAMUEL H. SWARTZ.

It is with inexpressible sadness that the editor writes of the departure of the Rev. Samuel H. Swartz, whose name has become a household word with the readers of the CHRISTIAN CYNOSURE.

For more than fifteen years Brother Swartz has been officially identified with the National Christian Association, acting in the capacity of director, writer and lecturer, and at our last annual meeting he was elected President of the Association.

Brother Swartz belonged to the Rock River Methodist Episcopal Conference, and for obvious reasons his appointments have been to churches in the country towns, rather than to city churches, which he was specially qualified to serve.

During the years which he has been officially associated with us he has endeared himself to all.

Notice of the death of President Swartz was received on Monday, February 17th, the day following his death. The funeral was held on Friday at Morris, Illinois, where his son resides. Sup-

posing that it would be at his late home, New Lenox, where he had his pastorate, President Blanchard of Wheaton College and the General Secretary of the National Christian Association, went to New Lenox to pay their respects to Brother Swartz's memory, and also to represent the host of his friends in our Association. An internal cancer was the cause of death. We visited him about four weeks ago soon after he had learned what his malady was and that his days were numbered and few. No one could have been more cheerful and resigned than was our Brother Swartz in the confidence that he had fought a good fight and had kept the faith.

At a meeting of the Board of Directors on February 22d, the following was adopted:

"The National Christian Association has suffered a great loss in the death of Rev. Samuel H. Swartz, its president and an active and faithful member of its Board of Directors. He was a most lovable man, a most loyal Christian, and a most devoted friend of the cause of Antisecrecy. With great courage and much self-sacrifice and yet with a kindly manner and spirit, Brother Swartz was ever ready to bear testimony to his convictions. We shall greatly miss his counsel and prayers and the pleasant fellowship that has always been ours to share with him. A mighty helper has fallen and we mourn with his many friends and loved ones his removal. We rejoice that he has entered into the fulness of the hope of glory in Christ and set ourselves more resolutely to the task that lies upon us."

The interesting sketch which follows was related by our late President Swartz last June and taken down by our stenographer. It would almost seem as if he had a premonition that his departure was near. Its publication at this time is eminently fitting and will be found intensely interesting to the readers of the CYNOSURE.

"Be not unequally yoked together with unbelievers."—Paul of Tarsus.

"Blessed is the man that walketh not in the counsel of the ungodly."—David the Psalmist.

AUTOBIOGRAPHICAL SKETCH.

I had an experience when I was eleven years of age, and it comes to me again and again with freshness as a beautiful memory of a lovely May morning of May 11. I was with my mother in her bedroom, bowing at the very chair that had been my cradle when I was a baby —an old-fashioned big rocking-chair— bowing there I was converted to God. I was eleven years of age and have had no more doubt about my conversion then and never have had from that moment to this, than I have a doubt of seeing your faces as I see them now. It was a sweet, blessed, beautiful experience. On the following Sunday I gave myself to the church, sought membership with the church of my choice, the church that I loved. Our pastor took me into fellowship, as we take all members in the Methodist Church, on probation. At the end of my probational term, six months, I was taken into full connection, and a little later I found myself being used in the work of the church, here and there and yonder, and the church became to me very soon, the very center of my life. I loved the church, and in the church and its service I found my intelligence satisfied.

Then followed, of course, the student life, when pushing on from semester to semester through the course of my study I found myself involved more and more with my work that taxed every energy and power and kept me pretty busy.

I was graduated and was just about deciding upon my life work when I felt that I was called of God to preach the Gospel. After I was converted, almost immediately, and indeed a great many times my mother said to me, "You will never dare to do anything else, for you were consecrated for that work before you were born. Before I looked into your face I gave you to God for the ministry, and if you are not faithful to it you need never expect any success or happiness in this world and I question whether you will enjoy the world to come."

When I came to the finish of my school work my father had failed in business; reverses had come to the family exchequer, and there were necessities for

which I felt that I must make myself responsible in grateful return for the more than generous bestowments of my father and mother throughout all my life; consequently there were years when I gave myself to business ventures that I might in some way reimburse my father for the great expense he had been to in my education.

I was about twenty-four years of age, superintendent of our Sabbath-school; we had a fine, large Sabbath-school in the City of New York. My assistant superintendent was a man of whom I thought a great deal, and his wife was the female superintendent of our school. My mother had passed away and our home was broken up, and I had gone there to board with them. My friend said to me, "I wish you would make up your mind to connect yourself with the order of Oddfellowship." I said, I have no inclination for anything of that kind; indeed, I find very little time for anything outside of my present work. I was teaching in the public schools of New York City, and that was taking all my time and energy really; and then being superintendent of the Sabbath-school and an officer in the Church and doing everything with a glad heart that was put upon me, I really hadn't time. Hence I said, "I have no time for it at all."

The only inducements that were held out to me to become an Odd Fellow were selfish inducements. It was going to do so much for me. It was going to be such a financial help to me; it was going to give me a standing among a class of men who could further my interests materially, temporally. "Our lodge," said my friends, "is composed of first-class men, bankers and merchants and lawyers; it is the best lodge in the New York jurisdiction from a social standpoint, from the standpoint of business ability among its membership, and from the standpoint of wealth;" so he kept bearing upon me, and bearing upon me, and finally I thought, maybe I am standing in my own light. I had no religious impressions on the question. I knew nothing about secret societies, not a thing. I never heard anybody say much about secret societies. My father was a home man, never had anything to do with them that I ever knew about. I had no prejudice about it; it was simply an organization outside of the church—an organization outside of the things that occupied my time, but if it was going to be a financial benefit, if it was going to put me in close touch with men of influence, of wealth, that would be helpful to me, probably I would be standing in my own light; so I decided to enter.

My name was proposed, and I was initiated. I went through with the service, and I was disgusted. I felt ashamed of myself to think I would allow myself to enter upon any such child's play. I was twenty-four years of age, and all the way through I thought, what a fool I am making of myself before all these idiots—a whole lot of idiots—and I am parading myself around like a fool. I thought, does this become the dignity of my manhood? My old English mother was an aristocrat, and I could not get away from the old aristocratic bearing of my mother and her family. Secondly, I felt I was belittling myself.

But they were very cordial and nice after all the performance was through with, and it didn't mean then a thing to me morally—the only thing that strongly impressed itself upon me was that horrible, dirty, old skeleton. I was not afraid of it; I am not afraid of anything but live men; and I am not much afraid of them. I don't know enough to be afraid of anything but sin. I try to keep a double guard all the time about that, but there is nothing that creeps or crawls or walks that I am afraid of; never knew enough to be afraid of anything like that skeleton.

On the way home I was very silent. My friend said, "How were you impressed?' I said, "Don't ask me, you will not like what I say." He said, "You are prejudiced." I said, "No, when I was a child I did as a child, but now I am a man, and I think I ought to put away foolish things. That would be very well possibly for a lot of boys, but for men, *it is beneath them.*"

I want to say this to you. I was in that lodge three times, and I went to its gatherings because I was going to study it, and I was more and more impressed each time I went that this was not the place for me. I thought, if I am going to put my manhood to any worth, use it

for humanity or for God, this is no place for me; and then again, if I am going to be what I profess to be in very truth and deed a Christian, a child of God, then I cannot affiliate with these men; and, my sisters and brothers, it was not the fault of lodge performances, or it was not any conviction religiously that they were enemies to the Church, or enemies to Christ, because that never dawned upon me, but *it was the moral associations of that lodge room that decided me.* To have a man old enough to be my father, and I only a young man, only twenty-four years of age, put his hand through my arm, as we came out of the lodge room, and invite me to spend an evening with the scarlet woman in her home, or to go to a saloon for a supper and debauch, a man old enough to be my father—they were men of standing, that is true, but the world gives men standing, not for their morality, nor their character, nor their integrity, but for their money, and sometimes their brass; and so the farther I got into the thing the more I became convinced that the thing was rotten and meaningless, and finally I said to my friend, "I am done with Oddfellowship." "Oh, you haven't got far enough in to know it." "I don't want to know any more about it. As far as I have gone I have only grown sicker and sicker with the whole thing, and what I want to do is to wash my hands and be sure God forgives me for having anything to do with such associations."

As I said to you yesterday morning, when they came and said they regretted that I could not become more and more attached to them, and won to them, because I could be so useful and so helpful to them, I said, "Well, brethren, if brethren you are, the only regret I have is that you are just such fellows as I cannot affiliate with." Now that was my decision and I left the order of Odd-Fellows, simply along the line of the glaring immoralities; not in the lodge room, don't think that; not as taught in the lodge ceremonies, for they are very religious in their ceremonies; don't think it was from the Ritual or anything like that, *no, it was the aftermath.* The lodge was through with its business at half past nine or ten, and then they divided into groups of five or six, and it was to this or to that place for supper, and to the house of the scarlet women, and if I had not been rooted and grounded by careful training, and kept in answer to the prayers of a precious, devoted mother, and a Godly father, I do not know what would have been the result.

I introduced into that lodge, during the short time that I was there, strange as it may seem, two young men, friends of my own; I proposed them for membership, two young men, as fine fellows as I ever knew; one of them was married, a young married man with a beautiful bride and a year old baby, and the other a young man just upon the verge of entering into matrimony; both of them were young business men in the City of New York, one of them a book-keeper and the other a salesman in a large mercantile establishment in that city. Beloved, within sixteen months after I had introduced these two young men into that lodge, and I could weep for it to this hour, one of them was in the State's Prison as a defaulter, and the other was hung on the Pacific Coast, because of the lessons that they were taught in the aftermath of the lodge; it led them to their ruin and their death. I have had that wife of that choice young man say to me since he went to State's prison as a defaulter, "Oh, if you had never introduced Joe into the lodge!" He contracted that awful disease, the white plague, in prison and they brought him home and buried him some years ago, and the last time I was home, not many years ago, I said to that wife, "Kate, as God is my judge, it is one of the things I wish I could get out of my memory."

That is why I left the Odd Fellows' lodge; that is why I am here to say to you, from the inside, not the outside, that no man can be affiliated with the order of Oddfellowship and be a loyal, true child of God. He cannot do it. He cannot do it, for, in the affiliation he must needs go through in the lodge, he denies his Lord and Master, for he shuts his mouth, and he dare not rebuke them for their sins, and he becomes a silent partner in a thousand things for which he will have to make answer at the bar of God. Their banquets that are fol-

lowed with drunkenness and debauchery and their various festivities that are touched with the God of Bacchus.

A man said to me awhile ago: "I am not personally responsible for what the lodge does." Yes, you are a part of the lodge. "But I always vote no." But don't you know your "no" don't amount to anything; the majority rules, and you become *particeps criminis* to the whole thing. I bring my paper to you and you endorse it, and I go to the bank and draw the money on it; and when it is due I cannot, and do not pay it. Who is responsible for it? Are you responsible for it, one-third, and you one-third, and you one-third? No. sir. You are the first man on the note and you are responsible for it—for the whole thing. Is that not true in business? It is just as true in morals. At the bar of Almighty God there are no fractional sinners. We are either for or against; we either stand with Him shoulder to shoulder and foot to foot for His glory, for the destruction of the kingdom of sin and darkness, and the upbuilding of the kingdom of righteousness, or we are fighting against Him.

That is why I left the Odd Fellows, and why I am doing all I can to keep the young men out. You cannot do much with these old, hard fellows. I have among my brother ministers some old Methodist ministers who have been in the lodge until the rope has worn itself away down to the bone almost—just mastered by the lodge. You cannot do much with that fellow; he is in and he is going to stay in; but here are the precious young men who are laying the foundations of life, who are stepping out for service; there is the hope for the future; put your hands on them.

Awhile ago a Baptist minister came to me in the town where I was preaching and said, "I heard you say in one of your sermons last winter that God could not use men in secret societies; that men ought to come out and be free. Do you believe it?" I said, "From the bottom of my soul." He said, "Would you go into the Freemasons if you got a good chance?" I said, "No, sir, for I should expect to find my way to the bottomless abyss." He said, "I have given my name to the lodge for membership, and I do not know, it has kind of worried me from what you said in your sermon; now what have you to say to me about it?" I said, "Nothing, except this: If you are going to be a servant of the Living God, you must do so; you cannot serve two masters. If God be God, serve Him, if Baal, serve him." Then I turned around and took Edmond Ronayne's book out. I said, "I will make a Mason of you without any expense, and I won't hoodwink you or blindfold you, or anything of that kind. Take this book and read it and ask God, the Holy Ghost, to open your eyes and to clear all mists away and help you to see the things as it really is." He came back in about twenty-four hours and put the book on my table. I said, "What about it, Fish? What about it?" He said, "I have withdrawn my name. God being my helper I am not going to be in that kind of business." And we got down and thanked God for His grace.

Six months afterward he went to California. He hadn't been there long until I got a letter saying, "Will you please tell me the title of that book, and what it will cost? I want a copy of it. I have a young fellow here that is going to join the Masons and I want it for him." So I turned around, took another volume (I had two), and sent it to him, and then in a little while he sent back the victory shout: "Blessed be God; the fellow is saved. Is not going to be a Mason." Save the boys. It is a day when we need to be saving the boys.

In one place, where I put in four years as minister, there had been a propaganda all through that community for the last five years. They have absolutely gathered every boy and girl old enough to be gathered, into some order; the boys are being made Masons and the girls are made Stars. The result is you cannot keep a young man in Sabbath-school, in the Epworth League or the Christian Endeavor Society. You cannot induce a young woman to find anything to do in the church and its work that is worthy of them, and I have had more than one of them to say to me, "Oh, there is no fun in the Church," and so we are sowing an awful crop, that we have to reap

by and by, unless something shall put a stop to this getting the young into these secret lodges.

It is time the Christian Church at large to wake up; we should somehow honestly get before our members the fact that the lodge stultifies them and unfits them for any active, real service that can save mankind. I am a Methodist minister and I have had a whole lot of Masons under my charge as pastor; I have never had but two or three Masonic members in my church who were worth the snap of your fingers in prayer meeting. When I was a young man in this city, before I went into active work, one night the pastor came to me and said, "You are responsible for the services of this church for the next two weeks. Look after them; I will leave them all in your hands." Wednesday night came and I went to the prayer meeting. We had been in the habit of having a great pause and then old Mrs. Olcott would pray, and then another old sister was heard and by the time three or four old women had got done praying, the meeting was done. I said we are going to have a change to-night. I am not going to let these old women pray; not a bit of it; they have been praying so long; holding that church up, that they are almost round shouldered and it is time for the men to take hold. I said, "Brother Wilson, lead us in prayer." We got down on our knees; I didn't hear a sound; I looked up, I could not see Brother Wilson; I did not know where he had got. I could not see "hide nor hair" of him. I called on another brother—"Hugh Wilson, you pray!" and he treated me in like fashion. I took the whole bunch, half a dozen, and not a word of prayer out of one of them—members of the Methodist Church; and then I prayed and maybe the Spirit of the Lord did not give me liberty in that prayer. What was the result? After that prayer meeting was dismissed, when we had sung the doxology and I had pronounced the benediction, four of these men came straight up to that platform, and two of them—men as large as Brother Blanchard and myself—came with clenched fists and with smiling faces, of course, and said, "If you ever do that thing to me again, just as sure as your name is Swartz, you will be walloped out of your boots." I said, "I am willing to leave it in the hands of Almighty God; but if you continue to treat God, as you treated Him here to-night, you will find where the walloping comes in." That is the sad condition of things.

Now, beloved, you need not think that you can open your mouth and talk out loud about secret societies and not get into trouble. I don't have much trouble; I just go on living and having a good time. I am just as happy as the day is long, for when I put my head down on my pillow at night and shut my eyes and give myself into the hands of my Father, it does not make a bit of difference whether I open my eyes on the sunlight of earth next morning, or upon the face of my God. In my experience it seems as though I see Him face to face. Last winter as I lay upon my bed with typhoid pneumonia, not sure that I should live the week out, I had *such* a night one night all the night long! My Father was with me; face to face I saw Him. His arms were around underneath; he pillowed my trembling, tired, aching head upon His bosom, and He said, "My child! My child!"

You can have the applause of the world, if you want it. It don't last, but the blessed consciousness that one walks with God; that he has fellowship with the Divine; that his nature is closed in the nature of the blessed Redeemer—it is an everlasting joy that shall grow higher and higher, and brighter and brighter, and stronger and stronger, as the days go by, until face to face I shall see as I am seen, and know as I am known.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.—II Cor. 6:14, 15, 17.

Contributions.

THE MUSTERING OF IMMANUEL'S HOST.

"Let the Hebrews Hear!"—1 *Samuel* XIII., 3.

The Call.

Hark! the sound has gone forth *"from the the sides of the North";*
From the trump of our God in the land,
And it thrills men of worth, as it now calls them forth,
To conflict, supernally grand!

The Response.

Put your ear to the ground, don't you hear the glad sound
Of the tramp of *"The tribes of the Lord?"*
While they rally around the great principles found,
As they search and believe in His Word.

The Explanation.

Do you ask what this means and wish me to explain,
That the lodge is of Satan's device?
It is used as his screen, aye, again and again
That mankind may be sold at his price!

The Gathering.

From the North and the South, from the East and the West,
Saints gather for counsel and prayer;
But they *"swear not"* an oath, as they seek to be blessed,
And they fear not "an eavesdropper" there.

Echoes of Heaven.

Strike the harp's tuneful string to Jesus, our King,
While in council they wisely accord;
Hear the message they bring and the song that they sing
In the camp of *"The tribes of the Lord."*

Results Attained.

Like the prophets of old, they preach the glad word,
This militant Spirit-filled band;
Like the prophets of old, do they *"Wait on the Lord,"*
Who holds every star in His hand.

Cherith.

Congo, Mo., Feb. 1, 1910.

OUR CONVENTION.

BY J. M. HITCHCOCK.

This is the third appeal I am making for our annual convention, which meets in the Moody church, Chicago, on Thursday and Friday, April 7th and 8th. What further is necessary to be said to cause the halting to decide to attend this national gathering that they may lend and receive in return the inspiration of such a meeting?

My first appeal, in January, was under the heading, "Are You Satisfied?" This brought several replies in the negative, indicating that we may have become lukewarm and possibly remiss in our duties. My February appeal was based upon the text "Come, let us reason together." Some have replied that they hope to be with us, but the conditions are so imperative that we need to make it unanimous and *all* come. But let us be sane in our demands. We have no expectation that there will be such an outpouring of the people as may be seen at a popular national political convention, when our hotels are overtaxed and our streets uncomfortably congested, but we do hope to have representatives from various sections of our land. We are living in an age of conventions—political conventions, commercial, scientific, religious, medical, educational—conventions galore. The press has recently called attention to a convention of incubator manufacturers, where the best methods of setting hens would be ably discussed and practical illustrations given showing the superiority of incubator hatchings over the antiquated system. With eggs at 40 cents a dozen and poultry in proportion, we may none of us ignore any suggestion for cheapening these products.

But we can promise nothing new or sensational at our convention. We shall scarcely be able to step outside the footprints of our fathers. Our gatherings will be for the consideration of the simplest fundamental primary truths. We shall search for right as against wrong, good as against evil, righteousness as against sin, light as against darkness, openness as against concealment, truth as against error, love as against hatred, charity as against selfishness, and in our search for these graces the Word of God alone will be our standard.

We trust that the delegates from near and far may come up to this convention in the spirit of the thirteenth chapter of First Corinthians, for love alone conquers. As the time approaches my pulse quickens and I am asking myself whether my own church is to be such a helpful factor in the convention as I have in former writings promised it to be. Man proposes, but God disposes. Already I learn that my pastor, Dr. Dixon, will not

be in the city at the time of the convention. Let no one presume that he leaves the city through cowardice to meet the issues he might be called upon to confront. Dr. Dixon has never been known to go down cellar, lock the door, plug the keyhole, barricade the windows and turn off the gas before daring to express himself upon any moral issue. But though Dr. Dixon be absent the God of assemblies will be with us. Mr. E. Y. Woolley, our assistant pastor, will extend a welcome hand and a bewitching smile to all delegates.

Since writing my first appeal for this convention a strange and almost unaccountable feeling possesses me. My last copy of the CYNOSURE, in which the appeal was printed, is gone and I have nothing to refreshen my memory, but I fear some of its passages may not have been very amiable. Of course, we are commanded to rebuke sin and resist evil, but always in love. Though we may tell the exact truth about those with whom we differ, if it lacks charity even the truth becomes a tinkling cymbal.

From the incipient movements toward this convention I have felt an unusual interest, and somehow persuaded that it is to be a crisis in the history of this Association. Others are likewise impressed. Close our eyes and ears to unwelcome truths as we may, the enemy is waxing valiant and is flourishing like a green bay tree. Unless our eyes are unto the hills from whence cometh our strength we are doomed. "When the enemy shall come in like a flood, the Spirit of the Lord shall put him to flight." We need for our coming convention not less strong philosophical reasoning and Scriptural teaching to justify our position in this controversy, but to be most convincing to our enemies our reasoning should be baptized in love.

It was not in anger, but with a bleeding and weeping heart that Mary said, "They have taken away my Lord and I know now where they have laid Him." There is no stronger or more pathetic indictment that can be preferred against our enemies than that they have robbed and are robbing the church of our Lord. When this truth thas become an actuality with ourselves, then and then only will our friends in error be persuaded.

Delegates who hope that the convention may be an occasion for an equipment along anti-secret lines will not be disappointed. But why not make the convention an arsenal for repolishing our spiritual armor? This is what we all desire—what we all need. In a time of such refreshing from the Lord our trivial sectarian differences will melt away like wax in a furnace.

To the end that we may convene with large expectations let me recommend to our readers the perusal of a little volume entitled "The Lost Christ," by Gipsy Smith. It is a beautiful paper covered book, finely embellished with colored plates; is written in the Gipsy's simplest style, can be read in forty minutes, and can be purchased for 25 cents—possibly in any bookstore, but I am sure it can be ordered from the Moody Colportage Society, 828 La Salle avenue, Chicago. Of course, I have no interest in its sale further than the good it may do.

I am simply an obscure layman and in no sense a theologian, yet I venture to assert that under God our convention will be what we make it—no more, no less.

A little girl raised in a Christian home was teased by her brother, threatening to trap her pet rabbits. The strain upon the sister became so great that she carried her burden to the Lord in prayer, and then told her mother that she had an assurance that her prayer was answered and that her pets were to be spared. When questioned as to the character of the assurance she replied "'Cause I smashed his old trap for him." If there are any "old traps" hindering the success of this convention, we hope they may be all everlastingly smashed during these coming weeks.

While I am writing this appeal, President Blanchard and Editor Phillips are attending the funeral of the Rev. Samuel H. Swartz, who was elected president of this association ten short months ago. I am trying to recall what he said and what he may have left unsaid at our last annual meeting. His work is done and well done. Few have served the Association more efficiently or faithfully than he has done the past fifteen years. For the love of Christ and His truth, he renounced his lodge oath many years ago and has "suffered persecution for right-

eousness' sake." Because he was willing to suffer for and with Christ, he shall now reign with Him. He will be greatly missed in the counsels of the convention.

We had promised to publish the program in this issue of the CYNOSURE, but the task of completing it has required more time than we had anticipated. We beg the further indulgence of our readers, at the same time assuring them that from every point of view the convention will be second to none we have ever held. To show the interest which the Moody church is taking in the convention, we venture here to insert a clipping from its church paper.

Anti-Secret Convention.

There are as many as twenty different religious denominations, so opposed to the principles and practices of oath-bound secret organizations as to bar their members from church membership.

This is far from charging all, who have for some inscrutable reason found their way into a lodge, with being unworthy men.

Vast numbers of noble men never revisit their lodges after their initiation, and yet comparatively few ever renounce the blasphemous oaths that have forever sealed their mouths and tied their tongues.

This affiliation of anti-secret churches meets in convention, at the Moody church, on Thursday and Friday, April 7 and 8, to consider and reconsider the relation to and effect of these secret societies upon our churches, our schools, our homes, our courts and the politics of our land.

If these man-devised institutions are an improvement over the Christian church, which they are endeavoring to supplant, then the sooner this fact is known and recognized the better.

If the secret fraternities and sororities in our schools of different grades are conducive of good discipline and better scholarship, then they should be encouraged rather than repressed. It is high time that this question be carefully investigated. For this church to assume a neutral attitude upon this subject would be doing violence to the memory of its great founder, for D. L. Moody was always unequivocably opposed to secrecy on scriptural grounds.

It is true that the older and better known societies are very religious. They have their altars, their scriptures and their prayers. Sometimes a preacher acts as chaplain, but as often it is some ungodly blasphemer. I sometimes think if these societies would "cut out" their mock religion, I would cease my opposition to them. But they must keep up some semblance of religion in order to trap and hold our church members. Men seem so constituted, that however wicked they must have a little religion if not too prohibitive. The prayer book, crucifix and rosary are often found upon the person of the highway robber as if those religious emblems would make him immune from danger.

Lodge religion is much like it would be if "Hinky Dink" should give instructions for a blessing to be asked over every dozen cocktails served over his counters.

Liquor venders are already in great consternation and are ready to promise many saloon reforms. If our temperance advocates continue to make inroads upon the liquor traffic, no one needs to be surprised to hear that the liquor council has passed an ordinance making it illegal for any saloon to open in the morning without chapel service and the celebration of mass before opening any dance hall.

Would these retreats be any safer for our young men and women because of their religious appendages?

It is no libel upon oath-bound secret orders to say that, should these religious rites ever be introduced into the saloons, they would then have as much reason for claiming to be founded upon the Bible and to be as good as the churches, as lodges have for making such a claim. When will men endowed with an atom of grey matter in their craniums cease their horse-play with sacred things?

The convention that is to be held in our own church, will be composed of deliberative Christian men, who have given much thought to the subject. Among the questions to be considered will be "Labor Unions and the Conduct of Lodge Funerals."

Your board of directors are simply the servants of a widely scattered constituency. We are here to do your bidding, to devote our time and talents to the cause and to wisely spend the money entrusted to us.

On Thursday morning, April 7th, there will be a new election of officers. Come up and listen to the reports of work accomplished and that which has not been undertaken for want of facilities.

This convention involves unusual expense, for which money is solicited, and, yet we prefer your presence to your money.

As a token of your abiding interest in this great reform send Editor and Treasurer Phillips, 850 West Madison street,

Chicago, a generous contribution with assurances of your heartiest sympathies and devoutest prayers.

I have one more appeal to make which will be less wearisome because of its brevity.

IN THE MOUTH OF TWO OR THREE WITNESSES.

BY PRESIDENT CHARLES BLANCHARD.

Fathers and Brethren:

It is a pleasure once more to speak with you concerning the great cause which is more and more affecting the progress of the Kingdom of God. A lady who is connected with one of our churches recently sent to me a letter from which I extract as follows:

"I beg to trespass upon your time to tell you a recent experience I had on behalf of our churches injured by secret societies. During the week of prayer our two churches joined in a union service. One evening the topic announced by a young man who is studying for the ministry was: 'Hindrances and Menaces to Church Advancement.' He dwelt at length on the liquor traffic, the desecration of the Sabbath, indifference, etc., etc. He read from 11 Tim. 3d chapter, and after he had concluded, one of the pastors in charge called for remarks bearing on the theme.

"No one responded and finally he called upon me by name. Without any thought as to what I should say and with no previous intent to speak on the lodge question, the subject of secret orders was deeply impressed upon my mind. I promptly arose and spoke of the lodges as the great anti-Christ of our day. I said that it seemed to me that they were one of the greatest hindrances to church work, and that the former speaker was mistaken when he said that the reason men were not in the churches was that they were in the corner grocery, or barber shops telling vile stories. I said that in my opinion they were in the lodges, thinking and saying that the lodge was church and religion enough for them.

"As it happened it was lodge night and all I said was literally true. I think I never said anything before that caused such a profound silence. There were Eastern Stars, Rebeckas, Yeomen, Masons, Odd Fellows and other secret society members present. One pastor is a Mason, the other an Odd Fellow. The latter arose as soon as I sat down and began to explain why he was a lodge man. He said that he wished to draw all the men of his order into the church, and that he had succeeded in getting a small number to attend and that one had joined his church.

"The other minister, who is a Mason, then said that there was nothing in secret societies, but a few signs and passwords and that the ritual was a mass of silly repetition, while the work of the church had sense in it."

This is a long extract, but it conveys a valuable lesson or rather a number of lessons. In the first place it shows the use of thought. If this woman had been a careless, negligent person, she would have been entirely incompetent to make such an address no matter how many opportunities might have offered. In the next place, the Holy Spirit prepared the way before her. When the meeting was thrown open there was no one to speak and at last she was called upon by name. Then her word had power. She did not know that either of these ministers were lodge men. Her testimony led both of them to declare themselves and thus to stand in their true light before the community. This they ought to have done long before. Lodge men, however, usually like to be known as lodge men to lodge men, but to appear to the rest of the community as ordinary men. This gives them the friendship of the lodge

and saves them from the criticism of those who are opposed to secret societies. Still further this talk in the meeting set the whole town to talking of the lodge question, and this is a good thing. Evil organizations grow in the dark. Light is fatal to them. It is safe to say that the persons who read this article can save hundreds of men from the lifelong slavery to the lodge every year if they will do as this woman did, that is, be ready, prompt and brave when God opens the door for testimony.

Another Liquor-Lodge Murder.

"In one of the cities of Pennsylvania a man is on trial for murder. It is in evidence that he spent the entire night—we believe it was Sunday—in the rooms of the 'Owls' playing cards. He and those with him were also drinking. He quarreled wtih the janitor of the club, having been playing with him, went out on Monday morning early, bought a revolver, went back and shot the janitor, killing him. Now an effort is being made to minify the grade of his offense by pleading drunkenness."

We clip the above note from a Pennsylvania paper as a present-day illustration of the work of secret societies. In many orders liquor is not now permitted in the lodge room proper, but in all large lodge buildings there are many rooms besides the ones in which the general meetings are held and in these rooms such orgies as are intimated and such tragedies as are reported above take place.

It is also to be remembered that while the older lodges have been compelled by public sentiment to prevent the debauches, which formerly took place in them, there have been organized other orders to provide the opportunities which are no longer found in Masonic lodge rooms. For example the "Eagles," the "Owls," the "Elks," etc., etc., are as orders much given to the sprees which are being banished from the more conservative societies. A friend writes me that a single "nest" of "Eagles" reports a gain of over twenty thousand dollars from their bar in seven years.

We stop a moment to call attention once more to the fact that in our day the secret orders are taking the names of birds and beasts as is well known to all who read the daily papers. How are we to explain a fact like this? Evidently from the fact that Satan, who is the god of all secret orders, is never so happy as when he is degrading and dishonoring the men who are created to be sons of God and temples of the Holy Spirit. In this case, too, we have illustrated the truth that no one can really degrade a man except himself. If some ill-natured blackguard should call a decent man an Elk, or a Moose, or an Eagle, or an Owl the insult would hurt no one but the one who offered it. But when men can be persuaded to adopt these names for themselves, and to glory in their shame, how must all hell ring with acclamation!

High School Lodges.

These orders are undertaking a serious defense. In one of their papers we find the following:

"There has been much bitter discussion in recent years concerning secret fraternities in the high schools of the country, and much may be said on both sides. In the larger cities, in New York especially, there are generally two or more secret fraternities in each high school.

"Of course secret fraternities are of two kinds. Certain 'fraternities' are primarily formed merely as a source of recreation and 'sport.' They soon become a discredit to any school, for even the members themselves look upon their organization with growing disrespect. Such 'fraternities' are sufficient to prejudice public opinion and soon, in the public mind, the word 'frat' represents a party of worthless young men gathered together merely for a 'good time.' And such is sometimes the unfortunate truth. But such parties of young men deserve and can claim no such name as 'fraternity.' The word 'fraternity,' coming from the original Greek, signifies a 'brotherhood,' and that only should

be its interpertation. 'The hunger for brotherhood,' says George Frederick Watts, 'is at the bottom of the unrest of the modern civilized world.' Men are bound to join in some bond of friendship; we have large organizations, from the Masonic order down. College men have their fraternities. But the high school fraternity takes the growing boy at a comparatively early age; at that time when his character is really in the mold. The boy is certain to become associated with many of his fellows when his character, in most cases, is yet as putty. It can still be molded for better or for worse. Perhaps the boy joins a fraternity in the true sense of the word. He becomes affiliated with the best of his fellows, best in moral and intellectual attributes, and there arises a feeling of veneration for his 'frat.'

"The right kind of fraternity expects to prove a benefit to both its members and to the school. Such an organization of the students themselves can change more of the disagreeable features of school life in a year than the masters and instructors can ferret out in twice the time. Such real fraternities might better be looked upon as the medium between the instructors and the fellows than as the defiers of school authority."

It is no doubt true that some orders are worse than others; and we all agree with the remarks made concerning the necessity of companionship. We still return to the question: Why do honest men, young or old, need secret companionship? God has made us social beings and so we must have friends and gatherings, but if they are clean and wholesome why do they require to be secret? Every one knows why adulterers, thieves, counterfeiters, and murderers work secretly, but why does an order professing high moral aims ask men to swear never to tell what it does in the dark?

I was recently in a college town in Pennsylvania. A reputable citizen there told me that one of the doctors of the town said that his largest income was from young men, whom he tried to save from the results of dissipation. He said that another reputable citizen affirmed that having occasion to go to a fraternity house to collect a bill, he found there two young women in disreputable apparel, whom he knew to be connected with prominent and respectable families in the town. We are not responsible for this unpleasant tale, which is quite like the one told to the Chicago Board of Education by its president, when the subject was before that body.

If these reports are true one can readily see why those responsible for such proceedings should desire the cover of secret oaths, but if all in these orders is good and right we ask once more, What is the need of secrecy?

The Grand Interfraternity Council.

This is a body composed of representatives from some thirty-nine high school fraternities. Its object is declared to be: "To promote the usefulness of Preparatory and High School fraternities; to place before the public the objects of these organizations, and to create a body by which all grievances between fraternities, school or civil officials can be fairly terminated."

At the bottom of the letterhead of this Grand Interfraternity Council are the following recommendations:

"1. Public and abusive initiations be abolished. 2. A fraternity publication be issued and distributed. 3. The monthly school standings be read at the Chapter meetings. 4. The consent of parents be obtained before initiations. 5. Pupils be initiated only after satisfactory completion of the freshman year at the High or Preparatory school. 6. Public literary exercises should be held at least once a year. 7. School officers shall at all times be allowed access to the fraternity rooms, except during meetings. 8. A Board of Arbitration should be formed consisting of members from each of the local fraternities. 9. Members to be expelled, rather than their acts be endorsed at the expense of the fraternity. 10. Members be prohibited from holding offices, either in chapter, fraternity or school, whose

standing is below the requirements of the school." The letter says: "We sincerely desire to make clean moral organizations out of the school fraternities and we are going to make it a clean-up, or get-out affair." "With every school fraternity its share, we can easily down the opposition and hold the respect that should be ours. The general public gives us this chance and it is up to us to act and to act promptly."

I wrote to one of the so-called Grand officers and asked why the secrecy could not be dropped out, saying that I feared that as long as secret meetings were continued it would be impossible to make the moral gains for which he was laboring. He replied, saying: "If we are able to clean up and have the several organizations follow the recommendations included in our constitution, we will feel satisfied and take our chance with such time honored organizations as the Masons, etc., etc."

Of course the writer would know if he were as familiar with Freemasonry as he is with high school lodges that all the moral evils of the latter are found in the former. The trouble with fraternities is not that their members are of one age, or another, but that the orders are secret and that thus they furnish a soil for the growth of all evil. Jesus spoke the truth when He said: "He that doeth the truth cometh to the light; he that doeth evil hateth the light neither cometh to the light lest his deeds should be reproved."

Lodges and Civil Courts.

A judge recently elected in the state of Pennsylvania is reported in the *Morning Tribune* of Altoona to have no connection with any secret order. The writer commends him for thus keeping himself in a position where he can be an impartial judge, and proceeds to say that it would be well if all jurors and others, who have to do with the administration of law, should in like manner be free from all secret vows. This is so obvious as to require no argument. A man who is under secret obligations to a part of the community is in no condition to administer law for the entire citizenship. Of course all lodgemen, who hold public office, should at once either resign their civic positions or publicly abandon the orders with which they are connected.

In the same paper, *"The Morning Tribune"* of Altoona, Pa., there is an interesting discussion of that section of the Royal Arch Mason's oath in which he swears to aid and assist a companion Royal Arch Mason engaged in any difficulty and to extricate him from the same, if in his power, whether he be right or wrong." The editor says that he has had membership in a number of orders and never heard of any such absurd oath. This may be quite true yet all well informed students of the lodge question know that all Royal Arch Masons are required to promise that very thing.

The editor says that in the orders he joined he did promise to stand by and aid a "worthy" brother and that he never knew this word "worthy" to be omitted. Perhaps he has never studied that word to ascertain what its lodge meaning is. If he will do so he will learn that a worthy member of a secret society is one who lives up to his lodge obligations. It sometimes seems that the most worthy brother is the one who lives up to his order's teachings when they are hostile to his civic duties. For example Albert Pike was not only a traitor to his country, but he was a traitor of a very bad type. He was the only rebel to enlist Indians to scalp and kill wounded soldiers on field of battle. This fact, however, did not prevent him from being a worthy brother in the Masonic order. He was

not only worthy, but he was worthy enough to be one of the rulers of the lodge and remained so until his death, after which he had a great Masonic funeral.

A worthy brother in a secret society is one who pays his dues, keeps the secrets of the order and obeys the rules which are made for his direction. It will, we think, be difficult if not impossible to find a secret society which teaches that members who violate human or divine law are unworthy; it is those who break lodge law who fall under lodge ban.

President H. H. George of Pennsylvania, who is to be one of the speakers at our convention, has been one of the leading educators of his State. Now in the meridian of life, he has always been a most thorough, conscientious student of reforms.

Rev. Dr. John Earle, pastor of Belden Avenue Baptist Church, Chicago, may be depended upon for a strong contribution to the annual meeting. He is considered a live wire among Chicago's gifted ministers.

Obituary.

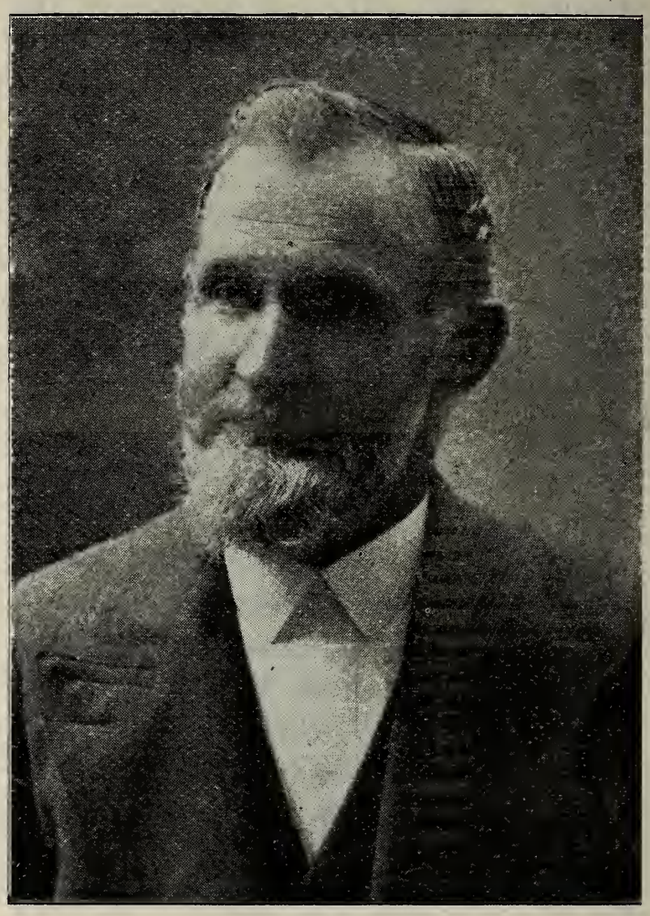
JASPER J. TUCKER.

Jasper J. Tucker was born November 10th, 1836, in Monroe county, state of New York. He fell asleep in Jesus January 22nd, 1910, at his home in Spring Arbor, Michigan.

He was married to Maranda Powel, January 1st, 1862. To this union were born three children, who grew to womanhood, one of whom has gone on before.

His last illness was short, lasting only about ten days. Much of the time during his last hours were spent praying: "Thy will, Lord, be done." His daughter writes that he passed away peacefully, and was conscious until the last.

We have no data as to when his first wife, the mother of his children, died, but he leaves a surviving wife and two daughters.



JASPER J. TUCKER.

The following is quoted from a manuscript which Brother Tucker left in his own handwriting which gives some of his experiences in Masonry. These have already appeared in the CYNOSURE, and have been widely distributed as a tract issued by himself. The opening paragraph is "I was converted from Free Masonry to Christ the 7th of February, 1878, at 7 o'clock, after long contending for the order, for I thought up to this time that I could have both Christ and the lodge, knowing that so many preachers and good men belonged. But God called me out from the lodge."

Brother Tucker was not an educated man, but a Christian whose intellectual convictions were held with a will submitted to God. His creed was merged into conduct in harmony with the Word of God, and when he said Lord, Lord, with it went a loyalty to the Kingship of Christ that no one questioned.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Psa. 1:1.

News of Our Work.

This is our second request for pastors to preach on the evils of Secret Orders, Sunday, March 6th. At this writing the outlook for a strong convention is unusually promising.

Mr. Hitchcock says, "Tell the wives and mothers who may not be able to attend the convention themselves to see that their husbands and sons attend. They can make it so easy for them to attend that it will be difficult for them to stay away."

FINANCES.

Several have contributed generously but the great majority of our readers have contributed nothing to date towards the large expenses which the advertising, traveling expenses of speakers, the banquet to the Bible students and for incidental expenditures that will have to be made. Please send to the treasurer at once as large a gift as you can make for the annual convention expenses.

Can two walk together, except they be agreed?—Amos 3:3.

We are indebted to Rev. H. R. Smith for a copy of House Bill No. 67, which has been introduced into the Ohio Legislature by one of its Representatives, who is in a panic because the *secret work* of the lodges has been sold "broadcast in the Ohio valley," at a dollar each. Hence he proposes a law to fine or imprison any one found owning one of these books! The bill, together with some editorial remarks, are found in this issue of the CHRISTIAN CYNOSURE.

At the earnest solicitation of the National Christian Association the Rev. Dr. Gray, dean of the Moody Bible Institute, has consented to address the convention to be held in the Moody church, April 7th and 8th. The speaker has not yet announced his exact topic, but it will doubtless be something like "The Philosophy and Teachings of Oath Bound Secret Organizations." In his search for truth upon abstruse subjects, Dr. Gray seldom leaves any field for investigations unexplored and his findings are always valuable.

Secretary W. B. Stoddard begins his March campaign in Indiana. He will be at the Chicago Convention. He can be addressed at this office by those needing his services.

We have abundant grounds for hoping that our friends from Michigan will attend the convention in goodly numbers. Our friends in Iowa, Indiana and Wisconsin will do as well.

REPORT OF FIELD AGENT

REV. CHARLES G. STERLING.

Leaving Chicago Friday, February 4, I spent a part of one day with my family in Indianapolis, Ind., and then proceeded to Holland, Mich. On the train I had a conversation with a Mason. We were at it continuously for several hours. I was thankful for the providential meeting, for I felt sure the truth went home more than once. He is a Christian and I believe God talked to him through me, and who knows but that he will some day come out?

After we had talked several hours the car being rather chilly, he went forward a minute, spoke to the conductor and returning, beckoned me to follow him into the parlor car, remarking, "We may as well keep warm." I thought it kindly courtesy on his party. When we had seated ourselves in the parlor car, he stooped over toward me and remarked rather softly, "The conductor could not have allowed *all* to come in here, could he?" I replied No, I suppose not; for I saw that it would have overcrowded the car. Then he tapped me on the shoulder and said, "The conductor is a Mason! What do you think of that?" I replied, "I think it is not right." Presently along came the colored porter and stood beside us in an expectant attitude, holding his receipt book in his hand. My Masonic friend thought he wanted a tip and began fishing for a small coin, but 'twas soon evident that that was not satisfactory. He then hesitatingly began some explanations, the "conductor" being mentioned. To this the porter replied, "The conductor has nothing to do with

this car." It didn't help the Mason much that time, and as we paid our fares, I thought it was a good joke on the Mason and rather hard on the anti-Mason. This friend also told me that he joined the Elks, but left them because of their drinking carousals.

The pastor of the Reformed Church of Holland, Mich., whose church I attended Sabbath evening, gave a good announcement of the proposed lecture on secrecy to be held Monday evening in the Christian Reformed church.

The lecture Monday evening was given in the prayer meeting room, which seats three hundred, and it was not far from full. The congregation was composed chiefly of Christian Reformed and Wesleyan Methodist people. Pastor Merrill of the Wesleyan church and also secretary of the Michigan State Christian Association, was present.

The attention given the speaker in this meeting, and in the meetings held on the following evenings in Grand Rapids, was in every case excellent; and personal discussion by some, who lingered, indicated a sincere interest in the subject.

I have found that the principal subject requiring attention is the Minor Orders. These people know Masonry, but the apparently inoffensive Woodmen, Maccabees, Foresters, etc., are operating in a subtle, plausible way to the interests of sociability, protection, etc., with more harmful force than is generally recognized.

At the conclusion of this service, as at the others, on the following evenings, an offering was received for the work of the National Christian Association and subscriptions were taken for the CHRISTIAN CYNOSURE.

I was made welcome Monday evening at the home of Pastor Drukker and very kindly entertained over night.

On Tuesday I took the early interurban car to Grand Rapids. This city also is a center for Hollanders; they comprise about one-third of the 120,000 inhabitants. The Christian Reformed church has here thirteen congregations; the Reformed church the same number.

Pastor Breen of the Grandville avenue church entertained me Tuesday night, and I spoke in his church in the evening to an audience estimated by himself at 400.

I was particularly pleased by the attendance of young men, though there were present also many older men, and a number of ladies. A goodly number of subscriptions for our magazine were given me here and a generous offering for the cause of the Association.

On Wednesday afternoon, in accordance with previous invitation, I made my way to Pastor Brink's parsonage; I found the dominie busy teaching catechism to a class of youths. These pastors are busy men; most of them preach three times on Sabbath and they conduct several catechetical classes each week.

The meeting in the Broadway church was under the joint auspices of its consistory and the consistory of the Alpine Avenue church, Rev. S. Volbeda, pastor. The Choral Unions of both churches sang beautiful selections. The attendance was good.

The Christian Reformed church had its College and Theological Seminary in this city, attended by some three hundred students, coming from all parts of the country. Being invited to address the student body, I congratulated them upon the attitude taken so strongly by their denomination on the subject of secrecy, and spoke briefly in support of the soundness and importance of such testimony. I was much pleased by the evidence of able and sound instruction in the various classes. Here sound learning and scholarship are combined with the spirit of reverence and humility before God.

Thursday evening I addressed a goodly congregation gathered in the Sherman Street church, Rev. R. L. Van Tielen, pastor. They have a beautiful new church building and a fine parsonage. These Hollanders all do well by their ministers and evidently love and admire them.

I was pleased by the eager discussion following the address, especially on the part of the young men and the officers of the church, several of whom proceeded with us to the parsonage to continue the conference.

Two of the officers had formerly been in the orders—one a Woodman, the other in a secret labor union. Both had relinquished their membership and are fully satisfied with their decision. Elder

DeVos, the former Woodman, gave strong testimony from experience and observation of the harmful influence on Christian character and church life, resulting from the modern craze for secrecy.

Brother Van Tielen has had a personal history of no little interest, in connection with his stand against the secret orders. It is delightful to witness his splendid work here, and the harmony existing between his people and the neighboring, large Holland-speaking congregation out of which this English-speaking congregation was formed.

On Sabbath I worshipped with three Christian Reformed congregations, listening to three splendid sermons. I also attended and addressed the Young People's Meeting in the LaGrave Street Christian Reformed Church, Dominie Beets, pastor. Mr. Beets is also editor of the monthly periodical *The Banner*, published in the English language.

This past week has been principally spent in correspondence and calls with a view to arranging further appointments in this vicinity and in personal solicitation for financial help to the National Association.

On Wednesday evening, I attended the prayer meeting of the First Presbyterian church. At the close of the service I engaged in conversation with several members, accompanying one of the couples by invitation to their home for further conference. I was pleased to find a response to the sentiments expressed on this live subject, for which we agitate.

I ask the prayers of all who may read this report, for wisdom and grace to be granted me to rightly represent our Lord Jesus, both in teaching and in spirit and that the Almighty Spirit of Truth, who is in this world to glorify Christ, may illuminate all Christian minds and awaken the general conscience on this greatly ignored subject.

Let us also pray for our beloved ex-president, Dr. Blanchard, not yet restored to normal vigor, that the faithful testimony which he has so bravely given may be carried home to the hearts of multitudes.

CHARLES G. STERLING.

Grand Rapids, Mich, Feb. 18, 1910.

SECRETARY STODDARD'S LETTER.

Beaver Falls, Pa., Feb'y. 18, 1910.

Dear CYNOSURE—This is a bright morning and the trying storm of the days passed is over.

The Pennsylvania State Convention will soon gather. A local paper, some days since, reported that we had had a very successful convention. Evidently the reporter was in a strange condition, perhaps having dreams of the future (?) The programs, together with 1,000 copies of the CYNOSURE, are being circulated.

Not all of the friends who should send convention letters have responded, but we have reason to be thankful for several. Meetings near at hand have given opportunity for a stirring along reform lines. Our president, Dr. H. H. George, an old hand in convention work, is directing in the preparation. We have every reason to believe our gathering will be honored of God to the enlightenment of many.

Since my last report I have been permitted to deliver fifteen addresses. A run to Harrisburg gave opportunity for work in Johnstown, Altoona, Roaring Spring, Martinsburg, etc. I gave anti-lodge addresses in the Brethren and Mennonite churches at Roaring Spring. Time did not permit much desired work in this section. Friends were kind as usual. Lodge people were agitated. One Mason was especially worried when he found the secrets of his lodge were public. He said I was violating my oath when giving the lodge secrets.

Going south, I dropped into an old-fashioned United Brethren prayer meeting at the home of Brother Cable, Chambersburg, Pa., where the Spirit had the right of way. In response to the leader's request, I directed the thought to the light in Christ in contrast to the darkness in the lodge. No one took the lodge part, but I learned there were strangers present who were thought to favor some lodges. Nothing drives out the lodge spirit like the revelation of the Christ. A meeting with the Brethren in Washington, D. C., showed their number and zeal to be increased rather than otherwise. Their stand is of course with us on this question.

Sabbath, February 6th, was well spent with our Baptist friends at Hubbard, O.

Rev. R. H. Tracey speaks with no uncertain sound in opposition to the lodge evil. The "Billy Sunday" meetings have excited the people very much in all the country around Youngstown, O. There was a difference of opinion as to the good accomplished. His opinion regarding the lodges is not ours. He would reform them, rather than blot them out. He prays that God will bless different lodges, calling them by name. Not until His nature changes can He bless that which is squarely opposed to the advancement of His kingdom. The writer sent some N. C. A. tracts to this man, with the hopes that the light may lead him to stand on this question with Blanchard, Moody, Torrey, Dixon and others who see that you cannot reform that which is in its nature fundamentally bad.

An hour was very pleasantly, and I believe profitably, spent with students of the Reformed Presbyterian Seminary, Allegheny, Pa. Their ability will soon be added to the anti-secrecy forces in the field. May God make them all valiant in His cause. Many Ohio Synod Lutheran pastors must needs be at their missionary gathering in Columbus, O., at the time of the State Convention here. Their sympathy is of course with us, and we expect the attendance of some. I have preached in the Free Methodist churches at New Castle and New Brighton, near at hand. A number of these friends will meet with us if the circumstances permit. We judge our share of the storm has passed and now we are to have favorable weather. I now go to visit the pastors and *"push the battle on."* One pastor said he had been initiated into nine lodges and saw nothing wrong. His plea for the secrecy was that it was required to keep people from being imposed upon. Surely if the lodge does not impose upon society nothing ever did. In my judgment it's the greatest imposition the devil ever invented. The man who does not wish to be imposed upon better keep out of the lodge. In most lodges there are those who work the lodge. Illustrations of this are constantly found. A lodge man gets money to spend for drink, because he can appeal to the man who has the money as a brother. Had they not been connected by lodge ties, this money would not have been squandered.

I am realizing the truth of what I was told, that most of the pastors here are connected with one or more of the orders. God pity the people! When the light in them is darkness how great is that darkness.

Thank God, the light shines, God reigns. Let us look up, and move forward.

Don't forget to rally for the Chicago Annual Meeting. Bro. Hitchcock writes that all should come and enjoy while they give blessing. Shall we not all move toward Chicago for April 7th?

W. B. Stoddard.

A SWEEPING VICTORY.

Claytonville, Ill., Feb. 10, 1910.

The National Christian Association:

Dear Brethren—The lodge Babylon, at this place, is fallen. Our fight has been directed especially against Masonry, Oddfellowship, the Woodman order, and the Pythians.

I was on the floor over two hours on the evening of the 8th reading the Woodman ritual to a crowded house. A few nights ago I read Brother Blanchard's book on Modern Secret Societies to a house nearly full of people, and the following evenings I followed that by reading the Odd Fellow and the Pythian rituals. These rituals are correct beyond the shadow of a doubt.

The victory is sweeping and far reaching.

I was told that the Woodmen of this place and the surrounding neighborhood came out last Wednesday evening resolved to hear me read the Woodman ritual, and with the understanding that if it was untrue, they were to take the preacher out of the house and set him in the street, and that *if it was true they would just walk out and go home.* I am happy to tell you that I still have my pulpit. The boys were all in. I do not know where this thing will end, but it now looks as though we would have a revival on our hands. One thing, however, is certain, the lodge Babylon at this place is in the dust. Almighty truth has triumphed here, so far as this matter is concerned, and I know of no man here who will deny it.

Why don't the ministry of Christ rise up and break away from the Babylonian lodge influence, and in Jesus' name take the world for God?

When I declared that I would by the help of God, expose these lodges, people begged me not to undertake it. I told them that Christ came to destroy the works of the devil and that all their pleadings were absolutely in vain. That while men said that these things could not, and should not be revealed, Christ demanded their revelation, and that I would, by the help of the Lord, expose them without any regard whatever to the consequences. We had a little Pentecost last evening. My people, and others, are coming out of the brush. It has been a head-on collision, but I can see no flags in the field of the enemy now, except the white flags. The whole place has been in an uproar; and there is a panic in the ranks of the enemy. I am worn out, but I am wearing in again. I have been as happy as a lark the last two days. Glory to God in the highest and on earth, peace and good will to men.

Later, February 14th.

God is still blessing the work at this place. We now have plenty of *living* witnesses to confirm the truth of the secret rituals. We had a good day yesterday. It was the Lord's day indeed with us and in the evening the house was crowded. Every man within ten miles of here is having to meet and discuss the lodge question.

I feel sure that this is the proper way to deal with the lodge system: That is, to read the rituals to the people. They will set for hours completely spellbound and listen with wonder and amazement. It is not necessary to make any apologies or concessions for the consolation of the lodge. We ought to show the people their sins and the house of Judah their trangressions.

Last evening, while preaching from 1 Kings 8:10, 11, I showed the people that they must unite in building up the cause of God, and not the works of hell, if they want God to honor them.

So far as my charge is concerned, we have had a sweeping victory over the beast of worldliness and idolatry. I can go now and help other congregations whenever I please.

May God bless the N. C. A. and may the magicians of Egypt not be able to stand before the Moseses and the Aarons of Israel.

Your brother in Christ,
L. V. Harrell.

MRS. LIZZIE WOOD'S LETTER.

Dermott, Ark., Feb. 16, 1910.

Dear CYNOSURE—I am doing all I can to save young men and young women from the Secret Societies.

The devil is capturing the young people through the lodge dances and feastings. I heard a young man, who is a sinner, say that he was sorry for his sins, and would accept Christ, but he did not want to give up dancing. He said, "The Christian girls and boys all two-stepped when they met at the lodge halls; and that is why I don't accept Christ as my Saviour." He said, "I know that I cannot be a Christian and dance. But I cannot keep from dancing when I see the others dancing." I answered, "Yes, and you are not the only one that is kept out of God's Kingdom by this queen of amusements."

That is what the devil has the Lodge people doing. Dancing to build up his kingdom and draw the young away from the Church. And yet the Lodge man says, "They help the people to live right."

I don't see any chance to save these young men until the Lodge preachers come out of them and testify against these Lodge dances. For the leaders of this people cause them to err. Isaiah 9:16-17.

One of our religious papers has an advertisement in it every week inviting the readers to join the Masonic Templar Lodge, calling it the greatest negro lodge in the world! When I read that advertisement it grieves me. I don't just understand it. The editor of this religious paper is a great leader, and I heard him tell how the lodge was sapping the life out of the churches; and yet I see this advertisement in his paper every week. I wonder if he meant what he said in his lecture.

When I read Jeremiah 5:5, I trem-

ble for our great men when I see them so mixed up with the world, preaching annual lodge sermons and countenancing dances which are leading the young astray. And they are doing this for a little insurance money; and they cannot get that until they die, unless they do like the treasurer of the colored Knights of Pythias of this state, who, a few years ago, stole ten thousand dollars and ran away. After he had gone the Grand Chancellor taxed the whole twenty thousand K. of P.'s of the state $1.50 apiece to put that money back in the treasury. He told them if they ever caught the treasurer he would pay the money back, but the treasurer has not turned up yet, and the boys have not got their money back. God help the people to learn some sense.

Yours in Christ,
Lizzie Woods.

From Our Mail.

AN INIQUITOUS BILL.

Leonardsburg, O., Feb'y. 10, 1910.

Dear Brother Phillips:

Representative Asa A. Elson, of Uhrichsville, Tuscarawas County, Ohio, has introduced a bill in the Ohio House of Representatives to punish persons who publish or sell or who, without authority, have in their possession details of the secrets of any lodge or order in Ohio.

I wrote to the Hon. Mr. Elson for a copy of his bill which I send you herewith.

The bill goes far beyond what might have been gathered from the newspaper reports. The fine is from $50.00 to $200.00, or imprisonment for not to exceed six months, or both. Then the Bill will not make it necessary to prove the ritual to be true, but if it *"purports" to be such* it is all that is necessary. Then it makes it unlawful to *"utter"* any of the secrets of these orders. This is aimed at lecturers or those giving addresses.

It is expected to pass the bill, says Mr. Elson, without discussion. If it does pass it becomes a law with the whole court machinery in the hands of the lodges. The passage may be prevented, if it is found that the people are stirred to protest against the proposed action. It might be well to call a convention at Columbus to protest and discuss the situation. If the bill passes such a meeting would be under the ban of the law.

Mr. Elson says the measure is to be put through without debate and that the Lodges have voting force enough to do this.

I showed the bill to our Delaware County Representative. He is a Mason. I called his attention to the injustice of the measure, and how it would interfere with the work and convictions of many church people in Ohio who looked on these secret orders as wrong. He said he would talk with Mr. Elson.

You best call the attention of some of the leading workers in Ohio to the situation.

Respectfully yours,
H. R. Smith.

WOULD AWAKE THE SLEEPERS.

Mr. W. I. Phillips, Editor CYNOSURE:

My dear Phillips—I have already sent in the copy for my third appeal for the Convention. You have kindly supplied me with every facility, have not restricted my space, and yet I have failed to "hit the bull's eye." Suppose you try to bring down the game? If necessary, ring the bells, blow the horns and shoot the guns until the sleepers throughout this land shall awaken to consider the interests of their churches, their schools and their civil liberties, which are being jeopardized by a most insiduous foe.

Not content with coming to our church doors and inveigling our young men into their lodges, the insolent enemy enters our schools and colleges where they sow seeds of dissension which must ripen into anarchy.

All this has been their practice until we have become accustomed, if not reconciled to the situation. But now they have the brazen effrontery to appear in their state legislatures and ask for laws that shall deprive us of the privilege of informing the people of their danger! Compared with such a tyranny the Fugitive Slave Law was as a gentle zephyr to a destructive cyclone. In the language

of Patrick Henry, I say, "Give me liberty or give me death."

Truly yours,

J. M. Hitchcock.

We cannot do better than to publish this letter. If this does not stir one's blood to action nothing will.—Editor.

A PITIABLE CASE.

Anderson, Ind., Jan. 20, 1910.

Editor CHRISTIAN CYNOSURE:

Some thirty-five years ago I made a visit to relatives at Morning Sun, Iowa. I was then a young man, and a young Mason. I wore a "stud" in my shirt front with a very small emblem of the order on it. A cousin I was visiting saw it, and gave me reading matter from the CYNOSURE office, instead of talking of the matter.

I have never seen that cousin since. She has been dead several years, but I have never forgotten the talk she gave me about Masonry; and have always remembered the CYNOSURE. I am now 68 years old, and have paid dues in three Masonic bodies all these years, in good faith. About fifteen months ago I became afflicted with cancer. I had a comfortable home, paid for, but had been out of employment over a year and had no means to pay for treatment and of course appealed to the Masonic lodge for help. What has occurred between me and the lodge since then would make a good-sized book. All the facts can be supported by other evidence than my own and by affidavits.

I have never received one cent from the order to pay for treatment and have sacrificed my home, and all the means I could get from a few friends, and a little help from a few members of the M. E. Church, of which I am a member. I am now destitute, in want, out of a home, and not able to earn anything. I have a prospect of recovery, if I had means of living through, but this order, which I have supported for years, and in which I am in good standing today, does not help me, but allows me to beg or go to the poorhouse. Is a man justified in continuing to screen such orders, and continue in distress through fear?

Sincerely, etc.,

John P. Kinkead.

FREEMASONRY INCONSISTENT WITH CHRISTIANITY.

DEAR CHRISTIAN CYNOSURE:

How do we know that a Freemason's faith is not that of the Christian? Compare them: A Christian is a follower of God as revealed in Jesus Christ; a Mason has no particular god. Christianity teaches truth; Masonry, falsehood. Christianity embraces all men as brothers; the brotherhood of Masonry is strictly confined to lodge members. The Christian has his Holy Bible voicing and commending his faith; there is not a word in that Holy Book that would even tolerate Masonic faith. The Christian's prayers and songs are full of Christ; the Mason's prayers and odes have no Christ. The Christian's hope of salvation is in Christ; Masonry knows nothing of salvation or hope in Christ. Christianity has confession of sin; not a word of confession or of sin in all Masonic religion. Christianity depends on the power of the Holy Spirit; Masonry ignores the Holy Spirit entirely. A Christian believes in the atonement; a Mason neither needs, nor recognizes the atonement.

The above are a few of the religious tenets of Masonic faith, culled from their older published rituals of worship and therefore must be genuine; being genuine, is it not evident that the antithesis between a Freemason and a Christian is so wide that eternity can never mediate a reconciliation? What communion, then, can Masonic darkness have with Christian light? What business has a Christian in the lodge, or a Mason in the church?

For a Mason to ape Christianity is not only infernal hypocrisy, but a most dangerous obstacle to Christian progress. It is, to me, a serious question whether a Freemason should be permitted to trail the Christian's escutcheon in the filth and slime of his perfidy. It must be a question of church preservation ere long.

JOSEPH MCKEE.

1216 Buena Vista street, North Side, Pittsburg, Pa.

"I have no sympathy with secret oath-bound societies."—Rev. W. G. Moorehead, D. D., Xenia, Ohio.

Those engaged in the conduct of Anti-Secret State Associations can hardly afford to miss the inspiration and uplift of the Chicago convention.

Seceders' Testimonies.

WOODMEN OF THE WORLD.

A Testimony.

Be it known, that I am no more a Woodman of the World. I have been induced to join this order and entered the same as I was promised, that there was nothing wrong in them. All went well until an accident befell me; I was necessitated to go to the hospital and lay there for many months. My present pastor there found me, while visiting another party. I told him that I had not been in the church for two years, but that I belonged to the W. O. W. and felt that I had all I needed there. It took many weeks of instruction before that I could see, that all their so-called prayers, their worship, and their use of the Bible, and the whole company in which I was thrown was not by far what it should be.

The order did not do what it promised; for being unable to do any work for a year, I did not receive the support that I was assured of. When I was finally induced to write to Omaha and ask for my demit from the order, I received a letter, mark you, before my letter could have been received there, containing my suspension from the order, because of "non-payment of dues." What have you to say to this? Just when I most needed the aid, which was so faithfully promised to me, I was not only left without the aid, but also even suspended from the order, because I could not pay my dues as I could not work. The church came to my aid and to the aid of my mother and has been aiding us from that day. I have also been able to induce four other parties to withdraw; they too see that the promises are not being fulfilled.

Yours for Christ and the Church,

A. SECEDER.

New Orleans, La., Jan. 22, 1910.

The brother whose testimony is given above is a faithful church member, his pastor writes us, but does not care to have his name published.—Editor.

"ALSO I KNOW."

The older members of the *Improved Order of Heptasophs* are not alone in knowing some things that they did not know when they joined. However, they may think themselves entitled to the "soph" designation when they join, they are liable to discover later on something sophistical in the early representations which attracted them. Heptasophs are not alone in gaining painful wisdom, but the older members must have felt elated at their progress when they read this paragraph in their society organ:

> Mr. Old Member, you must meet us squarely and manfully, and say: "I know my insurance years ago was cheap; I know I have been protected for many years at nominal cost; I realize now my chance, or expectancy, of life is not what it was then; also I know deaths are more numerous among those of my age than of yours, Mr. Young Member; that our Order is paying what I should have created years ago, but which you are creating, and which should rightfully be yours twenty and five years hence; therefore, I believe it just and equitable to ask me to pay that which I owe, or allow you to take from my certificate with five per cent simple interest at my death, and place myself on a level with you, who have joined our Order since 1901.

Having been lured into a treacherous scheme which got hold of his money by representations which were not true, this concern now wishes its victim to "meet it squarely and manfully," and give it more money still. He has not grown old a year faster than was expected when he joined; the fund which he "should have created years ago," the concern gave him no chance to create; moreover, it assured him that without creating a fund it would give him a certain provision. He has kept his agreement as written and the concern has constantly ratified its own by accepting many successive payments made according to the mutual agreement. Now it comes out with a formula for him, in which he is to say: "I believe it just and equitable to ask me to pay that which I owe."

"All secret, oath-bound political parties are dangerous to any nation."—General U. S. Grant.

The Power of the Secret Empire

By Miss E. E. Flagg

IX.

Mr. Hagan Tells What He Knows About Masonry.

"I hope if the rogues ever are caught—and there's small chance of that, for they are miles over the border by this time, and safe in some of their haunts, most likely—they'll be hung without benefit of judge or jury," remarked Mr. Hagan, whose soul chafed within him at the easy escape of the desperadoes.

"Does thee know what thee is saying, Benjamin?" mildly inquired his wife, this outburst rather shocking her peaceful non-resistant principles, as savoring quite too much of that spirit of vengeance inherent in "the natural man." "It is an awful thing to send any poor soul before its Maker without giving it any time for preparation."

"I know that, Mary, and I would be the last man to counsel violence if the law could be depended on. But now about Dick Stover. Who gave him and his sons warning? and how did it happen that the sheriff at the time the writ for their arrest ought to have been served was away and couldn't be found till there had been plenty of time for them to make tracks out of the settlement? When sheriffs, and juries, and the very judges on the bench are in league wtih thieves and murderers, honest men had better take the law into their own hands. That's just my opinion."

"Thee thinkest, Benjamin, because one end of the skein is snarled, the best way to get it smooth is to go to work and snarl up the other end, does thee not?" asked his wife. At which small piece of feminine satire her husband laughed good-naturedly, and then as a sudden remembrance seemed to strike his mind, he turned to her and said:

"Daniel Stebbins' child is sick again, and they want to know if you hain't got some more of that bark that did it so much good last spring."

"A whole bottleful. The children are off down to the creek, but if thee'll see to the baby while I am gone I'll go right over and carry them some."

This was no formidable charge, as the baby, a chubby ten-month-old, was then placidly enjoying its afternoon nap. There was nothing to hinder a quiet talk, and Mr. Hagan seemed in the mood for one. Tilting his chair back at precisely the right angle for comfort, he began—putting in abeyance for the time a question I was about to ask, whether indeed the laws in that particular portion of the Quaker State were so imperfectly administered as to shield criminals, a painful conviction to that effect having been forced upon my mind during the preceding conversation.

"I suppose now you thought by what I said when you asked me if I was a Mason that I wan't one. But I am—or rather I was one once. Now, if I may inquire, what is the highest degree you've taken in it, so far?"

"The Master's," I answered, not feeling, of course, after what Mrs. Hagan had divulged, any surprise at the revelation.

"I didn't reckon you'd been much further," coolly pursued Mr. Hagan. "I've gone four degrees higher than that—up to the Royal Arch. Now, are you satisfied with it so far, speaking in a general kind of a way?"

For reasons that must be obvious to the discerning reader, I found it much easier to reply to Mr. Hagan than to Mark Stedman, who, it will be remembered, had once put to me a similar question. Here was a man who knew not only all the Masonic secrets I knew but presumably a good many more.

"It doesn't suit me in all respects," I answered, candidly. "I don't fancy the oaths, nor many of the ceremonies they have to go through with. But then I shouldn't think of saying there was no good in Masonry. Its teachings are on the side of morality and religion; and

that is certainly a good thing as far as it goes. My grandfather belongs to it, and he is one of the best men I ever knew."

"I only put the question that I might see better how the ground lay between us," continued Mr. Hagan, with a quiet ignoring of both these arguments. "Now I'll tell you how I come to give it up. You know that when I married Mary I made myself a poor man for her sake. Not that I've ever been sorry for that, mind you; I never felt so happy in my life before as when I broke the first clod of ground about here, and thought of my slaves all free and comfortably settled on farms of their own. 'No broken hearts,' thinks I, 'to be laid to my account hereafter; no wives parted from their husbands; no babes torn out of their mother's arms and sold on the auction block.' But that's neither here nor there. It's Masonry we are talking about, and that you know is a thing Friends ain't over partial to, no more than they are to slavery. So when I married Mary I concluded not to say anything to her about my being one. While I see no great evil in it, I'm free to allow that I was anything but satisfied in my own mind. There were things about it I couldn't seem to make hinge with Scripture, no how; but I thought I'd hang on to it, saying to myself that I was a poor man and might be glad of their help sometime, seeing we are all liable to sickness and trouble as the sparks fly upward. And maybe I should have gone on deceiving Mary to this day if I hadn't fell under the power of the Spirit. I was at a camp-meeting over to Bear Creek. We had some powerful preaching and it hit right and left. I thought I had religion before; I used to pray and exhort; so I was kinder pitying the poor sinners, as they fell to the ground all around me by scores, groaning and calling on the Lord for mercy, when all at once an arrow from the Almighty struck me, right between the joints of the harness, as it were. I began to shake and tremble, and almost before I knew it, I was down as flat as the most hardened reprobate there. I tell you when the Spirit gets hold of a man as He did of me then, and turns him inside out and upside down he feels like an empty vessel, as the Scripture says: there ain't much spiritual pride or anything else left in him. Folks that knew me and had heard me pray and exhort thought I was getting some deeper experience, and so they crowded round me, and some shouted 'Hallelujah,' and some prayed, and some sung 'Glory;' but all the praying and shouting and singing went over my head as idle and unmeaning as the rush of the wind in the treetops, till finally old Father Loomis came along. He wan't the smartest preacher on our circuit, folks said, but he had a kind of gift with the anxious ones, a way of seeing through 'em somehow, and putting his finger right on their trouble. And when he came to me all he did was just to kneel down and pray like this: 'O Lord, show this man wherefore Thou contendest with him. Set his secret sin in the light of Thy countenance.' And then he went straight off to somebody else, but that prayer just flashed the truth right through and through me. I knew I'd got to give up Masonry. And I was glad to give it up; I hated it. Why, if two doors had opened before me, and on the signboard of one was wrote, 'The Lodge,' and on the other 'The Bottomless Pit,' I'd have gone into one just as quick as into the other. The Lord had set my secret sin in the light of His countenance. I got right upon my feet, and I made confession how I had sinned by continuing a thing my conscience disallowed. And as soon as I did that the Lord restored unto me the joy of His free Spirit, and gave me great liberty in laboring with sinners; and there was a precious ingathering of souls at that meeting such as was never seen before or since in these parts."

Mr. Hagan paused an instant in his rapid narrative, and then went on:

"But our feelings ain't the thing we are to go by. It's the law and the testimony; and if we had nothing but just the Ten Commandments and the Sermon on the Mount, they'd be enough to show whether Masonry is right or wrong."

Astonishment and perplexity had taken hold of me while I listened, nor was either feeling much diminished when he handed me his well-thumbed pocket Bible open at the fifth chapter of Matthew, thirty-fifth verse, "That says, 'Swear not at all;' then are lodge oaths contrary to Scripture or not? And ain't there

some things in 'em at the end that don't gibe very well with the Sixth Commandment?"

"You mean the penalties,"[16] I answered, with a vivid remembrance of my own scruples in that regard, and the soothing anodyne administered by some of the lodge brethren. "I have been told that they do not really mean anything more than merely to impress on the candidate's mind a sense of the guilt he would incur if he violates his oath."

"Ain't it breaking the Third Commandment to call God to witness words that don't mean anything? And will the Lord hold him guiltless who takes His name in vain, because he does it in a lodge, with ministers and church members round to keep him in countenance?"

I was silent, while Mr. Hagan's long finger moved on to another passage as relentless as one of the Fates.

"You promised never to defraud a brother Mason. How about cheating folks that ain't Masons? The Golden Rule don't read much like that, if I remember right. And you know our Lord has given us some pretty plain talk on the Seventh Commandment. How did your lodge oath handle that? Didn't it say, not in just these words, but what come to the same thing: 'Break it as often as you're a mind to, and we'll wink at it; only because when you're bringing misery into happy homes, and ruin and disgrace on the innocent, that they ain't Masons' homes nor Masons' wives and daughters?' How would you like some time after you are married to sit down and tell Rachel that part of your Master Mason's oath? What do you think Christ would say to it? I don't wonder His presence ain't wanted much in the lodge. He was sharp enough on the Pharisees when they tried to pare down and clip away from the laws of God—'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' Such a remark as that now might jar on the proceedings considerable."

I thought the same, but preserved a discreet silence; though all the while Mr. Hagan was putting to me these terrible questions, I watched with fascinated gaze that faithful hand move serenely on, marking *Mene, Mene,* against that "moral and religious" system so dear to the hearts of my grandfather, and Deacon Brown and Elder Cushing, to say nothing of a host of other worthies more or less eminent in their day and generation.

"What do you think Christ meant when He said, 'Render unto Caesar the things that be Cæsar's'?"

I did not see very clearly the drift of this inquiry, but feeling it as a temporary truce in this severe cross-examination, I answered promptly enough, "That we ought to obey the laws of the land and be good citizens, I suppose."

"Did you think of that when you promised to warn a brother Mason of *any* approaching danger, and keep *all* his secrets, *murder and treason*[17] *excepted?*"

"I thought a good Mason was not supposed to commit criminal acts," I said, this being the best answer I could think of under the circumstances.

"Then it seems to me that when they put in them words they took a mighty deal of trouble for nothing, especially as they ain't very pleasant sounding ones, remarked Mr. Hagan, dryly.

Again a discreet silence, in which I began to dimly perceive the beauty of at least one of my Masonic jewels. For in the lack of any answering argument, what refuge like a "silent tongue?"

"And how are you going to tell a good Mason from a bad one?" pursued Mr. Hagan, thus calling to memory the unpleasant fact that even though the lodge expelled an unworthy member, there was no Lethe process which could pour oblivion over the knowledge of its secret signs and grips and passwords, for when once imparted he would be just as free to use them as a shield from the consequences of his own criminal acts, as any member in 'good and regular standing'

Note 16—"A most solemn method of confirming an oath was by placing a drawn sword across the throat of the person to whom it was administered"—Pierson's Traditions, page 35.

Note 17.—"Treason and rebellion also, because they are altogether political offences, cannot be inquired into by the lodge, and although a Mason may be convicted of either of those acts in the courts of his country, he cannot be Masonically punished, and notwithstanding his treason or rebellion, his relation to the lodge, to use the language of the old charges, remains indefeasible."—Mackey's Masonic Jurisprudence, p. 510.

for legitimate purposes. But I won't be hard on you, seeing I've done a trifle worse than that myself. When I took the Royal Arch degree I promised to help a companion in any difficulty, *right or wrong,* and keep all of his secrets, without any exception. And besides, I—"

"Mr. Hagan," I exclaimed, starting up, "I really can't—I mean I wish you wouldn't tell me anything that you have no right to tell. I think with your views about the order you did entirely right to leave them, but to reveal secrets that you have taken a solemn oath to keep seems to me quite a different matter."

My host answered with the same peculiar look he had worn on our first encounter, when I put to him that unlucky question regarding his Masonic connections.

"I argued that out long before you ever thought of being a Freemason, and I've seen no ground for changing my mind since. If a man takes a wicked oath, where's the Bible authority for keeping it? Is it to the glory of God that he should keep it, or break it? But then," added Mr. Hagan, with a slight change in his voice, "a man hain't no right nuther to throw away his life. I argered that out too, and I'm mighty careful what I say before them that'll turn it to my hurt."

"Mr. Hagan," said I, startled but incredulous, "do you actually mean that if any Mason should betray the secrets of the order he would have to suffer the penalty of his oath?"

Mr. Hagan looked keenly at me from beneath his shaggy eyebrows.

"That ain't the question, whether such a thing *would* be. It has been done; and *I'm knowing to it.*"

X.

A Masonic Murder—Success, and Return Home.

A horror fell upon me. The soft south wind came sighing through the cabin, the sunshine lay in great golden patches on the floor, but I felt like one on whose shuddering gaze the door of some mouldering charnel house had suddenly opened as I listened to Mr. Hagan's story, which ran as follows:

"I joined the lodge when I lived in Virginia. Now there's a difference in human nater, we all allow that; and there's a difference in lodges. Some are decent and respectable, as far as the outside of things go, and others again are as full of rowdyism and all manner of goings on that shouldn't be, as an egg is of meat. And this was the way with the one I joined. I got so disgusted after a while that I stopped going to their meetings. I hadn't much taste for profanity nor hard drinking, you see, but I kept on paying my dues, and so was considered a regular Mason in good standing. It was afterwards that this affair happened which I'm going to tell you about.

"The chaplain was Gus Peters, and though he could not read a word of two syllables without spelling it, they chose him to the office for a joke. He was a simple kind of a fellow, that got hold accidentally of some of the secrets, I never rightly knew how, so they made him take the oath and become a regular member as the best way to shut his mouth. He got into drinking ways after he'd been in the lodge a while—he'd been tolerably steady before—and that was how the trouble come. When the liquor was in him he was apt to let out the secrets, and it got to be a serious question what to do about it. Things went on so for a time, then all at once the man was missing, and he never turned up again, dead or alive. Folks settled it that he'd stepped into the water some night when he was too tipsy to go straight, and there the matter ended. As I said before, I'd pretty much stopped going to the lodge then, and I married soon afterwards and came up here to live, and what with the trouble we had, for I was sick all one summer, and the crops fell short for two seasons running, enough happened to drive the whole thing out of my head.

"Three years ago last winter, while I was on a preaching circuit, I come across an old acquaintance that was a member with me of that same lodge in Virginia. The man stuck to me like a burr, and when I found he was really sick and had no money to carry him further, I told him I'd settle the bill for a night's lodging at the tavern.

"Well, he set and shivered over the fire and talked in a queer random way for a while. Then all at once he started up and stared at me kinder wild and anxious.

"'You remember Gus Peters?' says he.

"I told him, 'Yes;' and then he said in a whisper, as though he was afraid somebody was listening at the keyhole—

"'I'll tell you, for we are both Masons and bound to keep each other's secrets. *I know what became of him!*'

"An awful suspicion shot through my mind when he said that, but I kept quiet and let him talk on.

"'You see we were chosen by lot, I and another man, to put him out of the way. We couldn't help it. *We had to do it.* Ain't we sworn to obey every summons[18] of the lodge to the length of our cable-tow? And the drunken fool was babbling out our secrets. But it wan't me that drawed the knife across his throat; I want you to know that. I helped fasten the weights to him and throw him into the creek. He'd taken the oath and knew what the penalty was, and it ain't murder I say to hold a man to his oath. Leastways its Jack Benedick, not me, that's got to answer for it. You remember Benedick, one of the dare-devil sort. He's a gentleman of the road now, and I reckon has forgot all about that little affair.'

"I let him ramble on, for I felt as though I was under a spell. I couldn't move hand nor foot. I ain't giving you all the details of his story, but every circumstance about it fitted together like a piece of joiner's work, and I hadn't a doubt in my mind but what it was true.

"In two days he died of delirium tremens, and I see that he was decently buried."

I sat for a moment after Mr. Hagan had finished this awful recital, literally dumb with horror. Was the spirit of Cain at the heart of this "benevolent institution, and its terrible penalties not the mere lifeless formulas I had been taught to believe, but instinct with awful meaning for the betrayer of Masonic secrets?

"Benedick?" I said, questioningly, as a new idea struck me. "Isn't that the name of the head one in the gang that took my horse and nearly murdered me?"

"He's the very same man; a Royal Arch Mason," answered Mr. Hagan coolly. "He's learned his trade thoroughly since he cut poor Gus's throat. The Stovers are all Masons, and if you don't understand how they cleared out of the settlement so easy without any hindrance from the sheriff, you've forgot the most important part of your lodge oaths, I reckon."

Over this information I pondered silently, for it certainly verified the truth of Deacon Brown's statements in a manner more convincing than agreeable. What a fine chance of "consorting on brotherly terms wtih robbers and marauders" I lost through undue modesty when I stopped at the Stovers' cabin!

The sudden awakening of the baby, who began to cry most vehemently, and refused to be comforted by any process with which masculine minds were conversant, stopped further revelations until Mrs. Hagan's return allowed us to continue our talk.

"Mary knows as much about Freemasonry as I do," resumed Mr. Hagan. "You may think some of the things ain't fit for a woman's ears, and I don't say they are; but in my mind no lodge oath has a right to sunder them God has joined together. And somehow you can tell things to an angel that you can't to a common woman."

Mr. Hagan uttered this profound philosophical truth with a simplicity refreshing to hear; and silence fell between us for several moments, which I spent in mentally considering how the test would apply to Rachel. Under no imaginable circumstances could I ever find it easy to tell *her* the secrets of the lodge, from which I concluded that there was considerably more woman and less saint about Rachel Stedman than Mary Hagan.

"Did you ever hear of a Captain William Morgan?" asked Mr. Hagan, finally breaking the silence. "I heard he had moved to New York state. We were boys together in Culpepper county."

"My grandfather is very well acquainted with him," I answered eagerly, little thinking how soon that name would stir the land to its very center with the greatest horror and pity and indignation. "At least I think it must be the same man you are speaking of, for I know he came from Virginia."

Note 18.—"The Mason who disobeys a due summons subjects himself to severe penalties."—Morris's Dictionary, Art. Disobedience.

"I used to think he was uncommon smart," pursued Mr. Hagan; "a man the world might hear from some day. He was one that always had his thoughts, and was free to speak 'em whether other folks agreed with him or not. A frank, generous, open kind of a nature he had. Nothing underhand about William Morgan; never."

"My grandfather thinks very highly of him," I returned. "He is a very fine appearing man, I have heard him say, and one that can talk well on almost any subject. He first went to Canada, and engaged in business, but a fire reduced him to poverty, so that he has gone back to his old trade of brick laying. He and his young wife are now living in Batavia, Genesee county."

Mr. Hagan, with his hands clasped over his knees, sat silent, his eyes fixed on one of the golden checkered patches of sunlight that wavered and danced over the cabin floor.

"Captain Morgan is a Freemason," I continued, "and unusually well posted in the secrets of the order, I have heard my grandfather say. Now, if Masonry is really contrary to the Bible, and I must admit that it seems so from your showing, how is it that two such men as they don't or can't see it in its true light? How can it be supposed that they or the members of the Masonic fraternity generally could look with anything but execration and horror on such a cold-blooded murder as you have been telling me about, planned and carried on by a few desperate villains, Masons only in name, and vile enough to use their connection with the order as a cloak for every crime?"

"I ain't a man to see visions or dream dreams," slowly answered Mr. Hagan, *"but speaking from what I know of the spirit of the order,* something as bad as that, or worse, will happen yet, and not done in a corner as that deed was. Then, and not till then, the scales will fall from their eyes. I know what I'm saying, and you mark my words."

My host did not give me much time to ponder over this startling prophecy, but after a moment of silence began on another subject by making an inquiry about the locality of my grandfather's claim. The rest of our conversation I shall not transcribe, it being decidedly too geographical in its general details to interest the average reader.

The "claim" lay about forty miles distant, and like the Good Samaritan he had already proved himself, as soon as I was able to resume my journey, Mr. Hagan lent me a horse and funds sufficient for my needs. Fortune, though she had showed an adverse face hitherto, now suddenly changed her frowns to smiles, and when I reached my destination—a tract of wilderness land near the Virginia line, where some enterprising capitalists had taken it into their heads to lay out a city whose name and precise location on the map need not be given here, being a matter of no special moment to the reader—I succeeded in negotiating such favorable terms of sale as more than realized my grandfather's most sanguine expectations; and I begun the return journey, which being perfectly free from adventure gave me time to do considerable thinking, with a light heart.

On my homeward way I stopped for a night at the Hagans'. The gentle Quakeress, whose womanly interest in my betrothed had not at all abated, gave me a couple of fine hem-stitched handkerchiefs to take to Rachel as a wedding gift, remarking in the quaint manner peculiar to her sect—

"I have a concern on my mind for thy friend, but I do not doubt she is one of the Lord's elect, and will some day be brought into the light. But have a care that thee does not put a stumbling-block in her way."

"Mrs. Hagan!" I exclaimed, feeling really hurt at the insinuation.

"Thee would never do it purposely, friend Leander, but thee might do it unthinkingly. Did Rachel wish thee to join the lodge?"

"No; she was very much opposed to it."

"Does thee imagine her opposition will grow less when thee and she are wedded?" was Mrs. Hagan's next searching inquiry.

Before this pure-souled woman, knowing that she was talking with full knowledge of all the ridiculous ceremonials of the lodge, its awful oaths and hideous penalties, I felt my cheeks glowing with the blush of honest shame.

"No;" I answered, after a moment's hesitation. "Rachel is not apt to change her mind when it is once made up. But I sincerely mean, after we are married, to stop attending the lodge altogether. It will be excuse enough that I don't want to leave Rachel alone evenings."

"Take heed, friend Leander, lest thy fear of man bring thee into a snare, and with thee this dear soul whose welfare should be precious to thee as thine own life. I am a woman and I have the heart of a woman. My husband never guessed it, and I have never told him, but long before he confessed to me that he had been a Mason I knew the whole truth. Does thee think I passed no miserable hours with the thought like an arrow in my heart that the one I loved and honored before all other men was deceiving me? And I would warn thee beforehand of the danger to thy mutual happiness. Thee and Rachel will make a sad mistake to begin married life at variance with each other. 'Can two walk together unless they be agreed?'"

"O, we agree to disagree, Mrs. Hagan," I answered, with an assumed lightness, "at least so far as Masonry is concerned. Rachel never really opposed my joining the lodge in so many words; but she has a tremendous power of letting me know what she thinks without saying much."

"I have warned thee," she answered, her deep, spiritual eyes not looking at me as she spoke, but with a curious far away gaze in them that awed me though I did not understand it. "I have warned thee," she repeated, in the same strangely solemn way, and said no more.

The beautiful lives of Benjamin and Mary Hagan were never wrought into a biography, but long afterwards I accidentally heard of them as keepers of a famous station on the underground railroad, ministering to the Lord they loved in the person of many a poor footsore fugitive to whom such a halting-place on their weary road must have seemed like the chamber called Peace, with its windows opened toward the rising sun of liberty.

I paid for the horse and returned the money Mr. Hagan had lent me—to offer anything more I felt would be an insult to their simple-hearted kindness—and rode away the next morning, the hot tears blinding my eyes as I left them standing in their cabin door with words of farewell upon their lips.

The sun was setting when I entered Brownsville, and the first person to meet me with recognizing glance happened to be Sam Toller.

"If I ain't glad to see ye back again, Leander Severns," he said, after his first doubtful stare, for the sun was in his face, and it was not till I came directly alongside that he fully comprehended who I was.

"But they'll be a sight gladder to see ye up to the house. Been swapping horses?" he asked abruptly, as his eye fell on my raw-boned steed, which was certainly in decided contrast to the sleek and beautiful Major. "Yer gran'ther won't like that."

I had not thought it best to rouse useless anxiety by writing home any account of the adventures which had befallen me, and Sam was therefore the first person to receive the news. Certainly if its speedy publication had been an important object with me, nobody any better qualified for that purpose could have been selected.

"Wall, things did fall out with ye kinder providential, after all," grunted Sam, who was by no means of an irreligious turn of mind, and could, when he chose, make the most edifying moral reflections. It was a remarkable deliverance, and I hope ye thanked the Lord for it. Now I lay anything that the man that did so well by ye was a Mason, and I have been thinking that it might be a good thing for me to join the lodge."

"Mr. Hagan had been a Mason, it is true," I answered, cautiously, concealing with some difficulty a smile at the very idea of poor, shiftless Sam Toller, who never had money enough in his pocket to pay his entrance fee, ever being admitted. "He told me so himself; but it was because he was a Christian that he was so good to me, and not in the least because he was a Mason."

"All the same," replied Sam cheerfully, "I've kinder gathered from Elder Cushing's talk that there ain't much difference; a good Mason and a good Christian are about alike. Now what would

you say if I should tell you I *had* jined 'em while you've been gone."

And to my unspeakable amazement Sam leaned over and gave me, in the most approved Masonic style, the Master Mason's grip.

"Is it possible, Sam?" I asked, as soon as I could get breath from my first bewilderment, which state of mind was nowise abated by Sam's answer,

"Hain't I got just as good a right to be a Mason as any man? If I hain't I like to know why?"

And Sam, ordinarily the best-tempered fellow in the world, waxed surprisingly irate.

"I am sure I meant no offense, Sam," I answered, humbly. "It was quite natural I should be a little surprised. But now I want to know all about the folks, and how things have gone on at home while I've been away."

"Middling well," was Sam's succinct reply. "There's the Captain now, a standing at the gate as though he was looking for ye."

(To be continued.)

HOWARD CROSBY, D. D., L. L. D.

Early in that year in the fall of which Captain Morgan was murdered by the Masons, Howard Crosby was born. The date of his birth in New York City having been February 27, 1826, he was an infant six months old when, at the other extremity of his native state, that famous and infamous murder occurred, which, besides being perpetrated by the Masonic order, has been extensively approved by Freemasons. Antimasonry was born in the fulness of its life when Howard Crosby's life began, and its birthplace was in the same commonwealth with his own. Yet in his boyhood he was drawn into a secret society.

Graduating from New York University at the age of 18, he returned at 25 to take the Greek professor's chair; at 33 he went to Rutgers College in New Brunswick, N. J., where, during one year of his Greek professorship, he was pastor of the First Presbyterian church. Resigning his professorship in 1863, he became pastor of the Fourth Avenue Presbyterian church in New York City. In 1870 he was elected Chancellor of the University of New York. A well known figure, he combined in his distinguished career the preacher, the educator, and the author.

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Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.—Leviticus 5:4, 5.

And they were more than forty which had made this conspiracy. . . . We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.—Acts 23:13, 14.

Henry Lewis Hubbard in *Leslie's Weekly* of January 6th, states one reason why men do not go to church. He says: "The great number of men who affiliate with the different lodges are led to believe that all the religious principles necessary for righteousness are contained in their tenets."

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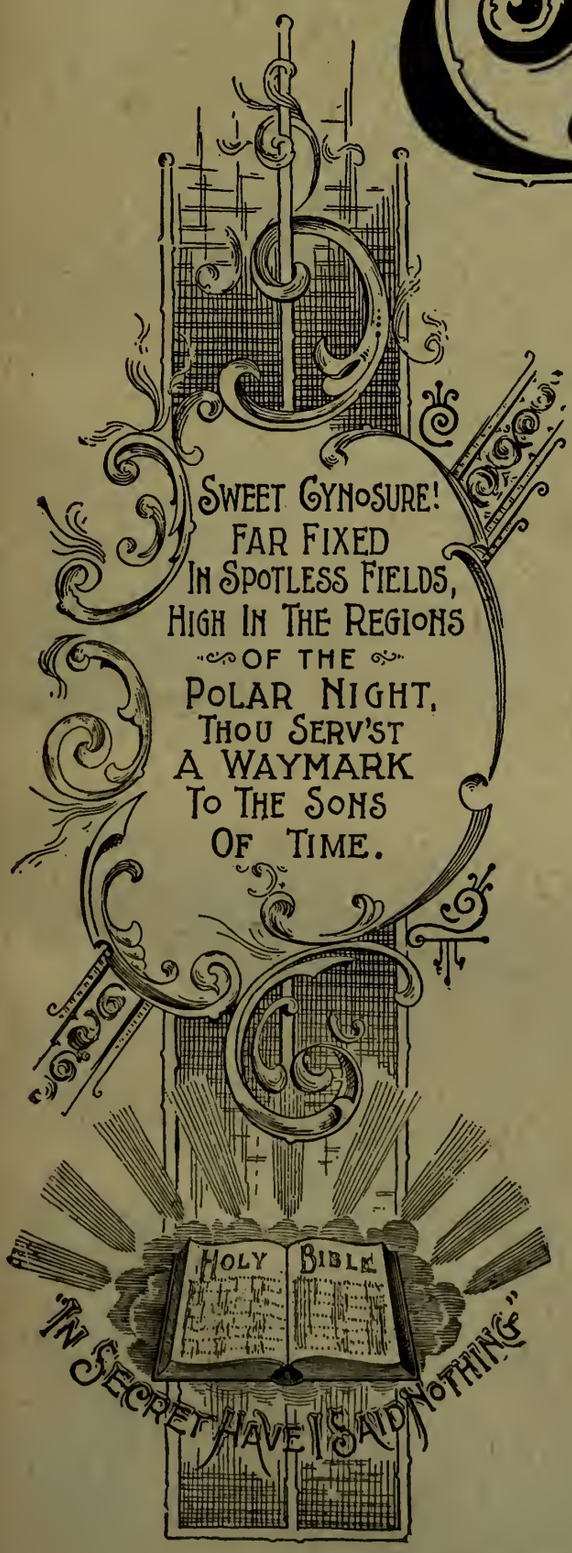

The Annual Convention Thursday and Friday April 7th and 8th 1910

IN THE

Moody Church

Cor. Chicago and La Salle Avenues Chicago

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLII. CHICAGO, APRIL, 1910. NUMBER 12

Arrange your business to stay through the convention and, if possible, over the following Sunday.

President George and Rev. W. B. Stoddard, just from the Pennsylvania State convention, will add freshness, vigor and interest to our National gathering.

"Moral and Spiritual Counterfeits" will be the subject of the Rev. Mr. Gray's conference address on Thursday evening, April 7th. Dr. Gray always gives his subjects the most heroic treatment. While this address will not pay the expenses of the conference, it will be worth more than all the cost of the convention.

Bishop Wm. Dallman of Milwaukee proposes to speak upon "Oddfellowship"—its moral and religious character. The bishop made a strong and pleasing impression upon the minds of his hearers at our last convention.

It now looks as if President Blanchard may be able to participate in the convention. Here is a man whose modesty and retiring disposition increase with age. He does not care to be announced to speak upon any special topic, but there is little doubt but that his contribution to the conference will be of great practical value.

The Rev. J. E. Miller, regarded by his brethren as "The Beloved Disciple," will speak in the conference upon the subject, "Some Points in Which We Might Improve"—certainly a very wide topic, and the speaker is broad enough to do it justice.

As soon as the Rev. Dr. Dixon, pastor of the Moody church, learned that he was to be out of the city, convention week, he promised to speak upon Secret Societies, before the date of the convention, and redeemed that promise on Sunday morning, March 20th. The congregation of the Moody church was large and it heartily endorsed the severe castigation which he gave the lodges. Although Dr. Dixon will be missed from the convention, his address in advance will do much in the way of advertising and securing a large attendance.

The subject of Dr. H. H. George's address will be "Lodge Oaths"—their character and effect. Dr. George is an ex-college president and a logician.

FINALLY.

BY J. M. HITCHCOCK.

This is my fourth and final appeal for the Chicago Antisecret Convention, April 7th and 8th. I am now prepared to repeat the original questions: "Are you coming? Are your neighbors coming? If not, why not? Have the evils of secrecy so diminished in your midst that there is no longer need for antagonizing them? If so, then come up to this convention and tell how this reform in your community was brought about."

I have had two pastors who have been members of the Masonic fraternity, and for conscience and Christ's sake have renounced their obligations, and left the lodge. These pastors testify that, though they knew ministers inside the lodge, they never knew one to commend Jesus Christ in the lodge to its members.

But my eleventh hour task is not so much to show the character of secret orders as to plead for the attendance and support of this convention.

During the forty years' struggle of the National Christian Association to aid the Church to withstand the powers and in-

fluences of secrecy, there has never been another year of such imperative need for a wise and deliberative assembly. The enemy is becoming more and more aggressive and defiant.

After the revelations of William Morgan in 1826, the great majority of Masonic lodges surrendered their charters and it was supposed that Masonry was a defunct institution, but while the nation was engaged in the destruction of slavery, another institution from the pit, Masonry revived. For a time smarting under its discipline, it seemed a bit subdued, but is now becoming more and more blatent and encroaching.

There is at the present moment an infamous bill before the Ohio legislature, awaiting its enactment into law, more tyrannous than was the Fugitive Slave Law. This bill would prohibit anti- secret churches from informing their *members,* and from the distribution of literature informing the people as to the character of secret orders, and lecturers from opposing the secret iniquities of the lodge. Mr. Elson, the author of the bill, boasts that there are enough lodge men in the legislature to pass the bill without debate. We need to meet in our Conference, and consider whether men, who decide to retain their manhood by keeping out of the lodge, have any rights which lodge men are bound to respect.

As we go to press the outlook continues to be encouraging. We are holding this convention two months earlier than is our custom for the accommodation of our many theological students, whose vacations commence early in May. This early date will accommodate many of the CYNOSURE readers also, who will soon engage in spring and summer activities.

My pleasant task of inviting and urging friends of the cause to attend this conference is now performed. My only regret is that I have not been able to present the cause and claims of the conference more strongly. While I am not a prophet, I venture to predict that when over, the Annual Meeting of 1910 will be looked upon as the strongest and most useful conference in the history of this association.

In my last sentence let me warn those who are yet undecided and hesitating: It will be a mistake for you not to attend. You require the uplift of such a conference that you may more efficiently aid your own community, and we, the N. C. A., the Moody church and all our churches, need the inspiration of your presence. *"Come, let us reason together."* I shall be personally glad to meet and welcome to the Moody church any whom these appeals have influenced to attend.

Our ministerial and other friends from Michigan, Indiana, Iowa and Wisconsin are all minute men, always prepared to speak upon a moment's warning.

The readers will receive their CYNOSURE earlier than usual this month.

If they have not sent in their contributions to cover the expense of the Students' Banquet and other outlays, they should be forwarded at once to the treasurer, 850 West Madison street, Chicago.

We hear of those who are to attend the convention for the purpose of defending the principles of secret orders. In the interest of truth, and in no wise in the spirit of challenge, we welcome all comers.

It may be well for those who expect to participate in the conference discussions, to bring their books of reference with them with passages already marked. The time of this conference will be at a premium.

"It is not necessary to continually admonish a good Red Man to practice charity or to observe the fraternal spirit which Redmanship inculcates. His goodness prompts him to do this because it is not only a duty but a pleasure for him to do so."

How came he so good? And when?

Any Wellesley College girl known among her mates as Kitty might appreciate the misprint which made the name of the Wellesley secret society "Angora." Misprint may not be the exact word, for the error occurs twice in an editorial of the paper in which it is found. The society in question is the one that proposed abolition of secrecy in the college, and its true Greek name is Agora.

Contributions.

FOUNDED ON WRONG PRINCIPLES.

BY REV. H. H. HINMAN.

Our indictment is not merely against those secret orders that have proved to be injurious in their character, but rather against the *entire secret lodge system,* which in many respects, has a unity in its nature and practical influence. All secret societies have this common basis, an oath or pledge of absolute, unconditional secrecy. Other parts of the covenant may be ignored, but all alike, regard a failure to keep their so-called *secrets* as most dishonorable and wrong. Even though the initiate may think that the public good requires their disclosure, yet he has no liberty of conscience, and he is regarded as guilty of a grievous offense if he should make known what he ignorantly swore to conceal. All alike repel and denounce all inquiry, not only into their own, but into the secrets of *every other* secret organization. Whatever may be the occasion of such inquiry, they alike denounce it as an impertinence and an unwarranted interference with their natural rights. With an *inverted* morality they regard the telling of the *truth* about one's secret order as *lying,* and a failure to conform to what may have been felt to be an *unholy* engagement, as *treason.* All alike appeal to the motive of curiosity. Each has its real or pretended secrets which are assumed to be important and valuable. Freemasonry claims to be "a beautiful system of morality, veiled in allegory."

One of its "landmarks" declares that it "teaches piety, morality and science." One of its most distinguished writers, Dan Sickels, declares that "in the contemplation of its mysteries, the mathematician and the philosopher find equal satisfaction and delight." That these allurements have no foundation in fact, does not make them less attractive to the uninformed. However they may differ in detail, they all have the same original model, the same essential methods and a common family likeness. No man can defend one of them without giving an incidental indorsement to the others. Tried by the standard of equal and exact justice they must stand or fall together.

In making our protest against the entire secret lodge system it is not affirmed that all secret societies are equally evil. Of some perhaps the most can be said is that they give an implied countenance to other secret societies, which with the same methods of organization, have proved distinctively pernicious. As alcohol is the basis of all intoxicating drinks, so organized secrecy is the basis of all secret orders. All men who use intoxicating drinks are not drunkards, but no man can use them who does not countenance their use by the drunkard. No man can open his mouth to the wine-cup without closing it to the plea for universal temperance. No man can be a member of a secret order and consistently oppose these "unfruitful works of darkness," that have become so enormously prevalent.

Nor is it maintained that such secret societies have never been the means of doing good. All the secret temperance societies have done something to promote temperance. All the so-called benevolent societies have done much for mutual relief and aid. Jesuitism did much for foreign missions, much for science and much to relieve distressed humanity. But this proves nothing in favor of this order. The iniquitous slave trade has caused some twelve millions of Africans to have some knowledge of Christianity. The aggressive wars waged against the American Indians, have resulted in the whole continent's becoming a land of civilization and free government. Some of these Indians have become Christian citizens, but all this fails to prove that slavery, or aggressive war, are justified in the sight of God. The same work might have been better done by better methods. Nor is it held that all who belong to these secret orders are bad people and are outside the pale of Christian fellowship. If "great men are not always wise" it is equally true that good men have often been sincerely mistaken. It was a great mistake in Abraham and David that they were polygamists, though they seemed quite unconscious of their error. No one impeaches the character of that eminent teacher and writer,

John Newton, who for many years was engaged in the African slave trade, and yet we regard it as one of the greatest of crimes. Our Christian fathers but a few years ago, almost with one consent, bought, sold and drank almost all manner of intoxicating drinks. But surely they were mistaken. We too, make a great mistake when we fail to discriminate between *men* and *institutions*. What one age has tolerated or even approved, a subsequent age may find to be most unjust and pernicious.

Oberlin, O.

CHRISTIAN CHARITY VS. LODGE CHARITY.

BY REV. W. S. BANDY.

The revelation of God is the only foundation, and the teachings and example of Jesus our Lord are the premises upon which the thought and conduct of every good man must stand or fall in the day of His judgment.

Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you." "Do good and lend, hoping for nothing again." "If thine enemy hunger, feed him; if he thirst, give him drink." "The poor ye have with you always. Whensoever ye will ye may do them good."

Jesus preached to the poor, lifted up the beggar, and healed the sick. His love was unbounded, His charity uncircumscribed. He condescended to men of low estate, and being full of the Holy Ghost went about doing good.

Paul wrote, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, . . . Charity never faileth." Whoever heard of a secret lodge doing these things?

Of all the pretenses of secret lodges none are more absurd than the claim to charity; for they carefully debar all persons likely to need aid. Old men and children, the sick, crippled and the blind; and then if any of their number become too poor to pay their dues they are excluded.

If lodges should keep their promises and relieve all their members who come to want and suffering, they still would not be any more charitable than an insurance company. Our Lord said, "Sinners also lend to sinners to receive as much again;" and sinners love those that love them, and do good hoping for good in return. And yet men of ordinary sense and honesty speak of lodges as being charitable; and then they belittle the Church of Jesus Christ, without which lodge men would not know the meaning of the word charity.

Shame on the fair State of Tennessee when she calls secret lodges charitable and makes it a crime, with penalty of one hundred dollars fine, for anyone who exposes their so-called secrets.

An Illustration of Charity.

Recently a minister called to see a very sick man. His family were very poor. The physician would not come for the poor man had no money with which to pay. The dear wife could not leave his bedside to beg. The six little children were suffering and crying for bread. He could look out of his window and see the "three links" on the Odd Fellows' hall, and the "square and compass" on the Masons' hall, but all their members went by, like the Levite and priest going to Jericho. The minister went away and told the Church and the poor man had help from that time on.

In a town near-by a lodgeman boasted in a public place of doing more good in a day than any four pastors in that town. When asked to explain, he said that he had visited a sick brother Mason at 10 o'clock, a sick brother Knight of Pythias at 11 o'clock; that he had eaten a good dinner with a Junior Order brother, and in the evening went to see a sick Odd Fellow brother. In all of this he thought he was charitable. It was no charity at all. As well call a drunken fool a Doctor of Divinity, or the devil a saint, or a den of thieves a court of justice, as to call an act of benefit toward a fellow lodge man an act of charity. It was in the bond: It had been paid for. It was the sick men's due.

Christian charity bestows benefit on any sick fellow being and hopes for noth-

ing in return; while lodge charity is the sworn duty of the lodge man to do it, and then look for as much in return.

When will fools stop boasting of their own goodness and call lodge benefits by their right name?

Greenville, Tenn.

PRESIDENT BLANCHARD'S LETTER.

A Masonic Temple in Wheaton.

I was interested to notice in a recent issue of one of our Wheaton city papers, that the Masonic lodge of our town had purchased a lot and were planning the erection of a Temple. As days have passed the subject has continued to occupy my mind and there are a few things, which seem to me worth recording concerning it.

In the first place it has appeared that all the secret societies of our city have had a home in the room at present occupied by the Masonic order. This is of course an economy and is probably one reason that the order has been able to maintain itself here. It is also of course good sense for the various secret orders, being alike in principle, to save expense by using the same hall on different evenings of the week. If our Christian churches should do the same, it is obvious that an immense saving would result.

If in the new building the same arrangement prevails, it is plain to see that it may be possible to own and operate such a building as is planned, when it would be difficult, or impossible, if the one order were to use it alone. Then, too, as already suggested, it seems a needless waste of money to build and operate two or three secret society halls when all are working for the same end and can get on far more economically in one hall, than in a larger number.

It is possibly true that a desire to be able to say that the Masonic order was greatly flourishing in our city had its influence on the minds of some of those who were in consultation on the subject of the new hall, but the practical consideration above indicated is sufficient to justify the movement. If I were a lodgeman, I should favor such an arrangement if there were enough lodges to divide the expenses and make the hall pay its way.

A Haughty Spirit Before a Fall.

If such a building is to be erected, however, it should not be done in a vainglorious spirit. When the Royal Arch Chapter was organized here, it was an occasion of great boasting and much was expected from it, but it did not accomplish what was desired. The organization of the Knights of Pythias was also not a distinguished success. The removal of the Odd Fellows lodge from Glen Ellyn to our city did not seem to prosper, and other enterprises of the same sort has not resulted as was anticipated. If, therefore, a Masonic temple is to be built in Wheaton, it should be constructed not in a desire to get self glory, but with a real purpose to do some good for the community. Of course one, who occupies my standpoint, finds it difficult to understand how any one can work for a secret order with this sort of a motive, but if it cannot be done the whole thing is a foredoomed failure; God has made the world so that pride and selfishness cannot succeed.

The history of other Masonic temples is instructive. Many of our readers can remember with what a flourish of trumpets the Masonic temple of Chicago was dedicated. Many of them can also remember the unfortunate circumstances connected with the taxes of that building, and it is now said, I know not whether truly or not, that a controlling interest in the building is owned by the estate of Mr. Mike McDonald, recently deceased.

I have been told that the same difficulties were experienced in connection with the Masonic temple in the city of Peoria. As to this I have no first hand information, but it has been said that this building was sold to a Jew in that city on a mortgage of nineteen thousand dollars. This may or may not be true, I do not know, but it is not possible to do things in this world and make them really and permanently prosperous if the underlying motive be not Christian. The Word of God is positive on this point and all history confirms it. I conclude this section of my letter with the remark already made that, if our friends are to erect such a building, it should be done with a true desire to do good for men and to glorify God. If it cannot be put up from

these motives it were better never to lay a foundation stone.

But Why Build a Temple?

The dictionary at my elbow tells me that "a temple is an edifice consecrated to one or more deities and forming a seat of their worship." If this definition is correct, and I take it to be substantially so, then this proposed structure is to be "an edifice consecrated to one or more gods and forming a seat of their worship." It is obvious that all Christian people have an intense interest in this building, if this is a proper description of it. Worship is the highest act of which man is capable and always makes a man like the god to whom he prays. If then, we are to have a new place of worship in our city, it is of the utmost interest to know to what god, or gods it is to be consecrated.

The fact that a number of my friends are Masons and at the same time confessed Christians, would lead me at once to the conclusion that the deity worshipped in this new temple must be the true God, but for two facts. In the first place, while some of my lodge friends are confessed Christians, others are not and it is difficult to see how the latter can be worshippers of the TRUE GOD, just as it is hard to believe that the former are worshippers of some false god. Then again, my friends who are confessed Christians are already members of churches, in which they regularly meet for the worship of God through Christ Jesus our Lord, and it is difficult to understand why, having already a building in which to worship God, they should care to construct another one for the same purpose.

Then, too, there are other difficulties. The worshippers of the true God are both men and women. Children also have had a place among the worshippers of the true God ever since the little ones sang His praises in the temple of old, before His enemies crucified Him. But the worship in this Masonic temple is to be for men only and not for all men, but for those of a certain age, who have paid to obtain the privilege of worship and have sworn to conceal the modes of worship from all non-members—even their own wives and children. All these facts and others which I may not stay to name, lead to the conclusion that this temple, if erected, will not be consecrated to the true God, but to some one or more false gods.

"There Is No God at All."

But complications do not end. Some of my friends who are in the lodges tell me that the lodge is not religious, has nothing to do with religion, etc., etc. If this is correct, why do the Masons propose to erect a "temple?" "A temple is an edifice consecrated to one or more deities and forming a seat for their worship." Here we are to have a temple and yet we are told, that the order that puts it up has nothing to do with religion. It seems certain that my friends who say this must be mistaken.

This impression is deepened as we proceed with the investigation. There are *two classes of Masons,* those who rule and those who are ruled. There are those who pay into the order, and those who get their living out of the order. It seems obvious that those who live on the order, who spend their time in managing its affairs will be better informed as to its real character than others who have some place in the industrial or commercial or professional life of the country. My friends who tell me that the lodge is not a religious organization are men of affairs. They have homes, offices, work to do! I have never had a near friend or even acquaintance who was paid a salary to manage a lodge. The moment, however, that I turn to these men who are lodge rulers and ask them what Masonry is, they at once declare it to be a religious institution.

Mackey, one of the most eminent Masons our country has produced, says: "All our exercises are opened and terminated with prayer, because Masonry is a religious institution, and because we thereby show our faith in and our dependence upon God." Robert McCoy, another of the most eminent of American Masons, speaks of the religion of Masonry and tells us what it is. Sickels, another of our most distinguished Masons, says that the first three degrees make a perfect provision for all the moral and religious needs of men, and that it is impossible to think of anything else, which the soul of man requires. Of course, if

these men are right, there is need for a temple in which to worship the god of this religion, whoever he may be, but if my friends are right a temple is clearly out of place in such an order. In view of all these facts, it seems that these men, who lived by Masonry, were right and that the busy people, who tried to tell me what Masonry was not, were in error.

But a Christian Religion.

We are making progress. Some people think we need a temple and tell us that Masonry is a religion; but, what kind of a religion is Masonry and what god is to be worshipped in this temple, when it is done? That the Masonic religion is not the Christian is clear from many facts. In the first place Jews are freely admitted to membership. Of course, they would not come in if it were a Christian institution. Mohammedans are also freely admitted. They would not be eligible if Masonry were Christian. Savages who profess no religion except paganism are also admitted; they would not and could not come in if Masonry were Christian.

This seems to make plain the reason for having a temple for those who are *not* Christians; but why do my friends who are confessed Christians need a temple of this sort? Still farther, how *can they* enter into the worship of this Masonic temple, which is to be consecrated to the service of a god or gods, but which has nothing to do with the worship of the God and Father of our Lord Jesus Christ? It is not hard to see why men, who do not believe in our Lord, should enjoy a religion which *excludes* Him, but it is difficult to see how a man who really believes in Him, as Savior and Lord, can consent to go into a temple with men who do not believe in Him at all.

And what must our crucified Savior think of us if we go to a Christian church on the Sabbath and worship Him, and then go on some evening to the Masonic temple and worship the god or gods to which it is dedicated? Jesus Himself said that no man could serve two masters. If this is true how can one keep up this double worship?

The Gentiles Sacrifice to Demons.

These words of the Apostle by the Holy Spirit are of most solemn and awful import. Why were the Gentile sacrifices offered to demons? Many of those Gentiles were cultivated and delightful folk. The religions which they practiced were as good as those which are to be carried on in the Masonic temple. Why does the Holy Spirit call them the worshippers of demons? Simply because they are not Christian. In religion, what is not Christian is of the demons. This is the plain teaching of the Bible, and those who do not like this teaching must settle the matter with the author of that book.

Of course such a temple will need a dancing hall. And because in our days it is impossible to run these idol temples with their bloody oaths and their shameful ceremonies without some bait of some sort, it will be advisable to have suppers and theatrical entertainments of one sort and another to draw in those who are to be entrapped. Mackey says that if Masonry were to do its work openly, it would not last as many years as it has centuries. Masonry is nearly two hundred years old. If Mr. Mackey is right, the order would die in about two years if it were an open society. No doubt he is correct. But working the ceremonies and administering the oaths in secret, and having the suppers and dances and receptions for the public, it lives on.

Then, too, there are the real secret works, where lodgemen combine to elect one another to office, to deliver fellow members who have violated the laws of the land, and to parcel out the public revenues among themselves. In these interior workings, men like my friends, are not included; they are at home with their wives and children, or in their places of business when these pieces of work are done. But suppose there were no such side to Masonry. Suppose that all there was to it was the temple with its false gods, still what place would there be in such a system for a true worshipper of Jehovah? *"Wherefore come out of her, my people, lest ye be partakers of her plagues."*

CHRISTIAN ATTITUDE TOWARD THE LODGE.

BY REV. J. M. FOSTER.

The command of the Apostle Paul concerning all social sins covers the case of the secret lodge system. "Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things that are done of them in secret."

1. *The lodge is unfruitful.* Paul distinguished between "fruit" and "works": "The works of the flesh are manifest which are these: adultery, fornication;" "but the fruit of the spirit is love, joy, peace," etc. It is true a corrupt tree bears bad fruit. But it is barren of good fruit. The lodge does much harm. It does nobody good. "The unfruitful works of darkness" is the only outcome.

(1.) *The works of the lodge are unfruitful because they are secret.* Christ, the Kingdom of Heaven, truth, God's people, are light; Satan, the kingdom of evil, the children of disobedience, and the bottomless pit are darkness. The secret lodge system is a division of Satan's empire. Christ said, "In secret have I said nothing. I ever spake openly." But the lodge members are sworn "to ever conceal and never reveal the sayings and doings of the Secret Empire, and that oath is accompanied with the most shocking imprecations.

(2) *Because they are not temporary.* The evil effects of the lodge will remain with their blinded victims forever. But they are an ungodly system destined to destruction. They claim to transfer their members in death "to the grand lodge above." But that is a delusion and a snare, and like all other of Satan's lies, deceives those who listen to it. "Every plant which my heavenly Father hath not planted shall be rooted up." So it has been with Pagan Rome; so with slavery; so it will be with the Papacy and with the secret lodge system. The briars and thorns and bundles of tares are all to be burned.

(3) *Because they do not satisfy.* They have degrees and honors, all of which must be paid for, and the higher the aspirant goes the more money he must give. But there is no satisfaction. Their product does not nourish. They are only what the canker is to the rose or the gall to the oak leaf. They are salt water to the thirsty man. They are apples of Sodom to the hungry man.

(4) *Because they have no correspondence with the man.* The man soaked in whisky, clothed in filthy garments, his hands stained with the blood of murder, and his tongue thick with blasphemy, has capacities for what is noble and pure and good. There is no correspondence between the man and the things he chooses. So there is no correspondence between the folly and childish display, the horrid oaths and imprecations, and obligations taken and the man who was created in the image of God and meant for companionship with God and with heavenly spirits.

2. *God's people are forbidden to fellowship the lodge.* "Have no fellowship with unfruitful works of darkness." "The works of darkness" seem to be personified, as if they were companions of those who do them. In that view the prohibition is, Have nothing to do with the evil works which it is possible for a man to do by himself. One man can not form a lodge. He may practice wicked works alone in secret, and that is forbidden. But the word here used is wider. It means, Do not join with other people in doing the unfruitful works of darkness, which it takes more than one to do! And that covers the lodge. Popular social evils take root and become strong because so many professing Christians strike hands with them. The slave system never would have become powerful if God's people had refused to have anything to do with it. So of the drink system. The secret lodge system has become an octopus, in which 11,000,000 of our fellow citizens are taken, because God's people have fellowshipped it. And I am profoundly convinced that one great reason why the Gospel is despised by so many and the church regarded with ill-concealed contempt, is to be found in the fact that Masons, Odd Fellows, Knights of Pythias, Elks and Eagles are found in the pulpits and pews, at the communion table and in the conferences and synods of almost all the

Reformed Churches. "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Cor. 6:14-18.)

3. *God's people are to protest against the lodge.* "But rather reprove them." It is not enough to shine in the darkness. We must lift up our voices in protest. The word "reprove" means to "convict." It is the word used by our Lord. The Holy Spirit shall convict (reprove) the world of sin, etc. The churches have generally joined in a conspiracy of silence as to the lodge, instead of crying aloud and sparing not. The reasons assigned for this protest against the lodges are cogent. (1) *Because the evils are so vile and repelling.* "For it is a shame even to speak of those things that are done of them in secret." The world says, Do not expose them. It is improper, indelicate, indecent. But that is the very reason why God's people are enjoined to protest. The government insists on publicity for *corporations* and *trusts,* as a cure for their evils. Protestants should demand that the doors of monasteries and convents be open for government inspection; and also that every secret lodge room be open to public view. "There is nothing secret that shall not be revealed."

(2) *Because the salvation of the lodge men is involved.* "But all things that are reproved are made manifest by the light." The purpose of testimony against the lodge is evangelistic. The salvation of the members should be aimed at. It is a word of help to the witness. "Be courageous: your witnessing will be fruitful. The walls of Jericho will fall and many a Rahab's house saved."

(3) *Because it makes converts.* "For everything that is made manifest is light." Converted lodge men are the most effective witnesses. President Charles G. Finney is an example.

(4) *Because the salvation of the Church demands her organic separation from the lodge.* "Wherefore, he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light (shine on thee)." It is our persuasion that the church should separate from her communion by discipline, every lodge member. A congregation of fifty members filled with the Spirit and purged from lodge members is stronger than a congregation of ten thousand, whose men are in the lodge and give the time and energy and money that belong to the church to that satanic order. God can use the weak church. Satan does use the great worldly church. "Arise from the dead."

Boston,

THE FIRST TEMPTATION.

BY JOHN S. WHITE.

The adversary of God and man, with great meditation, fore-thought, and cunning, in attacking the Son of God, sprung what he thought to be the best and most irresistible temptation, "Command that these stones be made bread." He met with crushing defeat, but he has not ceased persistently and very successfully to use this temptation upon humanity through the secret lodge system.

By obeying Satan's command to have fellowship and yoke up with the lodge and erect its altar, we shall receive help in sickness and distress, at home or abroad, in business and society, from professors and worldings, and from every source the stones will at once turn into bread. This temptation in many disguises has been practised upon the children of men from the beginning of the world.

If Lot's wife had been a modern daughter of Liberty (?) she would have been desirous of going to see whether

her dues were all paid up, so as to tide her over the coming disaster.

Was it not when the children of Israel had taken strong cities, lived in a fat land, had houses full of all goods, and they did eat and were filled, that they disobeyed, and rebelled and cast God's law behind their backs and slew the prophets that testified against them? (See Neh. 9:26.) Has not the anti-secrecy worker the same mission as the ancient prophets, to turn the people's mind and heart away from worshiping and serving the creature, to the worship of the Creator? (See Rom. 1:25.)

In Hosea 13:6 we find a good definition of the results of yielding to this temptation: "They were filled, and their heart was exalted; therefore have they forgotten Me." God suffered them to hunger, and fed them with manna. They knew not whence it came or how it was made. He desired to instill into their minds and hearts that man doth not live by bread alone. (See Deut. 8:3.)

The bitter, sarcastic slur, "The church won't help you, the lodge will," is uncovered by Hab. 1:16: "Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous." Jeremiah (Ch. 44:17) also tells their determination: "But we will certainly do whatsoever thing goeth forth out of our *own* mouth, to burn incense unto the queen of heaven (located generally in the story nearest the firmament) . . . for then had we plenty of victuals, and were well, and saw no evil."

Esther knew very well how to get a conference with her feasting Past Master Haman, when she and her maidens fasted three days and nights to seek the grace and favor that God promises to the humble. I have always fared better on pulse and water than others did on lodge bread. I had rather beg for myself and family our way from door to door, to heaven, than to ride in the devil's bread-wagon to hell.

Well has one said, "The feasting man Adam lost the blessing, the fasting man Jesus brought it back again." Isaac wanted a full stomach before he would bless Esau, and on that basis he located the blessing in the wrong place. Esau sold his birthright for a dinner; but in spite of all this Jacob vowed a vow on the basis that if the Lord would give him bread to eat and raiment to put on, he would serve the Lord.

God save us from making a "God of our belly." Jesus Christ, as our example, fasted forty days and nights, and fought the devil victoriously.

Highspire, Pa.

"'How odd these Sicilians are,' reflected Jane, as they drove. 'An incomprehensible mixture to an Anglo-Saxon. For example, one finds almost universal openhearted gentleness and courtesy, and yet the Mafia holds the whole land in a grip of iron—a dangerous, murderous, secret society as widespread as the population, yet never betrayed, and uncontrolable by any power, even so popular and so democratic a one as the present government.'"—*From Seekers in Sicily, page 260.*

Just a question in precision of speech—did Jane accurately choose the word "odd?" People who are odd are people who differ from others, and from whom others by consequence differ. The description seems to fit the Chinese, who are overwhelmingly more numerous than Sicilians. Approximately it seems to describe many Americans. Why should Sicilians be called odd?

Odd Fellowship would grow more rapidly in the estimation of the world at large, if every lodge would demand of its members strict observance of the laws of the Order. If we teach and proclaim that we war against vice in all forms and retain in our ranks men who are known to be immoral and vicious, the world will think we are not true to what we teach. Think of this.—*Fraternal Record.*

What do you teach? One of the finest and most exalted Odd Fellow lodges in this country was found to have taught young men to drink; it had a drinking place and a brothel to which members had access in its own building. Oddfellowship teaches the unlawfulness or inexpediency of naming Christ or making any prominent reference to Christianity in the lodge room. Would such teaching help any one to make war on vice?

Editorial.

A CLASS AGAINST THE MASS.

Without discriminating against either capital or labor, one may well question how far any sort of business interest can justify itself in disregarding general interests. Motormen may seem to fight a few capitalists owning transportation stock, yet they actually hold up the community on the highway. Men who work at their particular calling have rights, but so also have thousands of other men working at other callings. How far may the few go in violating, or even in diminishing, the rights of the many? We have had a good deal of news from Philadelphia, and it is natural to listen to what a paper like the *Philadelphia Press* says about the classes and about class strikes. We find the following copied in another paper under the heading, "All Bound Together:"

"Now, there is no such thing as a permanent 'labor' class in this country, any more than there is a permanent 'leisure' class or 'capitalist' class. Nearly everybody is more or less a laborer and everybody hopes to be more or less a capitalist some day. In our political institutions, at least, there are no dividing lines whatever, and since our laws are made by and for the whole people, without regard to classes, we simply cannot allow any class, whether following labor or capital, to array itself against the common authority. If we insist that capital shall not seek its own interests only, we must demand the same of labor. They are not to fight their battles over our heads.

"As a means of settling a particular controversy, the 'general strike' is futile. To punish one alleged violation of good faith by a universal violation of agreements is destructive of all social security. To carry individual grievances into a general war of classes is both futile and wicked. The more persons join in this attempt, and the more threatening they thus become to the ordinary peaceful life of the community, the more completely they must array the general sense of the community against them. This is surely the worst service that could possibly be done to the reasonable cause of organized labor, which can prosper only as it commends itself to public confidence and shows itself a useful agency of progress, prosperity and justice."

WAGES FIRST, OR LIVES?

The opinions of men who have learned what they know through actual work by which they have earned a living, must have great value if they are at the same time opinions of thoughtful and cultivated men who have attained their opinions in this practical way. An illustration is furnished in the book entitled "Confessions of a Railroad Signal Man," in which the author, J. O. Fagin, discusses the dangers of railroading. We take from this work a few extracts in which he shows one source of risk. He maintains that the greatest care possible ought to be applied to providing roads with careful and competent men who will do their best and whose best will be first rate. He holds that no perfection of mechanical equipment can obliterate the need of similar perfection of personal equipment. Good machines will be at their best only when run by good men; the best electric signal fails when its warning is disregarded by the man signaled. Students of the labor problem will find this idea coloring that part of the book from which the following extracts are taken.

"A short time ago, in a report issued by the New York, New Haven and Hartford railroad, President Mellen stated that so far as his system of roads was concerned, increase of pay had invariably been followed by decreased efficiency. . . . The efficiency of the service rendered by the employes to the New Haven road has by no means been impaired or decreased by any consideration of wages whatsoever. Nevertheless, the power or pressure that induced Mr. Mellen and other railroad managers to add large sums to their payrolls is also responsible, by the exercise of its influence in other directions, for the decreased efficiency. Increase of pay and decrease of efficiency are, both, indications of loss of grip by the management. Hidden away in this simple statement, there is a world of significance. . . . The force or influence to which I call attention is, of course, the Railroad Labor

Organization. But it should be clearly understood that my conclusions in regard to these unions are not to be taken as a reflection on their character and work while acting in legitimate channels. The debt we railroad men owe to our organizations admits no question. The beneficial results are before us in almost every department of the railroad business. . . . These facts must not be forgotten or minimized, for they are worthy of all commendation. But in this matter of the personal conduct and efficiency of railroad men in relation to those terrible railroad accidents, we have, first of all, to consider the paramount interest of society; and while humanity has no quarrel with the unions while they attend to their legitimate business, it certainly can be said to have a grievance against them that calls for prompt attention and remedy. This grievance consists in the fact that, for a great many years, the influence of the railroad labor organizations has been consistently exerted, not only to raise wages and to improve conditions—which of course is perfectly proper and justifiable—but also to nullify discipline, to destroy personal management and authority, and to obliterate from all schedules and working agreements any reference to or consideration for the paramount interests of the traveling public. It is not necessary to quote paragraphs from these agreements, which for the most part are secret documents. . . . It is surely reasonable that among the thousands of men who enlist in the railroad ranks there will be many who, after a while, will give evidence of unfitness for the service. Regardless of the power of the Superintendent in theory, these men, if they are members of an Order or Brotherhood, must actually hurt somebody or do considerable damage to property, before they can be removed. That is to say, there is no elimination of weak spots until something happens. . . . It may be very interesting to be informed that a superintendent has the power promptly to discharge an engineman for running a danger signal and placing the lives of five hundred passengers in utmost peril; but it is much more to the point, to impress upon the public mind that the action of the official will not amount to a snap of his finger if an organization puts down its foot and signifies its opinion to the contrary. Illustrations of these facts are not far to seek. . . . This method of interfering with the regular course of discipline may perhaps be proper and commendable in a cigar factory or a cotton mill; but on a railroad, where the lives of countless people are dependent upon obedience to the rules, its effect upon the service is absolutely fatal. . . . Of course a superintendent should thoroughly investigate every case on its merits, but the verdict of the management should be final. The wisdom of this policy might be questioned if superintendents were political appointees or owed their positions to "graft" or "pull." As a matter of fact, these men are among the hardest worked, most thoroughly capable and conscientious men in the United States. No combination of opinion from the public, the railroad commissioners, and the labor organizations, is half as likely to be just and impartial as the individual judgment of the superintendent on the spot. The following significant remark by one of these gentlemen may well be taken to heart by the public as well as by employes: "With a free hand, we could put a stop to this killing in a week."

We would be glad to cull more from this book, which, besides being well written, is marked on every page by the handwriting of a practical man, whose daily work as an employe has made him acquainted with what he reports and explains.

A CHANCE IN PRISON.

In February, Judge Wait of Massachusetts answered the plea for leniency made in behalf of five young men, three of whom, as judge of the Superior Criminal Court, he sentenced to the reformatory, and two others to state prison. In pleading for them the attorney said he knew them all, and he represented them as victims of unfortunate conditions. He declared that, through not having been able to learn a trade, they had been forced to hang around poolrooms, and they had only occasional jobs. Imposing sentence, Judge Wait said: "What you say is perfectly true. I know such con-

ditions as you describe exist. The boys don't have the opportunity to learn trades, and that is owing to labor unions —although you did not say so."

Over the telephone Judge Wait afterward said with reference to the matter:

"While I don't want to appear in the role of one who is opposing what I believe in many ways a good organization, in this case I believe I am right. I think that in limiting the number of apprentices in the unions, many a young man who would otherwise learn a trade and grow up to be a good and valuable citizen goes wrong through lack of proper employment.

"The greatest number of these apprentices are sons of members of the union to the exclusion of these others who, in a life of idleness, fall into evil ways.

"Better Than Freedom."

"A few young men are strong enough to fight their way above temptation in the face of this, but there are many who are brought into the courts primarily because of idleness.

"In sending the five young men to institutions to-day, I believe I did them more good than if I had freed them. In prison they will learn what they have not been able to learn outside. There, through a correspondence course and the work they will have to do, they will learn some trade that will be of benefit to them. When they come out they will find employment.

"Prison is by no means the worst life for these boys, for I know of many who have gained the better part of their training for the work ahead of them in prison."

Labor leaders expressed indignation, and Henry Sterling of the legislative committee of the American Federation of Labor and formerly secretary of Typographical Union No. 13, said:

"It is a pity that judges on the bench are made short-sighted and warped by their environment to such an extent that they honestly believe things against workingmen which are absolutely untrue.

"Possibly some unions do unduly restrict the number of apprentices to their trades, but employers are still more to blame. for as a class they fail to provide opportunity for boys to properly learn a trade.

"What the unions protest against is an employer filling up his workshops with boys who learn to do only one small part of a trade at a beggarly rate of pay, and then are never given further opportunity, but are discharged as they become older and demand more wages.

Points to Land Problem.

"Moreover, the lack of employment arises from the fact that so great a portion of the usuable land of the community is held idle for hgher prices. Enough land lies underneath Judge Wait's view daily, untouched, to give employment to all the idle labor in the city. The owners of this land are the real cause of lack of opportunity for the boys. Union men are eager that good boys should become competent workmen, and their efforts to restrict the number of apprentices has this purpose in view."

The Boston Journal said:

"Justice Wait of the Superior Court is of the belief that the labor unions should disprove his statement that they are responsible for the scarcity of employment for young men before they take emphatic measures against it. Shown the resolution passed Sunday by the Boston central labor union demanding that Governor Draper take steps to 'assure the citizens the courts will remain judicial tribunals,' Judge Wait said last night: 'In reply to a statement made in court Friday that it was impossible for young men to secure employment in the various trades I said that it is largely due to the labor unions. If this assumption is incorrect, it remains to be proven; if it is correct, then the labor unions must make the most of it.'

"Justice Wait is a native of Charlestown, and was graduated from Harvard in 1882 with the summa cum laude degree. Among his classmates were Sherman, Hoar and Prof. George Kittridge. He was graduated from the Harvard law school in 1885 and was admitted to the Suffolk county bar that year. The United States Circuit Court admitted him to practice in 1888 and the United States Court of Appeals in 1891. After associating in law practice with Nathan Matthews, Samuel J. Elder and others he

was appointed to the Superior bench in May, 1902. In politics he is a Democrat, although of independent action."

DISUNION IN UNION.

The Boston daily press reported a speaker in the recent New England Baptist Conference, as accusing the denominational organ published in Boston of being adverse to the cause of the laboring men. Referring to this reported charge, the paper says: "Our readers are aware that this is not true—and in fact, we have been criticised as too favorable to labor." The editor claims the incorrect public statement as opening the way to setting forth the real attitude of his journal. We make his work the basis of a virtual reproduction of the defense.

In the first place, the unions are not sufficiently inclusive and representative of laboring men to make criticism of the methods of leaders of limited organizations equivalent to an attack on the great body of working men. Six working men out of every seven are outside of organizations. One-seventh cannot represent the whole, and represent them in any authoritative way. Besides this, there are many within the one-seventh who disapprove the methods of their leaders or drivers. Many of the most trustworthy of the members have declared that their sole reason for belonging to unions was because without a union card they would lose their jobs and could not support their families. These are coerced by a clique which is less than one-seventh of the working force of the country, and working men among the six-sevenths have, in great multitudes, suffered violence and oppression at the hands of unions. There was one notable case where it was not the leaders, but, for once, the ignorant foreign and youthful membership, that forced the movement of the union the wrong way. "At the time of the great coal strike, Mr. John Mitchell, vice president of the Federation of Labor, advised against it; but the strike was caused by the votes of foreigners and minors in the unions—as was freely acknowledged at the time." The article discriminates between such work as this, together with other things that the leaders have managed, and the interests of the real mass of working men. To criticise a small section for abusing the whole body of laborers, is not to attack labor.

Still holding the attitude of wise discrimination, it treats another important point which threatens to become a troublesome one, involving pastors and churches in the meshes of a secular net. It says: "There seems to be an idea among some, at the present time, that the labor unions must be won into alliance with the church whether right or wrong. We cannot agree with this. The church must stand for righteousness, and laboring people as well as capitalists must understand that the church will not ally itself with wrong and evil and oppression in any form. While upon this subject, we may say that there are three things in the organized labor movement which must be changed before the church can enter into cordial alliance with it; hostility to courts and the executives of the law; violence and oppression toward those not members of the unions; and the limitation of output. The first is illegal, the second is contrary to human brotherhood, and the third is dishonest."

Horace Mann, the lawyer and legislator, who as chief of the Massachusetts Board, reformed popular education, rendering in this way permanent and invaluable service to the country, knew nothing about the new breeds of Elks, Beavers and other nature-faking orders, but he wrote to the point when he asked:

"Why do all languages ascribe an open countenance to a brave and high-souled man, but a close, sly, disguised, secretive one to villains? To what class do the secretive animals belong—the fox, the tiger, the cat, the snake? Should brutes imitate men as in Æsop's time, would not those form the secret societies? . . . Where do gamblers live? Where do counterfeiters ply their trade? Where does licentiousness breed its pollutions? Do these seek daylight, the open street, the market-place, the common resorts of virtuous men? No, they all belong, as by the tie of natural affinity, to the order of secret societies."

PREEMPTING THE WHOLE YEAR.

Holidays are good if well used, and we may have too few rather than too many, with those few not too well used. Against this undue multiplication, the *Springfield Republican* speaks a strong word. This happens to be evoked by a society which we regard as peculiarly dangerous, since it seems the obvious purpose of the Knights of Columbus to subject the United States to sectarian and foreign control. While the paper from which we quote makes no allusion to this feature, we feel that it nevertheless, however unconsciously, helps the cause of America. Says the *Republican*:

The demand of the Knights of Columbus that the state create another holiday, Columbus day, October 12, ought to be turned down and kept under the lid. There is no sort of reason in adding another holiday to the already long list, and because a secret order has arisen to take this name affords no argument for another holiday. This is a bit of sentimentalism that should not appeal to men of sense in the legislature. The fact that this effort on the part of the knights is country-wide tends to show that it is an effort to magnify a fraternity. The number of these is legion, and if all of them get dead set upon demanding a public holiday they will seek to preempt pretty nearly the whole round year. Let us try to be sensible, and if we cannot be wholly so, pray let us seek to come as near not slopping over as is possible.

THE RAVENOUS EXIT.

The little boy and girl who visited the menagerie knew something about lions, tigers and some other animals, but were curious to see one, of which, until now, they had never heard. Its name was over a passageway which, of course, led to its cage; following the direction they kept on until they were surprised to find themselves on the street. They had not seen all the other animals inside, but they had seen the Exit.

What they learned is one of the secrets that many lodge initiates learn. Some of them begin to look for the exit as soon as they have taken one degree; others linger, visiting different cages before they too look longingly for the exit sign.

The *C. M. B. Advocate* appears to recognize this in an editorial headed, "Let Us Save What We Have." Says the *Advocate*: "One object of making meetings interesting, one object of having social sessions, open meetings, picnics and such diversions is to hold the present membership, to prevent lapses or suspensions. If we had now all those who once joined; if the answer to the query, "Are all present members of our association and qualified to sit with us?" could be made to include the multitude of lapsed members, we should be much nearer the 100,000 mark."

A multitude of lapsed members in an insurance order like the C. M. B. A. is not very surprising; even regular insurance encounters its lapses. All insurance premiums or assessments are sometimes hard to pay, and when assessments increase, or in any way the fraternity shows difficult and discouraging conditions, patrons will drop out. But when an order not boasting primarily of insurance but boasting of almost everything else, loses members rapidly, we must ask, Why do these multitudes also go? That is among those questions which one tempted to join what multitudes have wished to abandon, should try to solve before trying to find the entrance, blindfolded, or the exit, shackled.

Once inside, he will listen in vain to be told "This way out." "Once a Mason, always a Mason" will be one of the things he must learn. Though he silently absent himself from lodge meetings, avoid responding to Masonic sign or challenge, and ignore membership in every possible way, yet he remains subject to summons and his obligations are not cancelled or outlawed. If then he calls for a dimit, it lacks the completeness of a slave's free paper. Suspended, he is yet under jurisdiction; expelled, he is under bonds. When the lodge no longer shelters him, he must guard it from outside: when it persecutes him he must shield the persecutor and help conceal the persecution. The only exit is the door of the tomb.

The lodge door by which the initiate entered, closed behind him like the door

of a trap or a cage; over it might have been written the legend: "All hope abandon ye who enter here." The only exit is death or secession, and he may not venture to seek either; neither will release him from the trail of his own footprints leading through the slimy lodge.

HON. JOSEPH FOLK ON REFORM.

"The tendency of unlimited reform is to go on until it brings about a reform of its own excesses. There must, therefore, be a limitation that should be regarded in order to keep the battle pitched in the right place, and to prevent the inevitable reaction resulting from the degeneration of a fight for great principles into a squabble over nonessentials.

"The battle going on in this country to-day is an effort to accomplish through reform what in some other countries is done through revolution. The Anglo-Saxon race usually corrects abuses by peaceable reforms, while the Latin races attempt to do the same thing by armed revolution. Reform is the medium between revolution and fanaticism, and the effort should be to keep reform from becoming fanatical attempts to control the consciences of all in accordance with our own."

These two paragraphs are found in an article on "The Limitations of Reform" in the *Saturday Evening Post* of February 12, and carry double weight because written by ex-Governor Folk of Missouri, who seems peculiarly authorized to speak on the subject of reform. The whole article is full of wisdom worthy the attention of all who desire to consider the essentials of effective reform work. Its tone can be inferred from the following statement of principle:

"Behind every political question there is a moral question. Whatever the political question before us, we may safely seek its solution in the moral law."

We are not quite sure that we can fully agree with his use of the word "only" unless we include his interpretation in another part of the same article, when he says: "There are only two great contending forces in this country to-day. On one side are the advocates and the beneficiaries of special privileges; on the other are those who stand for equality of opportunity to all. It is an issue between money and morals, between dollars and men."

Earlier in the article he had already said: "The greatest enemy to the government by the people is privilege. Privilege is an opportunity accorded to the few but denied the many. It is in two forms: the privilege of lawlessness and the privilege conferred by law. Some privilege is at the bottom of all graft. No man has ever been bribed to give equal rights to all; it is always to obtain some privilege for the few at the expense of the many. Lawlessness becomes a privilege when it is tolerated and not interfered with. To state it in another way, permission to violate law is privilege. This is true, whether the lawlessness be by corporate interests or liquor interests or gambling interests."

We cannot resist the temptation to add another of his clarifying statements—a good one for no-license voters to consider: "Good people too often make the mistake of supposing that good government is merely a matter of law, and are too much inclined to let the law do the work that they should do for themselves. There is no law that can give good government automatically. The most that any law can do is to afford good people an opportunity, through that law, to obtain good government by their own activity."

Wishing the taste we have given of this solid and wise article to induce some to read the whole, we refrain from adding more than one paragraph: "Every accepted condition was at one time a reform and strongly opposed. We are too apt to accept such reforms as trial by jury, freedom of speech, and freedom of religion, as matters of course, forgetting the struggle of centuries that brought these things about. It is much easier to lose these blessings than it was to gain them, and sometimes reform may go mad and become fanatical, thus endangering the things it should protect and defend."

The whole article occupies more than a full page of the *Evening Post,* and it is an article for temperance and anti-secret reformers to read attentively. In one part it enters rather deeply into American history in its legal aspect. It

wisely discusses the limitations and right application of law to Sunday saloons, Sunday games, abuses of free speech, of the press and of the stage, inclining to the view that censorship is liable to be tyrranical and to be a greater evil than what it attempts to correct. Gambling laws he advocates, with hopeful prediction of the extinction of this vice. Since anti-secret workers cannot know too well the principles and methods of effective reform, so thoughtful and clear an article, dealing so largely with fundamental things capable of wide application, is well worth seeking as counsel to be considered as a whole with all its parts in the relations its author himself arranged. Yet even the fragments we have borrowed furnish food for minds that combine with a taste for reform an appetite for needful wisdom.

Every Odd Fellow can and should commit to memory some appropriate thoughts on our order and be able to impart it to others when the opportunity is presented, says *The Fraternal Record*. Let us suggest a few—without claiming originality. Are you ready?—"It is all founded on the Bible as far as I have gone." "Every Odd Fellow must believe in a God." "If any one lived up to it he would be as near right as anyone can become." "It is as good as the church; perhaps in some respects better." "It is a good moral system." "It is a good enough religion." "A man must be a good man to be a good Odd Fellow." "A great many ministers have belonged to the Odd Fellows." "I never found anything that went against my conscience and I don't see why an Odd Fellow does not stand as good, if not a better, chance of going to heaven." "Most Odd Fellows pay very little attention to its principles and know too little about the order." "I never heard that you couldn't use the name of Christ in prayer." "O, I don't think it can take the place of the church." Memorize all these and practice on them, and you will be pretty well equipped to meet those who have caught a glimpse of inside facts and are disposed to object. How many are true—did you ask? Well, perhaps the last one.

News of Our Work.

We are impressed to give to the CYNOSURE what Mr. J. M. Hitchcock has given us, but let us hope and pray that he may serve his day as did Gladstone who was Premier at eighty-four. Mr. Hitchcock writes us:

"I am now an old man (76 years). It is likely that these are the last appeals for an antisecret conference I shall ever make. I have hitherto been but an infrequent contributor to the columns of the CYNOSURE, and my name will seldom be seen in the future, but with malice toward none, without fanaticism or hysteria, I expect to oppose the principles of organized secrecy, until clouds and darkness give way to the 'day dawn.'"

The report of Field Agent Rev. Charles G. Sterling was received too late for insertion in this number. This was no fault of his, but due to our having to close the forms earlier than usual. We can give only a few words from his report. "Since my last report," says Mr. Sterling, "I have delivered lectures in nine churches, representing four denominations, located in seven different communities. Five lectures were delivered in Christian Reformed churches, two in United Brethren, one in a Lutheran church, and one in a Free Methodist church. The places visited were Grand Rapids, Zeeland, Jenison, Hart, Sackrider, Musgegon and Grand Haven—all in Michigan. The attendance at the lectures has varied from 25 to 175. The attention has always been good." We hope to give in a future number some of the interesting incidents of this report, which are of necessity omitted.

FROM SECRETARY STODDARD.

Chicago, Ill., March 17, 1910.

DEAR CYNOSURE—I am finding an open door for all I can do in the seminaries, schools and churches of Chicago. In attempting to work up a general interest one is brought to realize something of the bigness of this great, growing city. Many schools and universities are naturally centered here. The fathers of the N. C. A. made no mistake in selecting

this city as the center from which they could touch both east and west.

You have the report of our late Pennsylvania state convention. It was well worth all it cost. Some that we expected to help failed to get their blessing by their absence, but new helpers supplied the lack. The kindness of local friends was all that could be desired.

There was one minister in the convention, who said he had belonged to ten lodges and "failed to see anything wrong in them." It was evident, from what he said, that he "failed to see" many things that we thought a Christian minister should.

The meeting in the Mennonite church at Berne, Ind., was of the cheering, helpful kind. The attendance was large. I received some forty subscriptions to the CYNOSURE, and good entertainment, and much to cheer.

A night was spent at Ft. Wayne, Ind., and one appointment filled in the Bible Training School, which is growing in favor with the people. This school trains for Christian work, and is opposed to secret societies.

It has been my privilege since coming to Chicago to address students of two Bible schools. The General Council Lutheran Seminary made me very welcome. The students listening attentively to the antilodge presentation. I knew the Church of the Brethren had a Bible school here, but was happily surprised in what I found. There is a building, costing over $25,000 in the center of a block of ground, which is thought to be worth more than $32,000. Already this school is crowded with eager learners preparing for their life work. It was the writer's privilege to spend last Sabbath with these friends, and address them morning and evening on the truths pertaining to our work. There was much inquiry and no little enthusiasm.

W. B. STODDARD.

"A man may build whatever kind of character he likes for himself, but the foundation is always what his mother gave and taught him."

"In secret have I said nothing."— Jesus of Nazareth.

MINUTES OF PENNSYLVANIA CONVENTION.

The annual convention of Pennsylvania convened in the Reformed Presbyterian Church at Beaver Falls, February 21, 1910. President H. H. George, D. D., presided. Devotional exercises were conducted by the president assisted by Rev. S. J. Johnston, of New Castle, Pennsylvania.

The Secretary being absent, Rev. R. A. Zahniser, of New Brighton, was elected Secretary pro tem.

Rev. J. S. Thompson gave an address of welcome, which was responded to by the President. Committees were appointed on Resolution, State Work, Nominations, and Finance.

Rev. W. B. Stoddard then being called upon, made some brief introductory remarks. Mr. H. C. Williamson spoke briefly of his personal experience and of the lodges.

Rev. Campbell of the local Baptist church said that he had been in about ten of the societies refered to, and knew the inner workings of them, and that the statements made were too strong—that such statements should be proven so that all doubts would be removed. Rev. W. B. Stoddard briefly and courteously gave some facts that seemed to most of us to be of the nature of proof. President George also spoke briefly, saying that he was delighted that proof was called for. Rev. Dr. George said that he was opposed to the whole brood of lodges on the ground of their organized secrecy.

Rev. W. B. Stoddard proceeded to speak under the head of "The Leading Lodge," the subject assigned him on the program. The President stated that some whose names were on the program were unable to be present. A communication was read from Rev. W. E. Schraum, in which he stated that he regretted his inability to be present. A communication was read from Rev. C. F. Kreider, stating that he had been prevented from coming by illness.

A communication from Joseph McKee, of Pittsburg, was read.

The President then read from 2 Thess. 3:6 from the Bible and then from Masonic Law, showing that the name of Jesus Christ was purposely eliminated.

Rev. W. B. Stoddard made the principal address of the evening.

Devotional exercises were conducted by the President, assisted by Rev. J. S. McGeary, of Sharon. Communications were read from J. S. Yaukey, J. M. Hitchcock, Samuel H. Hertzler, J. C. Berg, Rev. T. H. Atchison, D. D., Rev. S. Portman, President Charles A. Blanchard, Rev. A. S. Aiken, Rev. William Howe, Rev. J. C. McFeeters, D. D., Rev. Martin Nelson, J. C. Young, Rev. Enos H. Hess, Rev. J. A. Alexander, Rev. E. R. Dodge, Rev. George W. Perry, Rev. J. Wesley Ankins, Mrs. A. E. Stoddard, H. C. Castle, Rev. C. F. Kreider, H. H. Sniveley, Dr. B. J. George, Rev. R. J. McKnight, Rev. R. N. Blackwood and Rev. R. H. Tracy.

The Committee on State Work reported and the report was adopted as follows: "We find work has been pushed in the Keystone State during the year passed. The Eastern Secretary has given *over six months* of his time to work in our State. He reports meetings well attended and an enlargement to the CYNOSURE subscription list. Some have renounced their lodges, while others have ceased their attendance. Addresses have been given before students in seminary and college with good effect. Like the sunlight the truth works its way, and we have reason to believe there will be harvest from the seed sown.

"The State Convention at Lancaster was well attended. Discussions in the local papers were helpful. There has probably been a multiplication of lodges in the State. Their hold on the masses is appalling to contemplate, but God is always on His throne and we may look for great changes in the near future. God moves with haste at times. Just before the dawn comes the darkest night.

"We recommend: 1st. That the work be pushed along the usual lines during the coming year and that special effort be made to reach students in seminary and college. 2d. That pastors in all sympathizing churches be urged to give more attention to this matter and proclaim the facts to their congregations, as the need is very great. 3d. That individuals and churches sympathizing be requested to contribute in aid of the work. 4th. That a committee consisting of the State President, the Eastern Secretary and the State Treasurer be appointed to push the work in the State and that funds in the treasury be at their command. 5th. That we commend the Eastern Secretary of the Association, Rev. W. B. Stoddard, for his zeal and faithfulness in the work."

The Committee on Nominations reported, which was adopted as follows: For President, Rev. Wm. Beers, Chambersburg; 1st Vice President, Rev. R. A. Zahniser, New Brighton; 2d Vice President, Rev. D. C. Martin, D. D., Pittsburg; 3d Vice President, Elder Sam'l Hertzler, Elizabethtown; State Secretary, Rev. C. F. Kreider, Cleona, and for Treasurer, Rev. A. S. Shelly, Bally.

The report of the Committee on Finance was accepted and approved.

It was voted to give ten dollars to the National Christian Association to assist in defraying the expenses of its coming convention.

Rev. William Bryanton, of New Castle, Pa., then led in the discussion on "Labor Strikes and Results." His address was much appreciated. The convention entered quite generally into the discussion.

The next session was opened with Scripture reading and prayer by Rev. O. Atkinson, Rochester, Pa. In the unavoidable absence of Rev. R. A. Zahniser, the Secretary, Rev. T. C. Sproul, was elected Secretary pro tem.

Secretary Stoddard read, before the convention, a proposed Bill to the Ohio Legislature, prohibiting the revealing of secrets, in any shape or form, of any secret society under severe penalties of fine and imprisonment.

The convention adopted the following: Whereas, We learn that there is an effort made in the Legislatures of some of the states to make it a criminal and penal offense to expose the evil works and dark doings of oath-bound associations; and Whereas, We believe this request for such legislation, is a tacit confession that evil doings are of common occurrence within their closed doors; Therefore, We would respectfully, but emphatically enter our protest against all such proposed legislation as being an outrage upon the rights of free speech.

Rev. D. C. Martin, of Pittsburg, read a strong paper on "Secrecy an Incentive to Crime," in which it was plainly shown that the secrecy of the lodge and the hope of immunity from punishment through the influence of the lodge is the prolific cause of many crimes.

A lively discussion arose upon the consistency or inconsistency of Christian ministers officiating at the funerals of members of lodges who are afterwards buried according the un-Christian rituals of the lodge.

The following resolution was presented and unanimously adopted: Resolved, That in the death of our National President, Rev. Samuel H. Swartz, our association has lost an able, kindly advocate and one who loved his God, and his fellowmen, and lived the separated Christian life; and we hereby convey through our secretary our sincere sympathy to his bereaved wife and family.

Rev. Robt. Clarke, formerly of Chicago, voiced the sentiments of the convention in regard to the character and work of our departed brother and co-worker and late President. Brother Clarke set forth the Christian character and described the useful and devoted life of Dr. Swartz as one who was a friend to every useful cause.

The report of the Committee on Resolutions called forth quite a lively discussion on the part of both friends and foes of the secret empire. A Baptist minister of the town was present, and professed to be seeking for light, but when the light became too strong for eyes accustomed to the darkness, he fled out into the night again.

The resolutions were amended, adopted and are as follows:

Whereas, The National Christian Association has been raised up of God to present such needed truth and to give light regarding the Lodge-System; and

Whereas, There was never greater need for this presentation than at this time. Therefore Resolved:

I. That this Convention puts itself on record as opposed to all organizations of those who "love darkness rather than light" because of evil deeds.

II. That we agree with Wendell Phillips in his statement that "Oath-bound-secrecy is not required for ANY GOOD PURPOSE and may be (and often is) used for the worst purposes."

III. That we believe that the "BLACK HAND" and the murderous Chinese Secret Societies, which have been such terrors in different places in our country are a legitimate, though extraordinary, result of the common secret-order-principle; and that it is the province of the State and National government to guard against all such encroachments on the lives and liberties of the people; and in order to effectively act there should be careful investigation of Lodge-teaching and practice.

IV. That we will aid the Laboring-man to get what is just and right and we urge him to appeal to the public sense of right rather than to SECRET PLOTTING; and it is the conviction of this convention that the only solution of the labor difficulty is the application of the Golden Rule to both capital and labor.

V. That we believe the Lodges to be a great cause of men neglecting Church services, thus taking their time and attention from Divine and eternal things and centering thought upon the social and temporal side of life, thereby becoming a menace to their highest good, both temporal and spiritual, and lulling them to rest in an unsaved state.

VI. That we resent as a slander the statement sometimes made by Lodge Men, that the home is a Secret Society. No properly conducted home is in any sense a Secret Society.

VII. That we do not believe as some do, that the Lodge should be REFORMED. THEY ARE FUNDAMENTALLY WRONG, therefore CANNOT BE REFORMED, BUT SHOULD BE DISSOLVED.

VIII. That the Fraternities and Sororities in our Colleges and High Schools are cause for great concern to us and should be to those who are responsible for the control and conduct of schools where they exist. We believe the whole thing to be utterly un-American, subjecting poorer children to mortification and sensitiveness and often injustice and injury, thus creating hardships they never should have to endure. That they create distinctions that should never exist, and cultivate a spirit

of snobbishness in those who become a part of the system.

IX. That we believe every member of every Christian Church, representing Him "Who ever spake openly and in secret said nothing," should be awake to the need of bearing faithful witness in opposition to these great evils. That every Christian and ESPECIALLY CHRISTIAN MINISTERS, should inform themselves regarding these and all great evils, that they may wisely and effectively bear testimony against them.

X. That we heartily commend the work of our Association to the attention and support of all lovers of truth, and recommend that they subscribe for the CHRISTIAN CYNOSURE and such tracts and books as they may use in giving out the LIGHT.

XI. THAT OUR THANKS ARE DUE AND ARE HEREBY GIVEN BY THIS ASSEMBLY TO THE PASTOR AND PEOPLE OF THIS CHURCH AND TO ALL WHO HAVE AIDED IN MAKING OUR GATHERING A SUCCESS.

The closing session opened with the singing of the 23d Psalm; Scripture reading and prayer by Rev. Bryenton, of New Castle.

The first address of the evening was by the Eastern Secretary, Rev. W. B. Stoddard, on "The Church and the Lodge," in which the religion, morality and benevolence of the church were clearly demonstrated to be superior to that of the lodge.

The closing address by Rev. John S. McGeary, of Sharon, was on the theme, "The Conclusion of the Whole Matter," and was also an arraignment of lodge religion as Christless, and consequently un-Biblical, anti-Christian and spurious, and altogether ineffectual in the salvation of the soul from death.

Bro. Bryenton closed the convention with a few happy remarks. The convention was a success, as to audiences and addresses. The addresses were all of a high order and gave evidence of careful preparation. Some of the speakers on the program were unavoidably absent, but their places were almost filled by old warriors, whose hearts and heads are always full of "good matter."

From Our Mail.

OHIO'S CRIME-CREATING BILL.

We have space for only a few words of the many which have been written upon the Ohio House Bill No. 67 introduced by Representative Elson. His prophecy that it could be passed without debate will doubtless prove him a false prophet. The people of that State are throwing too strong a search-light upon his measure to allow the bill to become a law without debate. If the people of Tennessee had exerted their right of protest they would have escaped the enactment into law of a similar bill.

Eld. I. J. Rosenberger asks this pertinent question: "Does not the Constitution give us the right to declare to the world what we deem to be a sin?" "Our people, the Brethren Church, have always held and preached that the secret orders were sinful organizations. Will the lodge force upon us an unconstitutional law?"

It has been done in Tennessee. A similar bill was introduced into the United States Congress. The lodge is despotic and only by vigilance will their encroachments upon the rights of the people as a whole be thwarted.

W. H. Oelschlager of Petersburg, O., writes: "Of the measure itself, H. B. No. 67, introduced by Elson, I will say that it seems to me the rankest piece of muzzling on record—talk about muzzling the press! If that is passed, have we the liberty of speech, of the press, and of *conscience* of which we have so long boasted? Would it be constitutional, even if it should pass? Why are they so afraid of their position and writings becoming known? Are they themselves becoming ashamed of them? We hope so. The effort for this bill is in itself a confession of their fear for their position and principles.

"Is it because some may misrepresent the lodges that they demand this law? Then shall we have the same kind of laws passed on behalf of the Church and the Bible, and stop every skeptic, scoffer, and unbeliever from having a Bible in his possession? And if he even says Lord, shall we have him imprisoned, unless he

carries a certificate or permit from the Church? Is the Roman Inquisition to find an imitator in our country? Shall we, like our forefathers, have to flee and seek a more hospitable country? Lo, we may yet have to go to Russia! It certainly has come to a sorry pass when an iniquitous cause must be bolstered up by the votes of an unscrupulous legislature and an unjust law.

"But for the love of my soul do not tell anyone in this State what I have said, for even now it may be *against the law,* and what then would await me? From $50 to $200 fine and possibly two hundred years' imprisonment; not to speak of the torments in the next world for having spoken against such an 'Illustrious,' 'Divine,' 'Worshipful' institution as the lodge."

Rev. Wm. Bremer, secretary of Lutheran Ministers' Association of Toledo, O., sends the protest of the Lutherans of that city, which they sent to their representative: "We, the Lutheran ministers of Toledo, in convention assembled, March 3, 1910, in the Y. M. C. A. building, which association represents four large synods and no less than twenty-two Lutheran churches alone in Toledo, offer herewith our protest against the enactment of the bill introduced into the House of Representatives by Mr. Elson, one of its members. We are strenuously opposed to any attempts or statutes throttling the liberty of the press or the desire of persons withdrawing from secret societies to declare and reveal to the world what they have learned from their affiliation with such organizations."

Rev. J. H. Dickie of Mt. Vernon, O., writes: "Such a law would be a blow at the Church. I feel that God will take care of *His own,* but 'we are laborers together with God' and, therefore, must work and pray."

N. I. Cool of Beaver Dam, O., writes: "If passed, it would prevent the teaching of the *entire* word of God. It occurs to me that the move condemns the very thing they are trying to protect. I hope and pray that this bill may be defeated."

T. W. Stewart of Belle Center, O., writes: "I am very much opposed to any such legislation to favor or assist Satan to overthrow the Church, or to hinder her in any form from preaching the truth regarding secret orders, societies or clubs of any description whatever; and I will give of my time and means, what I am able, to defeat the anti-Christian bill now before the Ohio Legislature. I shall pray to the Lord daily for its defeat."

S. P. Overholtz of Quincy, O., writes: "About the Elson bill—I consider it an outrage on a liberty-loving people to thus try to suppress truth. This law, if passed, would cause the destruction of many books that have cost thousands of dollars, and are prized very highly, and would lead to the persecution and distress of many good men and women. By this law the 'Black Hand,' the 'Clu-clux-clan,' and any and all murderous organizations, that have heretofore defied the law, will be protected. I consider it a very dangerous weapon to place in the hands of men that are bound under oaths in secret conclave. The Church with which I stand identified is opposed to secrecy and has a clause in its book of discipline against all oath-bound secret societies, and as preachers of this Church we are under obligations to read this section annually to our people. This law would forbid our reading and would require us to destroy all of *our books of discipline.*

"The devil has been trying to destroy the Church of Jesus Christ, and he is now using the lodges and getting them united to make a grand charge and complete his work. But God is on the throne, let us look up and pray, and work as we have never done before. Elson has included all the 'lovers of darkness' in his bill; and like the Athenians of old, for fear that he had missed some idol god, he says 'any and all others.'"

J. T. Arthur of Sciotoville, O., writes: "I think Mr. Elson's bill about as unpatriotic, un-American, tyrannical, Satanic, and ungodly a measure as could be offered to a free and gospel enlightened people. I am a minister of the Gospel in the Free Baptist denomination."

Samuel Creswell of Cedarville, O., writes: "I think it will be like the abduction and murder of William Morgan of Batavia, N. Y. It will be for them the worst thing they could do. It will stir up a worse war than the slavery question did. If they attempt to enforce such a law it will be the death knell of their secret orders."

Rev. Fr. Westerkamp of Cleveland, O., writes: "These lodges must be conscience-stricken, and guilty in their hearts, and at the same time terribly blind, since they come out openly now and reveal their true nature, which, heretofore, they have denied emphatically and tried to secrete."

H. M. Overholt of Wadsworth, O., writes: "I shall be ashamed of the lawmakers of my native State, if they shall put such a law on the statute book of the great Buckeye State."

Rev. S. P. Long of Mansfield, O., writes: "Elson by his bill has made a full confession, but is too ignorant to see it."

H. E. Beck, presiding elder of the Mennonite Church, Bradford, O., writes as follows: "As a Church we are a unit against secrecy and make it a test of membership, and as far as I know we haven't a member who is in any way connected with them. We recognize this as a great evil and fight it as any other sin. Our conference meets in two weeks and I will introduce the bill to them and we will write our representative, voicing our protest against this bill. Our conference meets at Gettysburg, O., March 9th. We trust we will be able to do something against such a proposed law."

FREEMASONRY IN CONGRESS.

Whether Masonry is commonly believed to be a political force or not, this aspect of it is set in strong light when a newspaper like the *Brooklyn Eagle* freely speaks of it as able to compel the consideration of Congress with respect to an insular interest. We copy the following estimate from *The Eagle:*

The news that the active and open efforts of Freemasonry in Porto Rico have led to a reconciliation between Rivera, leader of the unionist party, and Barbosa, leader of the republican party, on a platform demanding citizenship and "the fullest self-government"; and that an appeal is being made to all Freemasons in Congress to bring about the desired legislation in Washington, has a peculiar interest for the student of history. That Masonry has stood for what is regarded as "the rights of man" in many countries is conceded. That its activities have been rewarded with success in the wiping out of abuses in several lands may be acknowledged. Whether what it is doing in Porto Rico is really for the best interests of the islanders is another question.

Romance, backed up by much sober history, attributes the vital force of the French Revolution to Masonry. Joseph Balsamo openly announced that the object of Masonry was to destroy the French monarchy. The identification of the craft with the revolutionary efforts in Germany in 1849 has not been proved, but is generally accepted as a working hypothesis. That Cavour and Garibaldi had Masonic influence with them in Italy is a reasonable conclusion. Masonic lodges carried red banners and marched as bodies in the "Commune" insurrection in Paris, 1871. That there is a connection between Russan nihilism and Masonry is freely asserted by priests of the Russian church. That Spain had to meet in the Philippine islands Masonic forces veiled under the names of the Associacion Hispano-Filipina, the Liga Filipina and the Katipunan, may hardly be doubted. There is some question whether in his later efforts against the authority of the United States Aguinaldo had Masonic support.

Masonry is, of course, not without influence in the politics of the United States. It has a strength enough in Congress to compel a full and fair consideration of the Porto Rican issue. Such a consideration is a good thing, whether it results in granting or in refusing what the Porto Ricans are inclined to demand. A. B. C.

"Some people are like electric buttons; they'll not accomplish anything unless they are pushed."

The Power of the Secret Empire

By Miss E. E. Flagg

XI.

More Talk with My Grandfather.

In a moment my grandfather had caught sight of me and hobbled out, his white locks waving in the wind. O the joy of that home coming! The quiet, blissful content when my mother's tears of happiness were all shed, and my story of disaster and success recounted in its every detail for the twentieth time! For, as Rachel prophesied, I had come home "quite a hero," even in Joe's eyes, who was decidedly more respectful to me that evening than he had ever been in his life before.

Rachel and I had our own little private cup of joy with which no stranger intermeddled. She listened with paling cheek, but not saying a word, when I related how the robbers struck me down and left me for dead in those dark unknown woods; but when I told the experience which followed, the strange sense of comfort and peace that stole into my heart when lying there, bruised and bleeding, I saw the constellation of the dipper, and remembered her parting promise, she looked up with great wide eyes, in which the surprise of some wonderful, unlooked-for joy seemed suddenly kindling.

"O, I remember that night," she exclaimed. "I was restless and couldn't sleep. A fear of something dreadful seemed to oppress me. I couldn't shake it off, but I thought a breath of fresh air might make me feel better and I got up and raised the window. As I leaned out I could see the Dipper, and I began to wonder if you were in trouble or danger that I had such a feeling. So I just put my head down on the window-sill and prayed; and then all the strange oppression seemed to slide right off of me like some heavy weight. O, Leander, do you think God really did hear my poor little foolish prayer and answer it?"

"I know He did, Rachel," I answered, solemnly and earnestly.

Two great tears rolled down Rachel's cheeks. Reaching out dumb hands of longing, her soul had at last touched the Invisible Father, and for one transcendent moment her whole being dissolved in awe-stricken bliss at the thought.

The next day, in a private aside, I asked my grandfather if he knew Sam Toller was a Mason.

"No;" he replied, nearly dropping his pipe in astonishment. "I don't believe it. There's no more harm in Sam than there is in a chip squirrel, but he's such an idle, shiftless fellow that there isn't a lodge in the State would take him in."

"He gave the Master Mason's grip last night, and gave it to me correctly, too."

My grandfather looked nonplussed.

"Then of course he must at some time or other have joined the order. Worse fellows than Sam Toller have been Masons before now, but I must say I am surprised."

And my grandfather, whose good, easy, placid soul was seldom long astonished at anything, after a moment's reflection took up the Canandaigua paper which had just arrived, and would have dismissed the subject if I had been willing to let him.

"I haven't told you yet that this Methodist preacher, who, together with his wife, showed me such kindness, was a Mason," I remarked, feeling my way by slow degrees to the point I wished to reach.

"Ah!" and my grandfather looked interested. "Now, Leander, after such practical proof of its benefits, I hope you see that I was right in urging you to join the order."

"But Mr. Hagan had renounced all connection with Masonry years before. He thinks it a bad thing, contrary to the Bible. We had a long talk about it, and he made it very clear to my mind that the oaths and penalties at least, if nothing else about it, are entirely wrong."

I spoke with a little concealed trepidation which I found was wholly unnecessary. My grandfather's faith in his favorite institution was much too strong to be thus easily disturbed.

"Good men don't always feel nor think alike, Leander," was his answer, as placid as a summer breeze. "We read somewhere in the Epistles that what a man thinks to be sin, to him it is sin. I never blame any one for acting up to his conscience, even when I know he is mistaken. I've always said myself that there were things in Masonry that I couldn't understand, nor bring myself to think are really right; but my idea about them is that they are relics of a barbarous age that will fall away in time. And besides I have known a great many honest, good men to become prejudiced against Masonry by joining a lodge where there was a great deal of profanity and hard drinking going on. Why, I've known lodges myself that any decent man, if he once got into, would want to clear out of as quick as he could. By a very natural mistake they blame Masonry for the sins of its individual members, forgetting that they might just as easily condemn Christianity on the same grounds."

It dimly occurred to me that a church composed mainly of drunkards and swearers was a strange anomaly I had not yet met with; but I was anxious to know my grandfather's opinion on another point.

"If a member should divulge the secrets of the order, would he be punishable with death, according to the terms of his oath?" I asked.

My grandfather, for the first time in all our discussions of the subject, had no answer ready.

"Why, Leander," he answered at last, "in the first place there is no officer in the lodge empowered to act as executioner, and in the second place it is not supposable that any member would so perjure himself as to disclose the secrets. In my understanding of things this is one great reason why these ancient penalties, that seem so unsuited to the spirit of the age, are still kept up, for human nature is so depraved that the oath, divested of these forms, might not have sufficient restraining power over some. But why do you ask such a question?"

I concluded, as the best answer I could give, to relate Mr. Hagan's story, to which my grandfather listened, his ruddy face fairly white with horror.

"That was a fearful murder; perfectly awful. It makes my blood run cold to think of it," he said at last, after sitting for a moment in shocked silence. "But now that story, Leander, just proves what I have been saying. In a lodge where they are half heathen it stands to reason that their acts will be heathenish. If there are men among them that care no more for murdering a man than they do for felling an ox, they'll likely enough to do it; only such a lodge doesn't represent Masonry any more than the men who stabbed infants in their mother's arms on St. Bartholomew's day represents Christianity."

A reasoning so entirely satisfactory to my grandfather that, with a deep-drawn sigh for the depravity that made such deeds possible, he again took up his paper.

I was by no means entirely convinced, but added to the seeming reason and fairness of what he had said was my reverent affection, almost more than filial, for the guardian of my fatherless boyhood, the patient, loving counsellor of my maturer years. To suppose for a moment that he would advance, for mere persuasion's sake, arguments in which he did not himself thoroughly believe was an impossibility. Day and night would as soon change places as my grandfather in his stern honesty—which by the way was the only thing stern about him—seek to impose on even the credulity of a child.

Elder Cushing's influence over Mark Stedman was of an altogether different kind. At the time I did not entirely understand it, for it was a plain instance of what is not uncommonly seen in the world, the higher nature held in complete possession and control by the lower one. Mark's peculiarly unworldly spirit had yet its weak points. He was ambitious, not for money—he despised it; not for fame—he despised that too, but none the less he longed in secret to win that human recognition and sym-

pathy of which fame is the mere outward symbol. And more than all, he was intensely curious, fond of prying into the unknown and unimagined, hopeful, ardent, unsuspicious, with all the harmlessness of a dove, but none of the wisdom of a serpent.

I was disappointed not to hear the story of his initiatory experience from his own lips, but he was now from home, having secured a tutorship somewhere in the vicinity of New York through the recommendation of Elder Cushing, who was naturally not ill-pleased with the opportunity to aid his young friend and at the same time give him practical proof of Masonic influence. Truth to tell, I had passed many disagreeable moments in reflecting on his probable state of mind when brought face to face with those terrible "obligations," and was not at all surprised to hear from a lodge acquaintance that "Mark was a great spooney, who had given them more trouble than he was worth."

"I thought we should be all night getting him through the first degree. He was just like an old bureau drawer that sticks and catches whichever way you pull it. Positively we shouldn't have got through by morning if we had stopped for all the work generally done. But we skipped a few little things, nothing very important, omitted to save time and trouble; that was all."

"Then I don't think Mark has been regularly initiated," said I, to whom this revelation of lodge tactics was rather startling.

"Oh, we asked Lawyer Bacon about that. He said it was all right. Lodges very often shorten the work when lack of time or any other reason makes it necessary. And, as I said, we never should have got through, when we had to meet his objections at every step, and spend an hour trying to convince him that it would all be made right, before he would consent to go on, if we hadn't done some such way. But such milk-and-water chaps as Mark Stedman ain't of much use in the lodge. He'd better join the church and go to preaching."

An opinion which Elder Cushing, who had played so well the part of Mr. Worldly Wiseman to Mark's spiritual needs, did not appear to share. In his zeal to make proselytes for the lodge he had induced him to take the three lower degrees in one night; a very common device, let me explain, and one much resorted to when there were serious fears that the candidate's conscience would prove so inconveniently sensitive as to forbid his return to the lodge after taking the first degree, and if there afterwards remained the less easy task of pouring oil on the troubled waters of Mark's deeply disgusted soul, it was one to which the Elder was fully equal. He knew through long experience that such souls required very wily handling; that to laugh in a gentle, deprecatory fashion, and to say he was just like others, disappointed because Masonry did not reveal all its beauties at first sight; to descant on the divine grace of patience as needful in every searcher after truth, and hint at the existence of sublime and ineffable mysteries of wisdom, veiled in the lower degrees, but opening up in ever widening vistas to the eyes of the faithful ones who refuse to be deterred from exploring the inner temple by the mass of seeming rubbish encumbering its entrance, was by far the best method of proceeding under those particular circumstances.

Rachel still adhered to her general *role* of silence on the subject, and as I took prudent care not to say anything calculated to make her depart from it, her only allusion to the step taken by her brother came in the form of this very natural but inconvenient query: "I want to know, Leander, what sort of doings they can have in Masonic lodges to send a man home at 2 o'clock in the morning looking like death, as they did Mark. He wasn't himself for a month after."

While I could well imagine what a shock to every instinct of Mark's pure and high-minded nature the whole proceeding of initiation must have been, how could I answer Rachel's question without revealing what I had sworn "ever to conceal?"

"Why don't you try to get some information out of Mark?" I said, in a lame attempt to shirk the inquiry.

"Exactly what I should have done," answered Rachel coolly, "if he hadn't been cross as a bear. I couldn't say a

word to him about it without being snapped up. Now, Mark was never cross to me in all his life before, and I must say I don't understand it. An institution so 'divine' as Masonry" (and here Rachel's lips took a slight curl) "ought to send a man home at a decent hour, and better instead of worse than he went."

What could I do but have recourse to that standing argument made and provided for just such exigencies:

"Oh, well, Rachel, Masonry is a matter women are not expected to understand."

"I know one woman," returned Rachel, with a very decided snip of her scissors, "who is capable of understanding a good many things she is not expected to."

My only answer was a laugh, but in my secret soul I wished Rachel's assertion was not quite so true. Why couldn't she be like my mother: a gentle, docile, trusting little woman, who never troubled her head about masculine doings in general, or those of the lodge in particular, any more than she did about the aberration of the planets. I felt vaguely dissatisfied with Rachel, and vexed with myself for the feeling. Even now the hateful hiss of the serpent lying in wait to spoil the fair Eden of our mutual love was in my ears, and though an angel had stood in my path to warn me I had refused to heed the message.

Sam Toller, in his new character of Mason, flourished greatly. That very morning the non-arrival of certain domestic necessaries having thrown the whole kitchen cabinet into confusion, I found him at the store, whither I was dispatched by the despairing and indignant Miss Loker to hasten his tardy movements (Joe being, as usual, out of the way when most wanted), holding forth to a group of loungers on the beauties of the institution.

"Nobody shall speak a word agin it in my hearing," he was saying as I came up. "It's a divinely appointed thing. That's the way Elder Cushing talks, and I'll stand by what he says aginst the hull world. Why, Masonry is older than Solomon's temple, or the pyramids, or the—" "Oh, you shut up, Sam; *you* never was a Mason," interrupted a skeptical bystander, at which Sam, catching sight of me, turned in aggrieved appeal.

"You'll do me a favor, Leander Severns, to jest tell this gentleman whether I be or not."

Actuated partly by the spirit of fun, I gave the required testimony, which appeased Sam's wounded dignity so far that after casting a glance of withering contempt on the unlucky person who was now in the awkward predicament of being proved in the wrong, he proceeded with his parable.

"She's the twin sister of Christianity, as you may say; the——"

"Christianity's grandmother, you mean," put in the irreverent Joe, who sat kicking his heels against the molasses hogshead on which he had perched himself to listen to Sam's harangue. "According to your tell she's two or three thousand years the oldest. You don't make your talk hang together, Sam."

There was a general laugh, but Sam, "vowing he wouldn't stand sarce from nobody, least of all a boy like Joe," turned in great wrath on the latter, who ran and leaped and dodged, and finally made his escape through a rear door, Sam after him in a hopeless chase, being much too stout and lumberingly built to be any match for Joe, who was nearly as fleet of foot as the Ashael of Scripture.

As I stood laughing at the absurd scene, it suddenly occurred to me how Joe's mysterious knowledge of Masonic secrets, hitherto such a baffling puzzle, could easily be accounted for. I knew the two had been much together, and that Sam should incautiously let them out to Joe was quite supposable. I was so certain that the bottom of the mystery about getting a satisfactory answer, for having now been at home an entire week I had ceased to be a hero in Joe's eyes. But when I approached him on the subject I was agreeably astonished to find him disposed to be frank, even confidential.

"You see, the fact is"—and Joe, who was engaged like Pan of old in fashioning a flute, not out of a reed from Eurotas, but the stem of a pumpkin vine, went on notching out the stops with great care; "Sam don't mean to let out the secrets, and if you asked him he'd say he didn't;

but when he gets to talking they break out, without his knowing it, as easy as water runs through a sieve. He don't tell the secrets right out, but he'll say things that anybody that's sharp can pick up and piece together and so find out a good deal. And I've been thinking for some time," added Joe, stopping in his work and looking serious, "that you'd better give him a hint to be more careful. I'm afraid he may get into trouble. But I keep mum about everything he has let out to me. You needn't be afraid. Only if you say anything to him, don't let him know what I've told you. It would only make him mad."

I promised, inwardly resolving to lose no time in warning Sam to be more mindful in future of his Masonic requirements. And Joe, having ended his revelations, which made me the more uneasy from their vague and indefinite character, applied his lips to the primitive wind instrument before mentioned, and blew a most un-Panlike strain.

Half an hour later, had I been gifted with clairvoyant vision, I might have seen the two, their difference of the morning happily forgotten, engaged in close conference, much interrupted by sundry chuckles on Sam's part, and perfect convulsions of smothered laughter on Joe's.

XII.

A Few Masonic Puzzles.

Rachel and I were married one fair autumn day that seemed to have gathered itself all the ripeness and glory of the summer that had fled—a day like an embodied Psalm-tune. And the world lay all before us, young, ignorant, untried souls; in the mysterious economy of divine law, twain no longer, but one flesh.

We set up housekeeping as happy as any pair of robins that ever rented an apple tree, and as full of abounding hope for the morrow. We had plenty of friends, and not an enemy that we knew of; we had youth and health, and implicit faith in one another; what else could we want more? Had the question been put to me I should have answered, "Nothing;" and Rachel, covering up the unsatisfied longings of her soul with all the little joyful cares of a newly wedded wife, would very likely have said the same.

Brownsville was a prosperous village not far from the lake-shore of northwestern New York—a peaceable, law-abiding community, where the high-handed crimes that shock newspaper readers of to-day were utterly unheard of, and people went to bed at night without bolting their doors. Most of the inhabitants were of New England birth, and had brought with them all the thrift and forehandedness indigenous to the soil of the Pilgrims. My grandfather's family, as also the Stedman's, came from a quiet old town near Boston, which had given a governor to the State, to say nothing of lawyers, clergymen and legislators, who had further distinguished its annals, and in whose ranks Mark Stedman might have stood, had not Destiny seemingly blocked his way by decreeing at the outset an altogether different life.

But like all noble souls he had the seeds of victory within him. The rough labor of the farm hardened muscles and sinews, and the long winter evenings passed in solitary wrestling with his books, developed a sturdy self-reliance worth more than all the discipline of the universities. And thus Mark Stedman had grown up as true an offshoot of Puritan thought and culture as if he had walked all his life under the shadowy elms of his New England birthplace.

Sam Toller hailed from New Hampshire, but though of genuine Yankee stock, he was, as we have seen, a degenerate plant, so far as industry and faculty for getting ahead was concerned. But after all, Sam had plenty of faculty of a certain kind; his very laziness and shiftlessness, I am inclined to think, were nothing but their Yankee opposites turned wrong side out. And as no woman had ever been found insane enough to unite her fortune with his, he managed, in the absence of any family to support, to get along very well—that especial Providence which is said to "watch over the lame and the lazy" not being remiss in its kindly care of Sam Toller.

The first chance I could get to privately remind him of his Masonic oath to secrecy I took care to improve, but it required all the tact of which I was master neither to betray Joe as my informant in this matter, nor give mortal offense to Sam himself, who was at first inclined to

take in high dudgeon the charge of having even unwittingly betrayed any of the secrets.

"Wall, ye've kinder hurt my feelings, Leander," he said at last, rather more amicably. "I vow, I never thought of such a thing as lettin' out anything I hadn't orter."

"Oh, well; you never meant to, Sam," I answered soothingly. "But the queerest thing about it is why you've never let us know before that you were a Mason."

Sam scratched his head reflectively for an instant before replying.

"Ye see there wan't no lodge in the place where I lived afore I came to Brownsville. Now you go where there ain't no lodge and stay a dozen years and ye'll a'most forget ye ever was a Mason. But come to a place like this where there's a lodge wide awake and progressin', and all yer old feelin's begin to stir. That's natur' now. And then Elder Cushing's talk when he preached the funeral sermon for yer Uncle Jerry kinder stirred 'em up more. That's natur' agin, for I thought a sight of yer Uncle Jerry."

And Sam heaved a befitting sigh.

I felt satisfied with an explanation so reasonable, and allowed him to depart without further questioning. The whole subject of Masonry was so involved with wearisome and perplexing pros and cons, that I hardly knew what to think. For on the one hand were there not general principles of virtue and morality set forth in the charges and lectures, to which Socrates himself could not have objected? truisms that were old as the fact of human existence, and just as indisputable? And on the other hand were there not many things about it that even my grandfather, with all his veneration for the institution, found it easier to excuse than defend? It was a relief to think that now Rachel and I were married, I could fulfil my resolve to Mrs. Hagan, and tacitly drop all these troublesome questions by the very easy and simple process of never appearing at a lodge meeting!

Mark was not at the wedding, but gained a brief release in the latter part of November, and took Rachel and me by surprise, walking in just as the table was set for tea.

Of course he had much to tell us—about his school and divers matters of interest pertaining to the great world in general, whose distant pulse-beats were felt so faintly in Brownsville. In truth we were all proud of Mark. He was the scholar of the family, of whom the minister, and the school committee, and, in short, all those village dignitaries supposed to have peculiar insight into the destinies of the rising generation, had prophesied great things from his very cradle, while it had been settled at many sewing circles and Sunday noon conclaves that he would certainly make a preacher; the fact that he was "serious," in the common religious phrase of that day, seeming to form some solid basis for the general confidence. Mark's naturally sweet and humble spirit was not spoiled by the more discriminating praise of the intellectual circles in which his lot was now cast. He came home as ready to shake hands with Sam Toller as if he had not actually had the honor at some school celebration of shaking hands with Governor DeWitt Clinton himself!

Sam, by the way, still took special delight in gathering around him, at every convenient opportunity, a crowd of village loafers and small boys to whom he would hold forth by the hour together, or at least so long as their patience lasted, in a similar strain to that recorded in the previous chapter; while Joe, who usually contrived to be roosting near, would intersperse a running fire of witticisms, to the great displeasure of Sam, and the equally high delight of the audience, whose generally un-Masonic character may easily be inferred from its material as given above. And the very next day Mark and I happened to be eye-witnesses to one of these scenes.

Sam, not unlike some more distinguished Masonic orators, thought nothing of going back several thousand years in search of shining examples wherewith to glorify the craft. He was now boldly averring that Adam was not only the first man, but the first Mason, at which Joe elevated his eyebrows portentously.

"Phew! what a jolly time old Father

Adam must have had with only Eve to play 'cowan and eavesdropper.' And how about his Masonic apron, Sam? Oh, I forgot; he wore one of fig-leaves, didn't he? Excuse me for interrupting."

And Joe subsided once more into the character of an attentive and humble listener.

Mark was biting his lips with suppressed laughter, for he saw another listener of whom neither Sam nor Joe were aware—no less a personage than Elder Cushing himself, it being in the public room of the tavern, a most important institution in those pre-railroad times, where all the news, local and political, were discussed over mugs of flip with more or less ardor and interest, that this little scene took place. The Elder having some business with the landlord had gone into a private room to transact it, and now stepped out just in time to hear both statement and commentary.

"My friend," he said, clearing his throat and speaking to Sam with a condescending smile, "I fear you are meddling with matters too high for you. Masons can help the order best, not by talking about it but by living up to its principles. Yet the divine truths of Masonry being eternal and given to man long before they were embodied in set forms, while its symbols are old as nature herself, it follows that in a certain sense all the wise and great of past ages may be classed in the order. The precepts of Masonry," added the Elder, turning from Sam and making his remarks general, "were doubtless communicated to our first father, and thus Adam may unquestionably be called the first Mason."

And having thus cleverly rescued the whole subject from the hands of the zealous but indiscreet Sam, Elder Cushing came forward to greet Mark, whom he had not seen before since his arrival.

The low-toned conversation which followed I did not hear; but Mark himself unconsciously supplied the key to this and many subsequent talks with his minister, by abruptly inquiring on the last night of his stay:

"Leander, did you ever think you would like to take the upper degrees in Masonry?"

"Mark," said I, facing round on him, "I wouldn't go through such a tom-fool exhibition again as I did on the night I was made a Master Mason for all the wisdom of Solomon. I never in my life felt so thoroughly degraded as when I lay on the lodge floor shamming Hiram Abiff.[19] And now, Mark, as you are more learned than I, pray tell me where Masons get that story? Not in the Bible, surely; and I've looked all through the Apocrypha, and taken down Josephus on purpose to see, and not a hint of it can I find anywhere. Catch me believing that Hiram was murdered by three ruffians because he refused to give them the Master's word, and tumbled into a grave under an acacia tree, and then raised to life again by Solomon on the five points of fellowship after he had been dead fifteen days so that the flesh slipped from the bones! Sam Toller's toughest yarns wouldn't be a circumstance to swallow beside it."

"Elder Cushing admits that there is no such story in any of the ancient writers," answered Mark. "He says the true light in which to regard the legend is that of a pure myth, whose origin is lost in the obscurity of past ages; but which, as used in the lodge to-day, has a most important symbolical meaning, as typifying the struggle and final triumph of light over darkness, life over death, and good over evil in the final millennium of the world."

"Oh, well, Mark, I am not mystical and poetical like you; I am plain and practical and don't see any of these superfine meanings. But I *do* see one thing —why it hasn't disappointed[20] you as it has me."

"Oh, Leander," said Mark, eagerly, "I *was* disappointed, only the word does not begin to express what I felt. I was almost crazy, I verily believe, with chagrin and mortification, it was all so different from what I expected. I told Elder Cushing that I would never go near

Note 19.—"We readily recognize in Hiram Abiff, one of the Grand Masters of Freemasons: the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, the Dionysius of the Fraternity of Artificers, and the Atys of the Phrygians, whose passion, death and resurrection were celebrated by these people respectively. For many ages and everywhere Masons have celebrated the death of Hiram Abiff."—Pierson's Traditions, p. 240.

the lodge again, and I thoroughly meant it. But he says if I will only have patience to go on and take the ineffable degrees the things that trouble me so will all be explained; that it is quite natural I should feel dissatisfied now, for it is just as if I had read only Leviticus and Deuteronomy and knew nothing about the rest of the Bible. He says the ineffable degrees are to the others what the gospel is to the law, interpreting their hidden meanings, and even throwing light on some of the difficult passages in Revelations and the Epistles of St. John. And he is a member of the Lodge of Perfection himself; he ought to know," added Mark, simply.

I was silent, for what was I that I should dispute what Elder Cushing said?

Now, if any reader wonders that Mark Stedman should have been willing, even on the strength of his pastor's persuasions, to search farther into Masonic mysteries in the face of continual disappointment, I can only say that on some souls they act like an intoxicating drug, and this was the case with Mark. Every bitter waking from his dream found him like the opium eater, more than ever under the spell of the enchanting delusion. Every failure to find what he sought but whetted his hope that farther on wonderful secrets awaited him, shining jewels of truth to rejoice his soul forever, hidden treasures of wisdom for time and eternity.

Oh, Mark. Mark! turning away from the green pastures and still waters of Christ's blessed salvation, what shall be said of the so-called shepherd who lured you on?

A few days afterwards I was accosted by Joe with the inquiry:

"Have you said anything to Sam yet?"

"Oh, nothing; it's no affair of mine, of course," answered Joe, with the virtuous air of a person not disposed to put his fingers unwarrantably into anybody's pie but his own; "only I thought it might be a little awkward for Sam if they should ever get wind of it in the lodge. And Sam is a good fellow enough; I don't like the idea of his getting into any trouble."

"I just spoke to him and advised him to be more careful. Why?"

The foregoing is a specimen of divers dark hints by which, without clearly asserting anything in particular, Joe had managed for some time past to keep me on pins, metaphorically speaking.

(To be continued.)

Note 20.—"It is one of the most beautiful, but at the same time most abstruse doctrines of the science of Masonic symbolism, that the Mason is ever to be in the search of truth, but is never to find it. And this is intended to teach the humiliating but necessary lesson, that the knowledge of the nature of God, and of man's relation to him, which knowledge constitutes divine truth, can never be acquired in this life."—Mackey's Ritualist, p. 106.

From Our Exchanges.

TO THE FOLLOWERS OF CAIN.

"Woe unto them! for they have gone in the way of Cain" (Jude 11). Freemasonry, Odd Fellowship, Knights of Pythias and almost all secret societies have an altar in their lodge room. Now an altar is an instrument of religious service throughout the world; during all times this has been true. Wherever you find an altar you find a religion.

There are two sorts of altars, two kinds of religion. Abel had his altar on which he offered up a lamb without blemish. Cain had his altar on which he offered the fruits of the earth. Abel's altar, a confession of sin and a prayer for mercy. It was an acknowledgement that he needed a Savior, and a prayer that a Savior might appear for him.

Cain's altar was an attempt to approach God with gifts, without confession of sins or reconciliation. Cain's offering was not accepted, so he killed his brother; fresh from the altar where he had professed to worship God he took the life of his brother. From that day to this, two altars have been in the world. They are in every city and every little town, and almost every country village to-day. The altar of Abel and the altar of Cain.

The altar of Abel is contained in the Christian church. The altar of Cain is contained in every religion which professeth to worship God and where the name of Jesus Christ is omitted.

God is the same yesterday, to-day and forever. God does not change. God rejected Cain's offering for sin. At that time the offering for sin was the fat of a lamb without blemish, a type of Jesus Christ. Jesus died over nineteen hundred years ago, a complete offering for our sins, and the only propitiation for our sins.

To-day the secret orders have their altar; which is it, the altar of Cain or Abel? Do they bring their offering for sin as Abel did? Do they accept Jesus Christ, the only offering for sin to-day? No, for where they read Scripture in their services in which the name of Jesus is mentioned, they purposely omit His name, and they pray prayers that cannot be answered for they are not in the name of Jesus. God says by the Apostle Jude, "Woe unto them! for they have gone in the way of Cain." Cain was of that wicked one who slew his brother, wherefore slew he him? Because his deeds were evil, and his brother's righteous.

There stands to-day in a cemetery in Batavia, N. Y., a few feet from the track of the New York Central Railroad, a monument in memory of Capt. William Morgan, who died by the hands of his brothers (so-called). Why slew they him? Because their deeds were evil, and his were righteous. He seeing the evil of secretism wished to confess it to the world, so that we might be saved from this awful curse.

Dear readers, in these few words to you, I wish to say in closing that I am looking forward to that great day when we will stand before the great white throne, where the judge will not be a secret order man, where the jury will not be bound with secret order oaths, but where Jesus will be both judge and jury; and I expect to see William Morgan and all who in like manner have met death in serving the Lord, and to be there when they walk up to the throne, and I am sure that I will see Jesus smile on them, as He says, Well done, my good and faithful servant, enter ye into the joy that has been prepared for you from the foundation of the world.

Dear readers, I have worshiped at the altar of Cain, without knowing what I was doing, and I believe there are thousands of people in the secret orders to-day who only need light on this awful curse for them to come out from among them, as the Lord commands them to do. I praise God to-day that my eyes are opened, that there came a time in my life when I felt the need of a Savior and that I came to Him and accepted Him, the only and complete offering for my sins.

If Satan has ensnared you in a small or large web of secretism, turn to Jesus, for the Lion of Judah can break every fetter, and my prayer is that God will bless this to your good.—Edgar R. Holley, in *Wesleyan Methodist.*

A BUSINESS FALLACY.

We confess an inveterate prejudice against the tea-party type of insurance, and heartily sympathize with the *St. Paul Pioneer Press* in its view of it as unsafe business. The view expressed coincides with the warning which this journal was blamed for pressing by means of comparison with other insurance years ago. We believe now, as then, that it is a misfortune to be caught by bargain-counter and mark-down orders. Says the *Press:*

"The rate charged by many of the organizations is less than the insurance is costing. The only way in which the semblance of strength and prosperity is maintained is by continually adding an ever-increasing list of young members. That method is not curing the defect. It is merely staving off the day of reckoning and increasing the magnitude of the crash that is bound to come. The fraternal problem is of too great importance to be treated lightly. There are too many in Minnesota who are depending upon it. Thousands have reached the age where old-time insurance rates would be practically prohibitive, even if it were possible for them to pass the physical examination required. The families need the protection they suppose the fraternal organizations afford. It is suicidal to permit the fraternal societies to drift upon the rocks that are ahead of them unless they fix their rates to cover the cost of the protection they afford."

Christian Cynosure.

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